Disc. No.1899, Extracts

Time: 44.39-46.37
Student: The longer a soul lives in the Supreme Abode, the more *tamopradhan* it is; so, when did that *tamopradhan* soul perform such sinful actions?
Baba: Here, in the Confluence Age. So many musical instruments were being played everywhere, it was being published in the newspapers, it was being announced on the *radio*, it was being telecasted on the *television*, *TV channels*, the sound spread everywhere in the world: 'God the Father has come' but that atheist [soul] doesn't believe. Does he believe? He accepts [God] for a little time, when the stick of destruction starts beating on his head. There are mosquitoes, moths, they come in the night and perish in the morning. This is why the Father has said: There are 500 crore human beings. Then how many were mentioned next? There are 700-750 crore human souls. Why was it said? It was said because 500 crore [souls] are human beings who think (*mananaat manushya*), they are those who think and churn, those who use their mind, [they are] human beings. The rest are not in the list of human beings at all. They are in the list of worms and insects. They act like worms and insects; they perform actions that give only sorrow. They make more attempts to give sorrow; they do not make atempts to give and take happiness. What will a mosquito do? It will bite.

Time: 51.17-54.51
Student: Baba, *manmanaabhav* and *madyaajibhav* have been mentioned in the Murli. So, what is meant by *madyaajibhav*?
Baba: *Mat* means mine; *yaaji* means the one who makes offerings (*yajan karne vala*), the one who does *yagya*. Perform the work of the *yagya* for Me. Perform the service of the *yagya* for Me. What? *Manmanaabhav* [means] merge into My Mind. It means My mind is Brahma. Who? Nobody in the world tolerated to the extent the *soul* of Dada Lekhraj Brahma did. And what does Baba want? This virtue of tolerance, which is called the king of virtues, the king of all the virtues, is that king of all virtues a deity or a demon? (Students: Deity.) So, the one who assimilates this virtue of tolerance, the one who imbibes tolerance, will he fight with anyone through thoughts, through the mind, through words, through red eyes, through the *karmendriyaan*? He will not. The Father says: Those who fight are not My children. So, what do you have to do? What do you have to do? You have to imbibe tolerance. To assimilate this tolerance means to follow the footsteps of Brahma. *Manmanaabhav* [means] merge into My mind. When Mahanarayan, the four-armed Vishnu gets ready, it will include the soul of Ram and which other soul will be included? The soul of Krishna will also be included. The nature and *sanskars* of both the souls will unite and become one. Then it will be called Mahanarayan. Similarly, it is said Mahalakshmi. The soul that becomes Lakshmi and the one who assimilates the nature and *sanskars* of the first female deity Lakshmi, when she becomes Mahakali, then the nature and *sanskars* of both merge and they are called Mahalakshmi. She is worshipped in the form of Vaishnav Devi. It is the highest position. So, what goal should we set? What aim should we set? (Students: To become Narayan from a man.) Yes, we have to become like Narayan from *nar* (man). We have to set the goal of [becoming] Narayan.

Time: 54.54-56.13
Student: When the capital is established, then the extent to which someone studied [the knowledge], the extent to which he made *purushaarth*, that's all. They alone will succeed. What about the rest?
Baba: Will the *time* to achieve that success be the same [for everyone] or will it be different? (Student: It will be different.) It has been said: It takes 40 to 50 years for you children to become *satopradhan* from *tamopradhan*. It means, what is the *margin* mentioned? A 10

years *margin* was mentioned. It means that no particular *second* is fixed at which everyone can achieve their target. There is a long *time* of 10 years for *purusharth*. Then the capital will be established completely. The extent to which the capital is established, the task of destruction in your world will also be accomplished to that extent.

Time: 56.16-57.59
Student: What is the difference between purity and truth?
Baba: Truth itself is purity. What? Untruth is impurity, whether there is untruth in thoughts or it is visible through the eyes. Will the soul of Narayan see untruth? Will it see the world of falsehood? Will false human beings come in front of him? Will they come? He has true vision, true mind, the *karmendriyaan* are also true. *Satya* (truth) means *shivam* (beneficial). *Satya* (truth) means *sundaram* (beauty). Is purity beautiful or is adultery beautiful? There is fragrance in purity and the more the adultery increases, the more the bad odour emerges from the *indriyaan*. Even if you try to stop it with lakhs of medicines, still the odour will emerge. Baba calls it drinking urine (of lust). Will corruption increase or decrease by drinking urine (of lust) from many? It will increase.

Time: 58.02-59.56
Student: One should have *value* for every *pie - paisa* (fraction of a rupee, now worth nothing) of the *yagya*. But as regards the loss that is caused in the *yagya*, if there is loss even after informing about it to the *nimitt* (in-charge), then who accumulates that burden?
Baba: Whoever does [something wrong] has to pay for it. (Student: Does the in-charge or the soul working there accumulate the burden?) As is the king, so are the subjects. The king issues an *order,* 'Hang him'. Does the king hang him? (Student: No.) Who hangs him? The *caandaal* (hangman) hangs him. So, won't the *caandaal* accumulate [burden of] sins? If the *caandaal* sees that this person is being hanged unjustly... Does he understand it or not? So, should he leave that task? Should he migrate to another kingdom or not? Or should he continue to follow untruth? He should migrate. Then, it will be following truth. It is the same case in knowledge as well. We should *follow* the knowledge that we find to be true. We should leave untruth. You are [still] confused. Ask clearly whatever you want to ask.