

Disc.No.1791, Urankhatola-19, Part 1 (Extracts)

Time: 01.15-04.12

Student: Baba, knowledge, yoga and purity. Everything depends on knowledge; everything depends on yoga and also on purity. These three are interdependent on each other.

Baba: Only this much knowledge is enough that you receive the firm recognition of the Father.

Student: So, these three are interdependent on each other, aren't they?

Baba: You spoke about everything being dependent on it, didn't you? Everything is not dependent on knowledge. Everything doesn't depend on purity either. Everything depends on remembrance.

Student: If everything depends on yoga, [why is it] mentioned in the Gita that a knowledgeable soul is especially dear to me?

Baba: Yes, it is a different point that he is especially dear to me. (Student: So, isn't yogi dear?) Being especially dear is another thing. That is because they recognize Me through knowledge. You don't recognize [Me] through yoga. You don't recognize [Me] through purity. There are many pure Brahmakumaris. The No.1 among the Brahmakumaris is almost 'ever pure'. Then? Does she recognize Me? No.

Student: But Baba, first they will recognize Him, only then will they be able to remember Him. Only when they remember Him will they be able to follow purity.

Baba: Only this much knowledge is enough that they recognize the Father and become the ones with an unshakable faithful intellect: This is the Father, the Incorporeal One in the corporeal one, who has come. If they become the ones with an unshakable faithful intellect, they will become perfect in all the subjects because of remembrance. If they are weak in remembrance, they will be weak in all subjects. If they are perfect in remembrance, they will be perfect in all subjects. So, everything depends on what? It depends on remembrance. The point is not that knowledge is unnecessary. Knowledge is required first; this is why it is said, knowledge, yoga, *dhaarna* and service.

Time: 04.40-11.42

Student: Baba, it is said for Lakshmi, 'she wandered in all the four abodes, still she remained far away'. This is about the Confluence Age. If it is about the Confluence Age, why was this said? And which are the four abodes in the Confluence Age?

Baba: Is the soul of Lakshmi blind or does she have eyesight? (Students: She is blind.) So, will she stumble or not? (Students: She will.) So, she comes stumbling. Whom do maidens recognize first of all? (Student: A child recognizes only his mother.) Whom does especially a maiden recognize? If a boy grows up, he will recognize his father, but a maiden stays close to whom? [She stays close] to her mother. So, Lakshmi is a maiden, isn't she? Who will she recognize first? (Students: The mother.) Who is the mother? (Student: Brahma.) Brahma Baba has left [his body]; he isn't present at all. (Students: Jagadamba.) [It is] Jagadamba. So, she will catch hold of her ear.

Student: She is the first abode among the four abodes.

Baba: Yes, once she catches hold of her ear, she will just belong to her. Then, after her? Who will catch hold of Jagadamba? (Student: Jagatpita [the World Father].) He doesn't run after anyone. ☺ Is he the beloved or the lover? What is he? He is the beloved. Does the beloved run after anyone? (Students: No.) Who catches hold of Jagadamba? Tell me.

Student: Ganga?

Baba: Yes, because she is the incarnation of a fish, isn't she? Who? (Students: Ganga.) Is Ganga the incarnation of a fish? It is Jagadamba who is the incarnation of a great fish

(*maachlaa*). First she comes as a small [fish] in a handful of water. Then, she is put in a *kamandal* (a small pot). When she doesn't fit in the *kamandal*, she is put in a big pot. She doesn't fit even in that. Then, she is put in a big vessel. When she doesn't even fit there, she is put in a big canal. When she doesn't fit there, she is put in a river. When she doesn't even fit in a river, she is put in the ocean. So, she is such a big fish. She keeps growing, keeps growing and she spreads in the whole world, in the whole ocean. It means, her influence... *Raaj karega khaalsa* (the pure one shall rule). She rules the whole world. For this itself it is shown in the scriptures, when Jagadamba took the form of Mahakali whose influence did she swallow? She swallowed the influence of the World Father. It means, she swallowed the World Father. It is shown, who swallowed the Sun of Knowledge in the beginning of the *yagya*? Hanuman swallowed him. Well, call him Brahma or Jagadamba it is one and the same thing. In the beginning he is Brahma with beard and moustache and in the end? (Students replied.) Brahma with beard and moustache isn't worshipped and Jagadamba is worshipped. Then, who rode her? Ganga rode her. (Student: That is the second abode of Lakshmi.) Yes. It is the third one. (Student: Baba, it is the second [abode], isn't it?) Why? (Student: The first one is Jagadamba.) Yes, the first one is Jagadamba. Who has caught hold of her ear now? Jagadamba comes later. (Student: Brahma Baba has held it.) (Baba is laughing.) Yes. She belongs to Ganga. And after Ganga? Who does Ganga meet? (Student: The ocean.) Does she meet the ocean directly? (Students: No.) (Another student: Brahmaputra.) Who is Brahmaputra? (Students replied.) No. Who does she meet? (Students: Varanasi.) Varanasi comes right after Allahabad. (Student: River Varuna.) River Varuna, yes! Ganga meets River Varuna, it is then that she takes the form of a sword. She becomes sharp. She is *dull* now. Who? Ganga. Flowing further, she meets Brahmaputri and then Ganga merges in the ocean. Then, which is the fourth abode that is left? (Student: In the end she recognizes the Father. Yes, she recognized the Father.

Time: 13.42-13.57

Student: Baba, the very meaning of *purusharth* is: not to repeat a mistake that you have already committed. But we tend to make mistakes repeatedly in the *purushartha* life (life of making spiritual effort), don't we?

Baba: If you commit [a mistake] again and again, you are not a firm *purushartha* (someone who makes spiritual effort).

Time: 14.05-15.22

Student: Baba, the beads of the Rudramala are the souls who become kings birth after birth, aren't they? What *purusharth* should they make [here] so that no one conspires against them when they become kings in the Copper Age?

Baba: So that no one conspires against them? But Maya-Ravan does make conspiracies.

Student: Isn't there any *purusharth* for that?

Baba: There will be the canopy (protection) through remembrance. No conspiracy works under the canopy of remembrance. Baba will give you a *touching* beforehand.

Student: How will He give us a touching in the Copper and Iron Age?

Baba: In the Copper and Iron Age, didn't Shivaji and Maharana Pratap come to know [of conspiracies] beforehand? (Students: They did.) Then?

Time: 18.38-20.13

Student: Baba has said, there is only the sun in the Golden Age, there isn't the moon at all.

Baba: Isn't there the moon in the lap of the earth?

Student: But Baba has said, there will be day and only day in the Golden Age.

Baba: There will be day and only day. Just like there is day and only day for six months in the North Pole, there will be day and only day for half a cycle here. (Student: In the Golden Age, isn't it?) Also in the Silver Age.

Student: But in the Lakshmi-Narayan (course) book it is written in this point, 'there are certainly the sun, the moon, stars etc. there'.

Baba: They are certainly there.

Student: But there isn't the moon [there] at all, is there?

Baba: There is the moon, on the lap of the earth.

Student: In the Golden Age, Baba.

Baba: Yes, in **the Golden Age**. The moon is on the lap of the earth. It will be in the Pacific Ocean.

Student: It will come out then?

Baba: Why will it come out? It is stuck in her lap.

Student: So, there will be the moon also in the Golden Age?

Baba: *Arey*, where will it go? Will you finish off its very soul?

Student: There will be day and only day...

Baba: Yes, there will be day and only day. Can't there be day without the moon?

Student: There can be without the moon.

Baba: Then?

Student: But it has been said that there will also be the moon there.

Baba: Yes, there will also be the moon. Is there the moon on a new moon night or not? (Student: Yes.) Then? There is the moon but there is the influence of day. There isn't the influence of night. (Student: But [the moon] exists?) Yes.

Time-41.08-41.30

Student: Baba, [people] make offerings in the *yagya*. [There are some] who expect from the *yagya* more than what they offer.

Baba: Yes, so they took it back, didn't they? So they go in the list of *caandaal* (those who cremate corpses).

Time: 42.56-45.15

Student: Baba, if we think about something being stable in the point stage even for two minutes, Shivbaba is bound to fulfill that thought.

Baba: Yes, so do it.

Student: Does any thought include negative thoughts too?

Baba: *Accha*, tell me, did daughter Maya believe in the Incorporeal One or the corporeal one? She believed in the Incorporeal One. Being in the remembrance of the Incorporeal One if she thinks, 'this one cannot be God. He can't be God at least while I am alive. I will try my best to not let him become God even after I leave my body.' So, is her thought fulfilled or not? (Student: She herself left her body.) Even after leaving the body... Does the thought end right after she leaves her body?

Student: But she did leave her body. She couldn't do anything while she was alive.

Baba: What couldn't she do?

Student: She opposed [Baba] so much still...

Baba: What did she do even after dying?

Student: Yes, that's the point. There was no result.

Baba: Then? The thought has to be fulfilled, hasn't it?

Another student: But Baba, there is one Maya and there are so many children. How does she do that to all of them?

Baba: She takes them under her influence. Shivbaba is able to take only 80-100 million [souls] under His influence. Under whose influence does the rest of the world go? (Students: Maya.) Then? Baba does say, 'I rule for half the time and Maya rules for the other half... She does rule for half the time but how many [people] does she rule? (Student: 700 crore.) Then?

Time-57.25-59.15

Student: Baba has said that if someone gets angry and stops eating food, it is as if he insults God.

Baba: Definitely. He insulted Brahma as well as his store house.

Student: If they insult the food which even the deities long to eat, they will have to die of hunger at the end.

Baba: Definitely.

Student: But Baba has said that in the end you children will certainly get food from the government of God.

Baba: You 'children (*bacche*)' will get it, not you 'cacche (false children)'☺.

Student: But Baba, there are people who do this living in the very *yagya*. They don't eat *Brahma bhojan* (food cooked and eaten in the remembrance of God). So, it is like insulting the *Brahma bhojan*, isn't it?

Baba: Of course.

Student: But they are among the 450 thousand [souls], so they will certainly receive two *rotis* (chappatis) from the government of God. This is guaranteed.

Baba: Is it necessary that they will remain among the 450 thousand [souls]?

Student: Baba, aren't the surrendered category included among the 450 thousand [souls]?

Baba: It is only 16000 who surrender, not 450 thousand.

Student: If those who stay inside do something like this...

Baba: Won't those who stay outside come among the 450 thousand [souls]?

Student: They will.

Baba: Then?

Student: Even they do like this. Then how will this happen?

Baba: They will be sorted, won't they? We will come to know later, who is a Suryavanshi and who belongs to which dynasty.

Student: Does this mean those who insult food aren't Suryavanshis?

Baba: Of course.

Student: Baba, won't they come among the 450 thousand souls?

Baba: They won't.

Student: Oh my God!

Baba: Now, in future, every good, excellent souls are going to come [in knowledge].

Student: In future?

Baba: Yes.