

**Disc.No. 1908, Part-1, Extracts****Time: 12:59-21:21****Brother:** The Father will be revealed from which particular place?

**Baba:** Baba has said, it will be seen from which corner of the world the Father is revealed. So, on the path of *bhakti* the revelation like birth of God is praised in which *state*? (Brother: In U.P.) Is there any *state* where the revelation like birth of God the Father in a human form is praised? For example, when a child is born, before his birth, he was not revealed, he was hidden. And after being born he was revealed. So, he is said to have been born. So, which *state* is it? (Brother: Uttar Pradesh.) Uttar Pradesh. Well, even in Uttar Pradesh, some say God Ram, some say God Krishna, some say God Shankar. This is *tunde-tunde matirbhinna* (every head has its own opinion). The vicious intellect of the human beings has created this difference because there aren't many Gods. There can be only one God. Well, you will have to decide whether it is God Ram of the Silver Age who is perfect with 14 celestial degrees, whether it is God Krishna or God Narayan of the Golden Age perfect with 16 celestial degrees, or it is the One who is beyond celestial degrees (*kalaatiit*), the One whose celestial degrees can't be counted, who is beyond celestial degrees like the Sun. Are the celestial degrees of the Sun counted? Can the one who is beyond celestial degrees like this be God? Can even God be bound in celestial degrees? Can He be bound? *Arey*, God makes a human being devoid of celestial degrees in the Iron Age into Narayan perfect with 16 celestial degrees. He makes a man (*nar*) into Narayan. How can a human beings bound in celestial degrees be God? So, who is it? Which city in U.P. is considered to be a city of knowledge in the entire world? Banaras. The place from where the readymade nectar (*bana-banaya ras*) of knowledge emerges. You don't need to make it. That memorial has been made by the devotee on the banks of the physical river Ganga, on the banks of the physical water. It is about the Ganges of knowledge. So, the place from where the Ganges of knowledge emerges, and the place where God Himself prepares the nectar of knowledge and among those who drink that nectar of knowledge, the Brahmins who study the *number* one knowledge recognize God first. Well, will there be anyone at the first *number* among those who are *number* one or not? Who is it? (Brother: He is the Lord of Kashi (Kashinath).) Yes. He is called Kashinath. The lustre of remembrance is called *kaashya*. The city which is full of the lustre of remembrance. And those who remain in deep remembrance, those who consider themselves to be souls and remain in the remembrance of the Father of the incorporeal souls, will their intellect become subtle or will it become dull? (Brother: It will become subtle.) Will there be more knowledge in a subtle intellect or in a dull intellect? (Brother: In a subtle intellect.) So, tell me, who is that personality who is shown to be sitting in remembrance the most? (Brother: Shankar.) As such, there are religious fathers as well. Look at Guru Nanak carefully; his face [shows him] sitting in a *stage* of remembrance. It is as if he is not in this world at all. Look at Mahatma Buddha carefully, he is in such an incorporeal *stage*! Look at Christ; he is in such an incorporeal *stage*! But when compared to all these founders of religions, the one who is praised the most, the one whose idols show him sitting in a *stage* of remembrance have been found the most in the big excavations conducted in the world, the one whom the Jain people also believe and the Hindus certainly believe him. That Shankar who is sitting in a *stage* of remembrance himself is the father of the human world. He is the eternal Father. He neither has a beginning nor end. There is no corporeal human being in this human world who could give knowledge to him. He is the father in the corporeal form who sows the seed of knowledge in everyone. He is everyone's *teacher*; nobody can teach Him the knowledge. And? A Sadguru is certainly corporeal. A beautiful fair (*mela*) takes place when Sadguru is

found as a middleman (*dalaal*). That corporeal Sadguru in the form of a middleman is sitting above in the picture of the Tree. What is he doing? [Bringing] true liberation of all the souls (*sat gati*). *Sat* means true, *gati* means movement. Is it true liberation when the mind and intellect like soul moves upwards, or is it true liberation when it falls into the pit? So, he is taking us to true liberation. This is why He is the true Sadguru as well.

**Time: 41:20 to 44:18**

**Mother:** Baba, there are a lot of peacocks in our village. There are three kinds of feathers of a peacock. One kind is like a sword, the second kind is like the trident (*trishool*) and the third kind of feather is like a point (*bindi*). So, even in the Copper Age, it has been shown on the path of *bhakti* that the crown of the point like feather has been placed on Krishna. So, what about the remaining two kinds of feathers?

**Baba:** He has a crown of peacock feathers. Peacock feathers.

**Mother said:** A crown of feathers.

**Baba:** Yes, a crown of peacock feathers. That is a symbol of purity. It is the only bird which is considered to be India's national bird. If anyone is caught killing that bird, he will get the same punishment that a person killing another person gets. It means this special importance has been given to the one who leads a life of purity. There is only one bird which has never been seen by anyone in the world copulating. The female of that bird is called a peahen. It drinks the tears of the peacock when the peacock dances. These are the topics of the Confluence Age. The soul that plays the *part* of the Confluence Age Krishna in the Confluence Age performs the dance of knowledge. At the *time* of that *dance* of knowledge, all the souls of the world are happy, but internally, that soul (Confluence Age Krishna) has to suffer big blows for the establishment of the religion, just as all the founders of religions in the world had to suffer blows for the establishment of religion. So, he certainly feels sorrowful from within, doesn't he? So, she drinks the sorrow. Who? The peahen in the form of a female. The peahen.

Discussion No.1908, Timing-41:20 to 44:18

**Time: 01:03:04 – 01:04:36**

**Brother:** Baba, you have said that those from the *gitapathshalas* will have to leave the *gitapathshala*; those living in *Madhuban* will have to leave *Madhuban*. Isn't this point applicable to those who serve in the *gaushala* (cowshed), in the fields (*khet*)?

**Baba:** Don't those who serve in the fields go to any *Minimadhuban*?

**Brother:** Yes, they go sometimes.....

**Baba:** Don't they go to the *Gitapathshala*?

**Brother:** They go sometimes.

**Baba:** *Arey*, they do go, don't they? So, the connection of their intellect is connected somewhere, isn't it?

**Brother:** They can attend the *class* there (in the cowshed/field) itself.

**Baba:** So, is their intellect connected with the *Gyansarovar* (the lake of knowledge) or not?

**Brother:** It is.

**Baba:** Then? Those in the *Gyansarovar* will have to leave the *Gyansarovar*.

**Brother:** When the intellect is connected there, where is the need to go?

**Baba:** Where is the need to go? *Arey*, they will **have to** leave; there is no question of going [on their own]. It means, they will face such severe *final* exams from the society, from the government, from nature, from their own nature and *sanskars*, from diseases, from the storms of Maya that they will be compelled to leave it.