

**Disc. No. 1790, Urankhatola-18, Part-1 (Extracts)****Time: 02:34-05:02****Student:** The Brahmakumaris don't have the right to ask for anything. It is said, 'it is better to die than to beg'. So, what is the reason for it?**Baba:** Whose kumaris (daughters) are the Brahmakumaris? (Student: Brahma.) Who is the father of Brahma? (Student: Prajapita.) And who is his father? (Student: Shivbaba.) Who is this Shivbaba? (Student: [The combination of] the corporeal and the incorporeal One.) Who is the combination of the corporeal and the incorporeal One? The souls are also the combination of the corporeal and the incorporeal one. All the human beings are the combination of the corporeal and the incorporeal one. Then who is this Shivbaba? *Arey?* (Student: The father of all the human beings.) Yes... the father of all the human beings is certainly Prajapita. (Student: The incorporeal is the Father of all the souls and the human beings.) He is God the Father of the entire human world. He is called the *Supreme*, God and the Highest on the high. Do the children of the Highest on the high need to beg? They say, 'We have found the Highest on high God the Father'. So, will it be proved by begging? (Student: No.) This is why it was said that the Brahmakumaris don't need to ask. God indeed gives everything without asking for it. God is certainly *antaryami* (the one who knows the inner feelings of everyone). He knows the internal feelings of everyone. So, doesn't the Father know what the need of the children is? (Student: He knows.) Then, where is the need to ask?**Time: 05:08-07:20****Student:** Why does the Father come only in *vaanprasth* (the stage of retirement; lit. the stage beyond speech) [stage]?**Baba:** Yes. The one who has become very well experienced of the worldly affairs is called the one beyond speech (*vaani se pare*). The one who has realised that he has spoken a lot, he has generated many thoughts, he has done a lot through the *karmendriyaan* [but] his wishes aren't fulfilled. So, in the end he sits quietly. He goes beyond speech. This is why it is said: *Binu guru hoye ki gyan aur gyan ki hoye virag binu* (there can't be knowledge without guru. There can't be knowledge without detachment). *Viraag* [meaning] you become especially detached from the world in the *vaanprasth* stage. The knowledge is obtained only when there is detachment. The knowledge that God gives is the true knowledge. Truth itself is called knowledge. Only the one who becomes detached from this world attains it. This is why the Father comes only in the one who is *vaanprasthi*.**Time: 09:45-13:12****Student:** Baba, it is said for Ahilya that she brings snake like souls in front of Baba. But in the scriptures, it is shown that Indra came in the form of sage Gautam. So, sage Gautam curses her. Then, what is Ahilya's mistake in it?**Baba:** This is written in the scriptures. Did Baba speak about the scriptures? Did He? Who wrote scriptures? The vicious human beings have written scriptures. Shivbaba didn't write scriptures. Yes, Baba spoke about the essence from it; that, why she was named Ahilya. It is because like a snake - *ahi* means snake – she brought those who are vicious like them. Well, who was that Indra? Was Indra vicious or vice less? (Student: Vicious.) Who plays the *part* of Indra? Whose *part* is of Indra? *Arey*, tell [Me], won't you? It is Brahma Baba's *part*. Is the soul of Brahma the child of Vasu or not? Just like it is said Vaasudev. Krishna is called

Vaasudev. So, Vasu's child is Vaasudev. In the same way, call him Vaasudev or Vaasuki. Vaasuki is the name of the snake that is always laying around whose neck? He lays around Shankarji's neck. Why? What is in the neck? What is in the neck of Shankarji that he lays around his neck? *Arey?* There is poison. What is the powerful thing present in the snake? Poison. So, he is the snake Vaasuki. Did you understand now? What? Speak up. Who asked the question? What did you understand? Speak up. (Student: Baba mentioned the essence.) He said about the snake, didn't He? Yes.

**Time: 13:16-17:26**

**Student:** Why do they plant the Tulsi plant in the courtyard? They worship and bow [to] it. Does Tulsi also come among the deities?

**Baba:** Certainly. Who is worshiped? (Student: The one who is pure.) The pure one is worshiped. Well, are there [just] number wise in following purity or is there [someone] number one as well? (Student: Number wise.) There are number wise as well. And is someone number one as well or not? (Student: There is.) So, the one who has number one *stage* in purity, will he be given special regard or will he be given less regard? He will be given special regard. So, there are two. One is the queen (*maharani*) Tulsi and the other is the queen Laxmi. Are both of them queens or not? (Student: They are.) But [one] is made to sit in the courtyard and the other is made to sit in the *bedroom*. So, the one who placed them might know why she is given the authority to sit in the bedroom and why is the other one made to sit outside in the courtyard? Who is made to sit outside, outside the bedroom? (Student: The servants and maids.) The servants and maids are made to sit outside. If she is indeed a maid, why is she worshiped? All the householders keep tulsi in the courtyard and they also worship it. Why do they worship it? It is because she has definitely assimilated purity. She has assimilated such purity that the entire world has to bow before her. It has to make her the mother guru. Such mother guru... what does she become? *Arey*, does she become the one who rules over everyone or not? She does. *Raaj karega khalsa* (the Khalsa shall rule). But where the topic of Narayan and Narayani arises, she has to remain becoming a gatekeeper in front of them. She has to sit at the door. Definitely, Narayan and Narayani might have made more *purusharth* (spiritual effort). In which subject? In following purity. The mother Tulsi didn't show that loyalty which Narayani has shown. They have made songs: *Mai Tulsi tere angan ki* (I am Tulsi of your courtyard). *Koi nahi mai apne sajan ki* (I am nothing for my husband). They have made such songs.

**Time: 17:35-18:39**

**Student:** Baba has said: I come where even two *rotis* (chapattis) aren't available. So, in the entire world Orissa is the poorest state, isn't it?

**Baba:** Is Orissa the poorest [state]?

**Student:** There, if they don't find food [to eat], the mother cuts her child and eats him. So, why didn't God come in Orissa?

**Baba:** Look, aren't bigger murderers present in the world? (Student: There are.) In Meinpuri in Uttar Pradesh, they murdered a family of 36 members in just one night. You might not have heard about such big murderers in Orissa. ☺ (Students: But they are murderers, aren't they?) They are murderers for what? You didn't ask this at all. (Student: For what?) For the same wealth and property.

**Time: 18:45-20:58**

**Student:** In a murli it is said: In the end you children will [have such a stage that] ‘If you want to forget the remembrance of Baba, [you will think] how to forget it’. And in another murli it is said, ‘You children won’t get the unlimited food at all’.

**Baba:** Of course. If you don’t get the unlimited food, will there be power in the soul? (Student: No.) And if there isn’t power in the soul at all, if there isn’t the power of knowledge and remembrance, will you recognize the Father? (Student: No.) You forget [Him]. Maya makes you forget. So, what wrong did He say? It is one and the same thing. *Arey*, are there two topics? (Student: It is the same thing.) It is the same thing. (Student: But it is said that you won’t get the unlimited food at the end, isn’t it?) You didn’t get, did you? You didn’t get the unlimited food, did you? Does the soul get the food of knowledge and remembrance in the end? If it is received, the children for whom Baba says, ‘you children’, the eight deities, will they entangle in the clutches of Maya? (Student: They won’t.) They can’t. Neither they have knowledge, nor do they have that power of love. Love itself is called yoga (remembrance). (Student: Then, the second thing that is mentioned, it is about which time?) What? (Student: You will attain such a stage that [it will be a question] how should you forget the remembrance?) What will happen? (Student: You can’t forget Baba remembrance at all.) You can’t forget the remembrance of Baba at all? (Student: If you want to forget, [you will think] how to forget it?) If you want to forget, [you will think] how to forget it? It was explained how you forget it. (Student: No, Baba said: You will attain such a stage that if you want to forget, you won’t forget it.) Even if you want to forget, you can’t forget it. So, it is said for the one [being]. It isn’t said for everyone.

**Time: 21:04-25:20**

**Student:** On the three sides of Delhi..

**Baba:** [Speak] loudly.

**Student:** Haryana is situated on the three sides of Delhi and U.P. is on one side of it. So, if you surround it from all the four sides, victory on Delhi is fixed. Just like there is living Delhi here, is there Haryana and U.P. too in the living [form]?

**Baba:** Why not? Hari.. whom did [He] call Hari? (Student: Krishna.) Who is Krishna? (Student: The Confluence Age Krishna.) Yes, the Confluence Age Krishna who is Hari, they are calling that Hari. *Hari, aa-na* (Hari do come.) The ones who call Him in this way have surrounded Delhi from the three sides. What did He say? *Hari, aa-na*. The ones who call Him in this way have surrounded Delhi from the three sides. Who are they? They have surrounded it from all the three directions. Just the fourth direction remains, U.P. has surrounded it from that side. Who? (Student: Delhi.) Yes. So, will it come in the surrounding or not? (Student: It will.) The eye of the world is on Delhi. Baba has said: The eye of the entire world is on Delhi as well as the eye of the Father is on Delhi. So, when the eye of the Father [is on Delhi], won’t the eye of the *sikiiladhe* (long lost and now found children) children be [on Delhi]? It will. This is why they have surrounded it from the three sides. (Student: Who has surrounded Delhi from three sides?) Haryana. (Student: No, I mean those who call Him, ‘*hari-aa-na*’?) Who are those who call Him? They are those of Haryana, aren’t they? Who are those who call Him? (Student: Those of the *Advance* [knowledge]?) Yes, definitely. Who are the *main* ones even among those of the *Advance* [knowledge]? Tell [Me]. *Arey*? Who are the main ones even among those of the *Advance* [knowledge] who call Him the most? Those of any other *mini madhuban* don’t call Him as much as they call Him. Tell [Me]. *Arey*? They call [Him] only then He comes. *Arey*? They pull [Him] through the power of remembrance, they call [Him] from their heart, only then He comes. Or does He come without being called? He

comes when they call [Him]. So, they have this obsession (*rag*) [of calling Him:] Hari, do come. The month has come to an end, do come, won't you? And? (Student comments.) Those of Haryana. When the name is Haryana, it must be prosperous and happy (*hara bhara*), shouldn't it? (Student: Eight deities.) Yes. (Student comments.) It isn't about just the eight deities. (Student: So, from all the three sides, what does it mean? I didn't understand.) *Arey?* (Student: They have surrounded it from all the three sides, isn't it?) Yes, U.P. has surrounded it from one side. (Student: U.P. [has surrounded it] from one side means Baba.) Call it Baba, call it Mamma or anyone. Yes. (Student: From the three sides?) From the three sides [means] the three directions that are remaining. *Arey*, which directions remain? (Student: South, east, west.) That's all. South, east and west remain.

**Time: 27:13-28:44**

**Student:** It is shown in Ramayana that Anusuiya gives such a *saree* to Sita which never becomes dirty.

**Baba:** So what happened?

**Student:** What is its unlimited meaning?

**Baba:** What does Sita mean? Cool (*sheetal*). And the one who has coolness in her nature and *sanskars*, will she have tolerance or not? (Student: She will.) The one in whose nature and *sanskars* tolerance and coolness is filled, how will be her *saree*? It will definitely be cool. The name itself is Sita. (Students: Anusuiya gives her, doesn't she?) Anusuiya herself gives it to Sita. What else? Does the *saree* of Lakshmi become dirty for many births? (Student: No.) Then? Why don't you understand such a small point? (Student: Anusuiya gives her.) Anusuiya herself gave her. (Student: Knowledge...) *Arey*, yes, yes. The point is understood after much delay after a lot of discussion.

**Time: 28:50-29:24**

**Student:** Baba says, 'I don't give the key of visions to anyone', doesn't He?

**Baba:** Of course. [Otherwise] everyone will become God in practice.

**Student:** Then, how did Surdas, Mirabai have visions?

**Baba:** They were recorded in their soul, so they had them at that time. Where is Shivbaba present at that time, so that He will give them the key? It is certainly about the Confluence Age. The visions that I make you have in the Confluence Age, that key is with Me. I don't give that key to anyone.

**Time: 32:10-34:12**

**Student:** There are the three mothers, the mother Jagdamba, the mother Yogini and the junior mother. What is the difference between the remembrance of these three mothers when all the three have the same *dharnaa* (beliefs and practices), 'One Father and no one else'?

**Baba:** All the three have similar *dharnaa*? What is the difference between their remembrance? Her name itself is Yogini (the one who remains in remembrance). Isn't there difference? *Mujh nirgun hare mein koi gun nahi* (I the virtue less one don't have any virtue at all). *Accha*, alright you don't have any virtue. What is the biggest virtue so that the number one [bead] becomes the number one emperor of the world? (Student: Tolerance.) Cut it out! (Sarcastically to the student:) Tolerance. Does Brahma Baba become the master of the world by [assimilating] tolerance? (Student: No, no.) Then? (Student: Remembrance.) Yes. If you *pass* in remembrance, you will *pass* in all the subjects. If you fail in remembrance, you will fail in all the subjects. Her name itself is given Yogini. And? (Student: What about the

mother Jagdamba and the junior mother?) If those two had yoga... *Waah*, brother! Was the remembrance of Brahma Baba divided among the children or not? Did he worry about the children or not? (Student: He did.) When Brahma Baba had worry, the one whom Brahma Baba enters and plays the part, won't she have the worry of worldly affairs? She is certainly the mother of the world. So, what is the nature of the mothers? They have worry of the children. So, the intellect will certainly go towards them, won't it? And what else? (Student: The junior mother.) Yes. The junior mother is indeed a goat. She will sing the song of the one who holds her ears.

**Time: 36:30-38:31**

**Student:** There are twelve months in a year. There is more purity and *bhakti* in the month of *savan* (the fourth month of the Hindus; July-August) and *kartik* (the seventh month of the Hindus; October-November).

**Baba:** Yes. It is because there are especially three main seasons: winter, summer, rains. The Golden and Silver ages are winter and the Copper and Iron ages are summer. Is it or not? (Student: It is.) And which is the rainy season? The Confluence Age. So, what keeps drizzling for the entire month in the Confluence Age? The water of knowledge keeps raining. Who rains it? God the Father Shiva rains. So, shouldn't it have more importance? It should. Does God the Father rain it in the corporeal or in the incorporeal? He comes and rains in the corporeal. *Accha*, it is about the corporeal God. Now, will there be some corporeal demon (*shaitan*) opposite to the corporeal God or not? There will. So, tell [Me], who is the biggest demon among all the demons? (Student: Brahma.) (Ironically to the student:) Brahma Baba? You subjugated that poor fellow. ☺ Which religion does more devilish acts (*shaitani*)? (Student: Islam.) Then? Who is the seed of the Islam? Kartikeya. So, the *kartik* month is worshiped for him.

**Time: 38:41-41:13**

**Student:** The wealthy people eat *swarna bhasma* (ashes of gold). What is its meaning?

**Baba:** The golden *bhasma* (ashes). *Bhasma* is very *powerful* medicine. *Bhasma* is the most powerful medicine among all the medicines. Let it be anything, if it is scattered it has less power. And if its small form is created, the power increases. Just like there is a seed. There is more power in a seed. And when that very seed spreads and becomes a tree, it doesn't have that much power. Similar is *bhasma*. *Bhasma*, and it is the golden *bhasma*. Truth is called gold. What? It is called truth. And how is *bhasma* made? Something is burned to create *bhasma*. So, how does truth also emerge? (Student: From the soul.) Did the soul become false or true? It became false. So, what should you do, so that it becomes true? Burn it into ashes in the fire of remembrance. When its sinful deeds burn, when the alloy burns, what will remain? The true *bhasma* will remain. The golden *bhasma*. Then, eat that golden *bhasma* a lot. You will become a *powerful* soul. (Student commented.) No. (Student: The wealthy people eat it.) If you are wealthy, only then you will eat. If you are wealthy in unlimited, only then you will eat. If you don't have knowledge at all, how will you eat? The one who has more knowledge, the one who is a very big wealthy person in unlimited, will he eat more golden *bhasma* or if someone doesn't have anything at all, will he eat? Who will eat? The one who is more prosperous. If someone is a big wealthy person, he will think: All the money will go to waste. Why not ... The more I put it in my stomach, I will be benefitted to that extent. The stomach of those worldly wealthy people is below. And our stomach is above. So, keep filling it a lot.

**Time: 01:00:05-01:02:31**

**Student:** When the incorporeal enters the corporeal, he plays the *part* of *abhogta* (the One who doesn't seek any pleasures), *akarta* (the One who doesn't perform actions), *ajanma* (the One who isn't born). But Baba says: No one is made to cry as much as God is made to cry. So, will *abhogta* cry?

**Baba:** Will God become *abhogta*? Will He become *dhanvan* (a wealthy person)? Will he? (Student: No.) Then? Is it about *abhogta* or *bhogta* (the one who experiences pleasures)? Who cries? The one whom God enters cries. He himself is *bhogta*. There is a *ricaa* (hymn) in Rig-Veda (a Veda consisting of a collection of Hindu poems dating from before 2000 BC): *Dwa suparna suyuja sakhaya samaanam vriksham avishasva jaate*. [It means,] this is a tree like world, on which there are two types of birds. One is a *bhogta* (pleasure seeker) bird and the other is an *abhogta* (non-pleasure seeker) bird. Who is *abhogta*? The one who is called *akshar* (the one who doesn't lose vigour) in the Gita; when he doesn't seek any pleasure at all he doesn't lose vigour either. He doesn't discharge the power of soul consciousness either. And the one who is *bhogta* discharges every moment. Yes, it is certain that some souls who are very *bhogi* fall at the very beginning of the Copper Age. Abraham enters them. The souls that descend after Abraham enter them. Some soul is such who discharges at very slow pace. Didn't you understand? Because of discharging at slow pace, he remains more *powerful* till the end compared to others. So, will he be called a yogi or a *bhogi*? He too will be called a yogi.