

**Disc.CD No.1492, dated 04.11.13 at Gangtok**

**Student:** The rivers of blood will flow in the Confluence Age and in which age will the rivers of ghee<sup>1</sup> flow?

**Baba:** Ghee means remembrance. *Ghrit*<sup>2</sup> means? *Ghrit* of what? (Student: Knowledge.) *Ghrit* of remembrance. There is the milk of knowledge. There is the ghee of remembrance. There is essence and only essence. Should we say the oil of remembrance? (Student: No.) Why shouldn't we say oil? It is not that *pure*. It needs to be filtered, then it becomes *pure*. It has more impurities (*vijaatiya dravya*) in it. What was said? Where are the rivers of ghee? Is there adultery there? (Student: No.) Is there impurity there? (Student: No.) No. The *pure* rivers of ghee flow there, everyone is soul conscious. Where will Krishna's vision also be lost? (Students: Radha.) In Radha. [Where will] Radha's vision [be lost]? (Students: In Krishna.) In Krishna. As the king so are... (Students: ...the subjects.) There, the subjects are also the same. So there are rivers of ghee there. And here? Are there [such people] here? What do **you** see? Look within yourself. (The student hung his head.) *Hat teri ki!*<sup>3</sup> (To the student:) You hung your head!☺

**Student:** Baba, Krishna is not shown in the Confluence Age but the Confluence Age Krishna...

**Baba:** Krishna? (Student: Yes.) If Krishna is shown in the Confluence Age, is Krishna born or not? (Someone said: He is born.) Is Krishna born? (Student: He isn't.) Then?

**Student:** Then why is he called the Confluence Age Krishna?

**Baba:** He is called the Confluence Age Krishna because, when the soul of Krishna becomes complete, complete with 16 celestial degrees...will he be complete with 16 celestial degrees when he is born or will he be in darkness? Is he in darkness now or is he in light? (Student: He is in darkness.) It means, is the Father visible to him? Is the sun visible to him? (Student: No, Baba.) The sun is certainly not visible. He considers himself to be God. [He thinks:] I myself am corporeal God of the Gita. I myself am the Sun of Knowledge.

**Student:** Baba, Krishna who will come in the Golden Age, will he have faith in 2028 or in 2018?

**Baba:** Faith?

**Student:** Yes. Will he have a birth in the form of faith in 2018 or in 2028?

**Baba:** You, tell me. First, you, tell me.

**Student:** No. I thought it will happen in 18. Then, I heard in a discussion that the Confluence Age Krishna will be born in 18 and after ten years Krishna will have faith.

**Baba:** Krishna will have faith ten years after?

**Student:** Yes. Krishna will be born after the souls with the king qualities become complete. It was said in a discussion.

**Baba:** The beads of the *Rudramaalaa*<sup>4</sup> become kings and the *Chandravanshi*<sup>5</sup> become queens. The *Chandravanshi* become queens, so the *head* of the *Chandravanshi* is... who? Brahma Baba. Is Brahma Baba subordinate or is he an *adhikaari*<sup>6</sup> king? (Students: Subordinate.) He is subordinate. Who is he subordinate to? All the *Chandravanshi* are subordinate to whom?

---

<sup>1</sup> Clarified butter used in Indian cookery

<sup>2</sup> Another name for ghee

<sup>3</sup> An expression in Hindi, here it is meant to tease

<sup>4</sup> The rosary of Rudra (a name of Shankar)

<sup>5</sup> Those belonging to the Moon dynasty

<sup>6</sup> The one who holds authority, officer

**Students:** They are subordinate to the *Suryavanshi*<sup>7</sup>.

**Baba:** They are subordinate to the *Suryavanshi*. So, who will become complete first?

**Students:** The *Suryavanshi* will become complete.

**Baba:** The *Suryavanshi* will become complete first.

**Student:** Baba, the celestial degrees of the moon decrease in 15 days and they also increase in 15 days. How and where does its shooting take place?

**Baba:** It happens here, doesn't it? Here [people] are *satopradhaan*<sup>8</sup>, *satosamaanya*<sup>9</sup> for half the time, then for the other half of the time they become *rajopradhaan*<sup>10</sup> and *tamopradhaan*<sup>11</sup>, whether it is the Golden Age *shooting*, the Silver Age *shooting*, the Copper Age *shooting* or the Iron Age *shooting*. *Arey*, if any soul comes to knowledge, however much time it follows the knowledge, won't it be *satopradhaan* for half of that time? And for half the time? It remains *tamopradhaan*. Now we are climbing the ladder.

**Student:** Baba, why do we descend the ladder after recognizing Baba, after following the knowledge, when the stage should rise more?

**Baba:** This is certainly the fact. Shivbaba has come, hasn't He? Has He come or not? Shivbaba has come, so Shivbaba says: One Shivbaba and... (Students: ...no one else.) No one else. So, has it happened like that? *Arey*? Did you take the company of only one Shivbaba? Is it 'One Shivbaba and no one else' through the mind, the speech, the actions and the *karmendriyaan*<sup>12</sup>? Did you take such colour of the company? (Student: No.) So whose mistake is it? *Arey*, when Shivbaba has come, should you climb high or should you fall? (Students: We should climb high.) You should climb high. Then, what is happening? Where did this bother come from? (Another student: It happens.) It happens. *Pyaar kiya nahi jaata ho jaata hai*<sup>13</sup>. ☺ This is the karmic account of many births. [Sarcastically:] It happens just like it happened in the 63 births. What to do?

**Student:** Then it is fixed in the drama, isn't it?

**Baba:** (Sarcastically) Yes, it is fixed in the *drama*! It is fixed in the *drama* for some [people] that ever since Shivbaba comes, [they have in their mind] 'Only one Shivbaba and no one else'. And it is [fixed in the drama] for some [people] that Shivbaba comes and the *time* of His departure also comes but they [still] they keep sticking with someone or other.

**Student:** All don't have a similar stage.

**Baba:** Indeed. Indeed. When the *final* examination takes place, when the *final paper* of Maya takes place, you will come to know who is No.1 and who are *numbarvaar*<sup>14</sup> [in the rosary], won't you? So, who will be proved to be No.1? (Student: Shivbaba.) Shivbaba? Is Shivbaba counted [in the rosary]? (Student: No.) Who will be proved to be *numbarvaar*? Certainly, the children will be proved to be *numbarvaar*.

**Student:** Baba, a family unit of the eight deities becomes ready in 2018.

**Baba:** A family will become ready.

**Student:** Yes. So, will the 16,108 souls become ready from 2018 to 2028 or will all the 900,000 [souls] shine?

---

<sup>7</sup> Those belonging to the Sun dynasty

<sup>8</sup> Consisting in the qualities of goodness and purity

<sup>9</sup> Where there is ordinary goodness and purity

<sup>10</sup> Dominated by the quality of activity and passion

<sup>11</sup> Dominated by darkness and ignorance

<sup>12</sup> Parts of the body used to perform actions

<sup>13</sup> You don't love [purposefully] it happens naturally.

<sup>14</sup> Higher or lower beads of the rosary

**Baba:** ‘You children’; how much *time* do you take to become *satopradhaan* from *tamopradhaan*?

**Student:** 40-50 [years].

**Baba:** You take 40-50 years to become *satopradhaan* from *tamopradhaan*. So, when are the 40 years complete? And to whom did He say, “You children”?

**Student:** Those who are sitting face to face.

**Baba:** No. Does face to face (*sanmukh*) mean everyone [who is sitting in front of Him]?

**Student:** No. One child is special, isn’t he?

**Baba:** Is one child face to face? He said, “You **children** (*tum bacce*)”. He didn’t say, “You child (*tu bacca*)”. He didn’t say, “You (*tuu*)”. He didn’t say it for a single child. [He said,] “You **children**”. You children take 40-50 years to become *satopradhaan* from *tamopradhaan*. It takes you 40-50 years to become *satopradhaan* from *tamopradhaan*. (Student said something.) Not 60 [years]. 40-50 [years].

**Student:** Which souls will [become ready between the period] 2018 – 2028? Is it 900,000 or 16,108?

**Baba:** To whom does Baba say, “You children”, who take so much *time* to become *satopradhaan* from *tamopradhaan*? *Arey*?

**A second student:** Those who sit face to face.

**Baba:** All those who sit in front [of Him] *all over India* are face to face, aren’t they?

**The second student:** The *Suryavanshi*.

**Baba:** The *Suryavanshi*? Aren’t there the *Suryavanshi* children *all over India*?

**A third student:** Baba, there are 108 [beads], aren’t they?

**Baba:** 108? The seeds who *convert* to other religions are also [in] the 108 [beads]? Aren’t they in the 108 [beads]? Will even those who *convert* to other religions be called 108?

**Students:** No.

**Baba:** Who will be called, “You children”, who remain face to face both from inside as well as outside? Are only those who are in front of the eyes, who are sitting in front physically called face to face? (Students: No.)

**The third student:** Face to face through the mind and the intellect...

**Baba:** Yes. They should be face to face through the vision and the vibrations too; they should never have opposing thoughts, they alone will be called face to face in a true sense. Who are they? (Students: Eight.) Are they the eight? If all the eight are face to face in a similar way, do they *convert* to other religions or not?

**The third student:** The eight do not convert, Baba, do they?

**Baba:** *Acchaa*? What does, “Maya doesn’t spare anyone” mean? Maya doesn’t spare **anyone**! It is [true] to this extent that the mothers sing a song in the path of *bhakti*: *Maya nazariyaa maari gayi re, Brahma ko maari, Vishnu ko maari, Shanakar kii daarhi hilaai gayi re*. (Maya cast an evil eye. She cast an evil eye on Brahma, she cast an evil eye on Vishnu and she shook the beard of Shankar.) She doesn’t spare even him. She even shakes his beard. She is not able to cast an evil eye on him. *Arey*? *Acchaa*, tell me what has Baba come for? He has come to bring what benefit to us children?

**Student:** To give us happiness and peace.

**Everyone said:** To make us pure.

**Baba:** That is in *general*. I asked this because here we are speaking about, “you children”.

**Students:** To give the inheritance.

**Baba:** As regards the inheritance, what inheritance [does He give] that it is applicable to “you children” and it isn’t applicable to others?

**Students:** The emperorship of the world.

**Baba:** Yes. The emperorship of the world. So, the ones who take the emperorship of the world, are they *numbarvaar*<sup>15</sup> or are they alike?

**Students:** *Numbarvaar*.

**Baba:** Even among those who take the inheritance of the world... what aim of the human life does Baba give when He comes?

**Students:** To become Narayan from *nar* (man) and Lakshmi from *naari* (woman).

**Baba:** How many are they? (Student: Two.) Then? There are two [souls] who become Narayan from *nar* and Lakshmi from *naari*, meaning they become the form of Vishnu. Do they become that or not? (Students: They become that.) They become the form of Vishnu; if Vishnu becomes ready, consider that the capital is as good as ready. Will all the others be *numbarvaar* helpers in becoming the form of Vishnu or will they be the ones who become Narayan from *nar* alike? (Students: Helpers.) They will be helpers. So, those who are called the eight deities, are they also *numbarvaar* or are they alike? Do they all belong to just one direction or do they belong to separate directions<sup>16</sup>? (Students: They belong to separate directions.) They belong to [separate] directions.

**Student:** Baba, wherever the Hindus make temples, the Muslims...

**Baba:** ...they intrude there itself.

**Student:** They crowd there itself!

**Baba:** They crowd there.

**Student:** What is the reason?

**Baba:** The very reason is that when Islam comes, wherever they (the people of Islam) find Hindus in the world, they intrude there and *convert* them to Islam. Do they [convert] others? Do they? No. They *convert* only them (the Hindus). Whom do they *convert*? In whose home do they intrude? They will intrude in the homes of the Hindus. If they intrude in the home of the Hindus... suppose there is a dacoit (a member of an armed gang of robbers), a thief and he intrudes in someone's home, then will he attack the weak or will he attack the *powerful* one first?

**Student:** He will attack the weak first.

**Baba:** So whom do they find weak in a home? Do they find the *Suryavanshi* weak or the *Chandravanshi*? (Students: The *Chandravanshi*.) They find the *Chandravanshi* weak. They attack them alone.

**Student:** Baba...

**Baba:** Speak up. There is no *time*.

**Student:** How long does the bondage of the subtle body last?

**Baba:** [It is according to] the sins someone has committed. It will be according to the sinful acts, won't it? It (the subtle body) won't be formed without karmic accounts. Someone has it for a short time and someone has it for a long time.

**Student:** Three souls from Dibrugarh underwent the *bhatti* and after that...

**Baba:** Who?

**Student:** In Dibrugarh three souls underwent the *bhatti*...

**Baba:** Where?

**Students:** Assam.

**Baba:** Amjuli?

**Students:** Not Amjuli, 12 hours from Guwahati...

**Baba:** Dibrugarh?

---

<sup>15</sup>At different levels

<sup>16</sup>Different directions according to their rank

**Students:** Dibrugarh.

**Baba:** *Accha*. Dibrugarh is the capital, isn't it?

**Student:** No.

**Baba:** Is it the name of a *state*?

**Student:** No. It is a district.

**Baba:** Is Dibrugarh a district?

**Student:** It's a district of Assam.

**Baba:** The main district of Assam is Guwahati.

**Student:** Guwahati is the capital. In it, there is a district Dibrugarh.

**Baba:** Dibrugarh is a district in it?

**Student:** Yes.

**Baba:** Yes. So [what]?

**Student:** Three souls from there went for *bhatti*. After that they attended the *sanghatan* class in Delhi. They couldn't attend the *sanghatan* classes after that. So, will they have to be given the course and taken for *bhatti* again ?

**Baba:** Weren't the three of them asked to get together and attend classes somewhere?

**Student:** They do attend the classes at my home.

**Baba:** They attend the classes at your home, don't they? When they attend the classes they will be considered to be alive. Didn't you maintain a *register*?

**Student:** I didn't maintain it.

**Baba:** [Then,] maintain it.

**Student:** My wife didn't undergo the *bhatti* so...

**Baba:** It doesn't matter. Are there *Pandav bhavans* or not? (Student: Yes.) So, make a *Pandav bhavan* to have classes. Won't it work? (Students: It will work.)

**Student:** There won't be any necessity for them to undergo *bhatti*, will there?

**Baba:** No. There is no need to undergo *bhatti* [again]. They just have to attend classes regularly. Let them attend classes regularly, when a *center* is opened in Guwahati, in Agartala, or somewhere near it, they may keep attending [the classes] there.

**Student:** Baba, my sister lives in Siliguri. She attended the class in Kakarbhatta.

**Baba:** Did she also undergo the *bhatti*?

**Student:** No. She didn't undergo the *bhatti*. She is not allowed to undergo the *bhatti*.

**Baba:** Who is not allowing her?

**Student:** Her husband.

**Baba:** *Accha*.

**Student:** She is not allowed to undergo the *bhatti* so she listens to the class at her home. There is no *gitapaatshaala* in Siliguri. There was a *gitapaatshaala* at Kaushalya mata's home earlier...

**Baba:** There was a *gitapaatshaala* earlier. It is not there now.

**Student:**... It is not there now. So, she listens to the class at home.

**Baba:** There must be a *proof* that she listens to the class at home. From Kakarbhatta...

**Student:** No she isn't even allowed to go to Kakarbhatta.

**Baba:** *Accha*, does she take the VCDs etc. from there? There will be a *proof* of that at least, mustn't there?

**Student:** I myself take [the VCDs] to her.

**Baba:** Yes. So, she does take her bread and water from someone, doesn't she?

**Student:** Yes. So, she was asking, "Can't I meet Baba"?

**Baba:** When her *regularity* is observed, He will meet her.

**Student:** She was saying, "It's been two years". She did class along with me.

**Baba:** Show your *register* whether she does the class with you or not.

**Student:** No. No. I live in Kalimpong and my sister lives in Siliguri.

**Baba:** So, does she come to Kalimpong?

**Student:** No. She listens to the class in Siliguri, at her home.

**Baba:** So how do you give CDs or DVDs to her?

**Student:** When I go to Siliguri, I give it to her.

**Baba:** You give it to her?

**Student:** Yes. So she was asking, “When will I meet Baba”? I said, “When you undergo the *bhatti* you will meet Him”. Then she said, “I have been trying hard for two years [to go for *bhatti* but] he doesn’t allow me [to go]”...

**Baba:** Does she go to Kakarbhitta, when Baba goes there?

**Student:** No.

**Baba:** Doesn’t she go even there?

**Student:** No. The sister [in charge] said, “If she didn’t undergo the *bhatti*, she shouldn’t go. She shouldn’t meet [Baba]”.

**Baba:** Then, tell the sister [in charge] that you are giving cassettes to her regularly. She may not know whether she is attending the *class* regularly or not.

**Student:** I gave her the register...

**Baba:** What?

**Student:** [The register] that she maintains for her daily class.

**Baba:** The register won’t do. Someone may do fake *sign*. What happens from that?

**Student:** No. No. She listens to cassettes daily.

**Baba:** No. Not that. That is nothing. **You**, tell the sister [in charge] that you go regularly to give her DVDs. (Student: Yes.) And she takes DVDs from you. She attends the *class* daily. Then the sister [in charge] will accept that she does the *class*.

**Student:** Alright.

**Student:** *Accha* Baba, My mother is very ill but she has faith in Baba...

**Baba:** Ask *personal* questions later. Ask topics related to knowledge.

**Student:** No. She wants to meet Baba. Because of being very weak she couldn’t undergo the *bhatti* but she did the course for three days. Will she be able to meet Baba? She listens to the class at home.

**Baba:** Baba has said one thing. (Student said something.) No. Baba has said, “Some say: I am following the knowledge for two years, for one year, but I didn’t meet Baba. Baba doesn’t believe that he has a faithful intellect. If he has a faithful intellect that God the Father has come and he doesn’t meet Him, this can never happen”. Or if someone doesn’t go [to meet Him] because of shortage of money, he has a faithful intellect but he doesn’t have money, then Baba can’t believe that either. The one who comes to know that God has come forgets her husband and so on for once. It doesn’t matter to her whether her husband is with her or he goes to hell!

**Another student:** He starts breaking things at home.

**Baba:** So what happened?

**The student:** He will say, “Go away”.

**Baba:** So, won’t she get bread and water in the world? *Arey*, those who become God’s children... and the most important thing is, the government has given this freedom to every Indian that no one can stop him from following [any] religion. What?

**The student:** I told her that. It was said in a murli, a discussion, so I told my sister that.

**Baba:** You told her something and she didn’t accept it. So, does she have a doubting intellect or a faithful intellect?

**Student:** It is said that Prajapita Brahma goes away after 100 years and the Father comes after 60 years. If Brahma goes away, the Father will also go away. He sits and explains for 40 years.' I didn't understand this.

**Baba:** 'He sits and explains' means He exists even after 40 years, though He doesn't speak. It is because Baba has said, 'After 40 years, whoever sees Him through the eyes and whoever listens to Him through the ears...' what faith he will have? **My** Father has come. Just by looking at Him and just by listening to two words from Him, what will sit in his intellect? My God the Father has come. Then, where is the need to speak lengthily?

**Student:** Baba, when the junior mother comes in 2016 will Brahma Baba have the faith that he is not God of the Gita?

**Baba:** Does it mean that the junior mother herself is Brahma Baba's God?

**Student:** No. I am talking about having faith.

**Baba:** Having faith?

**Student:** When will he have faith?

**Baba:** Will he have to have faith in God or in the junior mother?

**Student:** He will have to have faith in God.

**Baba:** So the one who explains, the one who makes the topic sit in the intellect, he himself is God, isn't he? So, will the junior mother explain to him?

**Student:** No.

**Baba:** Then?

**Student:** Baba, what is the meaning of Shyamsundar?

**Baba:** Tell me. *Shyaam* means dark. *Sundar* means fair. The Brahmakumaris give a *clarification* [saying] that as long as Brahma Baba is impure he is *shyaam*. Later on when he becomes beautiful he is *sundar*. Now, if they are asked: Till when is Brahma Baba *shyaam*? They will say: Until he left his body he was *shyaam*. He became complete after leaving his body. Then, if they are asked: Did he become complete if he has the subtle body? Do ghosts and spirits have a subtle body or do human beings and deities have a subtle body? Who has a subtle body? (Students: Ghosts and spirits.) Ghosts and spirits have it. They are not complete. They (the Brahmakumaris) think that he is *shyaam* in this birth and when that soul is born in the Golden Age, he will become *sundar*. This is why he is Shyamsundar. And is Shyamsundar the name of one personality or is it the name of two people? (Students: One personality.) It is the name of one person. So, Brahma Baba is one person in this birth and he will become another person, he will have another physical body in the next birth. So, he will not be considered to be Shyamsundar. Who will be considered to be Shyamsundar? He should be *shyaam* in the present birth and present body and he should become *sundar* through this very body. Then he is Shyamsundar. So, who is he? Brahma Baba? (Student: No.) In the case of the soul of Brahma Baba, there are two bodies. The body of this birth is different, [it is of] Brahma and the body of the next birth will be different. So, he is not Shyamsundar.

**Student:** There are two Krishnas, aren't there?

**Baba:** There are two Krishnas?

**Student:** One is the Confluence Age Krishna.

**Baba:** One is the Confluence Age Krishna.

**Student:** One is the Confluence Age Krishna and the other is the Golden Age Krishna.

**Baba:** [The other is] the Golden Age Krishna. [You read] in the scriptures, you kept singing songs, you kept listening to the scriptures, you kept worshipping him according to the scriptures, who is that Krishna?

**Student:** The Confluence Age Krishna.

**Baba:** The Confluence Age [Krishna]? Which Krishna did you worship for 63 births? Did you worship Krishna of the Golden Age or Krishna of the Confluence Age? Memorials, praises, worship, festivals pertain to which time?

**Students:** The Confluence Age.

**Baba:** Why are you asking then?

**Student:** Baba, the souls of Ram-Sita should come on the stage before the Brahmin world as the representatives, chiefs in the *shooting* of the Silver Age.

**Baba:** What is shown in the picture of the World Drama Wheel?

**Student:** ... The soul of Ram definitely came but what about the junior mummy?

**Baba:** Isn't there the soul of Sita? Isn't Sita praised along with Ram in the Silver Age?

**Student:** In the Brahmin world?

**Baba:** Do you mean to say that Lakshmi-Narayan weren't born in the year 76? *Arey?* Who are the ones who become Narayan from a man and Lakshmi from a woman in the Confluence Age? Ram-Sita. So, didn't those Ram-Sita come on the stage from the year 76? The Golden Age *shooting* is till 76. When the *shooting* of the Silver Age took place after the year 76, whose pictures are shown in the picture of the World Drama Wheel? *Arey?* Whose pictures are shown?

**Students:** Ram-Sita.

**Baba:** The pictures of Ram Sita are shown. So, it is the *shooting* of the Silver Age.

**Student:** The soul of Sita in the Brahmin birth, where is she?

**Baba:** *Arey*, just now it was said that in the Confluence Age the souls of Ram Sita, who become the Confluence Age Radha Krishna, are they revealed from the year 76 in the Silver Age or not? Were they revealed in the *shooting* of the Silver Age or not?

**Student:** They were.

**Baba:** Ram-Sita are shown in the Silver Age in the scriptures as a memorial of this [revelation].

**Student:** Baba, what is the meaning of Shankar's *trishuul* (trident)? In the *basic* knowledge we were told about it as the destruction in three ways.

**Baba:** Three *shuul*. *Shuul* means arrows. The arrow of knowledge of Brahma, the arrow of knowledge of Vishnu, the arrow of knowledge of Shankar. These are the three arrows of knowledge. The one in whose intellect the knowledge of these three arrows of knowledge has sat fully, the hand like intellect has caught the knowledge of the three, he has caught firmly the weapon of knowledge of the three. That itself is the *trishuul*. If someone asks: *Acchaa*, brother tell us...

A mother said something.

**Baba:** (To the mother :) Say in Nepali.

**Another student:** What is the meaning of Trimurti?

**Baba:** The meaning of Trimurti is three *muurti* (personality). Three corporeal beings. *Muurti* means *muurt* (corporeal), they are not *amuurt* (incorporeal). Three *muurt*. *Muurt* means corporeal. Who are the three corporeal beings who are the first in world, in the beginning? Brahma, Vishnu, Shankar.

**Student:** Baba, it is said that when a human being is born from the womb of a mother, the maker of the fortune (*bhaagyavidhaata*) writes his fortune on the seventh day.

**Baba:** Didn't you attend the *course* of seven days?

**Student:** Is it about this very knowledge?

**Baba:** Wasn't your fortune written? The extent to which you understood the knowledge in the seven days your fortune was written accordingly. As is your *foundation* laid so will you



become. If your *foundation* is weak, your fortune will also be bad to that extent. Your fortune will be great (*buland*) to the extent your *foundation* is deep.

**Student:** Baba, Ashoksundari is said to be the daughter of Shankar and Parvati. Whose part will it be in the unlimited?

**Baba:** Who is Shankar, who is Parvati? Who is Shankar and who is Parvati?

**Student:** The soul of Ram...

**Baba:** The soul of Ram is Shankar and the soul of Lakshmi is Parvati. The soul of Lakshmi who is Parvati, who is called the Mother India, is daughter Jagdamba born to her or not? Does daughter Jagdamba have the true vision of her form or not?

**Student:** She has.

**Baba:** She has. That is all. As long as she doesn't have [visions] she considers herself to be Lakshmi like Brahma considers himself to be God in corporeal. [She thinks:] How can someone else be Lakshmi before me! How can someone else become Parvati!

Student said something.

**Baba:** (To a student :) What is he saying?

**Student:** There are two fathers; one gives karma (actions) and the other gives birth. He is asking: Who is the real father between them?

**Baba:** Yes, mother Yashoda and Nand Baba taught him (Krishna) karma. They sustained him physically (*karmana*). And Vasudev and Devki gave birth to him. So, the one who gives *sanskaars* himself is the one who teaches karma. Who is the one who gives birth? Who gave birth to us? Who gave birth to us? *Arey* who is 'us'? Who is 'I'? Who gave birth to me? *Arey* 'who am I'? 'I am a soul'. Who gave birth to me, the soul?

**Students:** The Supreme Soul.

**Baba:** Shiva. The Father Shiva gave birth to me, the soul. Did we know earlier that we are souls? We didn't know. He gave birth to us; now we have recognized which soul am I. Which soul am I? Which soul am I, who plays a part among the five billion human souls, who will have births in this and this manner? Who gave this knowledge? The Father Shiva. And who gave the *sanskaars*? Who gave the *sanskaars*, who taught us good karma? Whom should we *follow*?

**Students:** Brahma.

**Baba:** When you have to *follow* Brahma, he himself is the one who gives *sanskaars*.

**Student:** Baba, why do we need 16 *kalaa* in the Golden Age? There is a very small population there. ...There are many things in the Confluence Age, so there should be more *kalaa* here. If there are few *kalaa* there, it will do.

**Baba:** What do you think *kalaa*<sup>17</sup> is? (Student: *Kalaa* means some teaching.) Are they the *kalaa* that the Brahmakumaris have said? The art of dancing, *thumak- thumak*<sup>18</sup>. The art of singing, *aaaaaa*... the *tablaa* (a small drum) is being beaten, the *saarangi*<sup>19</sup> is being played. ☺ Baba has said in the murli, "You children don't have to sing songs and you don't even have to listen to songs". Why? It is because you tell others: Destruction is **standing ahead**. Bloodshed is taking place in front of you. Will you sing songs at that time? Will you *dance*? Will you listen to someone's song? Will you listen? (Student: No.) So they, the Brahmakumaris derived a wrong meaning, [saying] that this and this art, this and that art are the 16 *kalaa*. The meaning of *kalaa* in reality is, when the light of the moon increases its *kalaa* increase. When the light diminishes the *kalaa* lessen. Here it not about physical light.

<sup>17</sup>1. Art 2. Celestial degrees.

<sup>18</sup> Baba imitates the steps of dance

<sup>19</sup> A kind of violin

Which light is it? It is the light of knowledge. If the light of knowledge is increasing in the soul [consider that] the *kalaa* are increasing. If the light of knowledge is diminishing, it means that the *kalaa* are lessening.

Speak up, don't *waste time*.

**Student:** Baba, three hands [of the clock] are shown in the picture of the World Drama Wheel. Whose part is of the minute hand? There are also the hour and second hands.

**Baba:** Who does more service? The more you move around (*cakkar kaatnaa*) for service you will become a great emperor (*cakravarti raajaa*) to that extent. What was said in the murli? Those who move around more [for service] will become an emperor. So, which hand goes round the most?

**Students:** The second hand.

**Baba:** The second hand. And which one goes round lesser number of times?

**Students:** Junior Mummy.

**Baba:** Then? Tell me. Tell [me] the calculation.

**Student:** The smallest one.

**Baba:** Who is the smallest one?

**Student:** The hour hand.

**Baba:** Does the hour hand go round the most?

**Students:** [It goes round] lesser number of times.

**Baba:** It goes round lesser number of times. Who is it?

**Student:** This is what I was asking.

**Baba:** 'This is what I was asking '! Tell [me] who goes round [lesser number of time]. Who moves around less for service? *Acchaa*, let me tell you the other way. (Student: Lakshmi.) (Baba shook his head in disagreement.) Small temples are built for Jagadamba. They make small idol of her, they make a small temple. And above in big schools they make a shelf (*taak*), that is the temple and they place a small idol in it. And for Lakshmi-Narayan they build big, magnificent temples and place a nice and big, beautiful idol in it. What is the reason?

**Student:** They did more service.

**Baba:** Yes. Certainly, Lakshmi did more service and Jagadamba did less service. This is why she has small temples and small idol. And Lakshmi has big, grand temples and a nice and big idol of her is made. Now tell [me].

**Student:** According to this, the second hand is junior mummy, isn't she?

**Baba:** The second hand is junior mummy?

**Student:** No. The hand that moves faster than the minute hand is junior mummy, isn't she Baba?

**Baba:** You are changing [your answer] now and again. Tell [me] something definite.

**Student:** The hand that moves second by second is the soul of Prajapita.

**Baba:** *Acchaa*, and [the remaining hands]?

**Student:** The minute hand is junior mummy.

**Baba:** Lakshmi.

**Student:** The soul of Lakshmi.

**Baba:** And [next]?

**Student:** The hand that changes in every hour is Jagadamba.

**Baba:** Yes.

**Student:** Baba, can we directly narrate the advance knowledge to someone new?

**Baba:** What about the new ones?

**Student:** Can we narrate the advance knowledge directly to someone?

**Baba:** Is the *advance* knowledge something different from the *murlis*?

**Student:** No. I mean to say can we give the advance course?

**Baba:** This is what I am saying, the *advance course* which is given, aren't the sentences spoken through Brahma's mouth narrated in it?

**Student:** They are narrated.

**Another student:** She is asking, "Should we narrate the advance [knowledge] first without giving the *basic* [knowledge]"?

**Baba:** You have to make them go to the land of truth. You have to tell them the truth. So, is it necessary to narrate the truth or is it necessary to narrate something false?

**Student:** It is necessary to narrate the truth.

**Baba:** The *basic* is for those who understand little. And the *advance* [knowledge] is for those who understand more deeply. So, you have to see how the intellect of the one who understands is. If someone has a child like intellect, you will have to explain to him in that way first. If he has a mature intellect, explain to him straightforward.

**Student:** Baba, when we rotate the *svadarshan cakra*<sup>20</sup> it stops in between... we cannot complete the cycle.

**Baba:** You cannot complete the cycle?

**Student:** When will we complete the cycle?

**Baba:** What do you mean by you cannot complete the cycle?

**Student:** I was in the *basic* [knowledge] first. I thought: the Golden Age, the Silver Age, the Copper Age, the Iron Age. It (the world cycle) rotates. We too rotate with it. We have gone through this cycle many times. We will go through it later too. But how we souls played a part, where we played it, this doesn't come to the intellect.

**Baba:** It doesn't come? If your cycle hasn't completed yet, keep going through it. Why do you become tired? *Arey*, the more a person has deep curiosity; he will continue to go into its depth. [If] someone doesn't have much curiosity, [if] he doesn't have the curiosity to know the knowledge so much, [he thinks:] *Arey*, we will see what happens. *Arey*, who has seen the future births? *Arey*, the attainment that we are receiving now, we are getting *laddu*, *perhaa*<sup>21</sup> to eat, let us eat them first. We will keep thinking later. So who will get more attainments? *Jin khojaa tin paaiyan*<sup>22</sup>. He will go deep into water. And if someone doesn't search at all, if his intellect isn't engaged in searching at all, [if he thinks:] whatever comes in front [of me], let me eat it... (Baba is laughing.) ☺

(A student asked something.)

**Baba:** What does he want to ask? (To a student :) *Arey!* You didn't pay attention [to what he said].

**Another Student:** Baba, Bhishm Pitamah<sup>23</sup> doesn't give support to the Pandavas. Though he knew that Pandavas<sup>24</sup> are true, they should be given support, why does he support the Kauravas<sup>25</sup>?

**Baba:** It is because if someone is dependent on someone, if he eats food at his place, is his intellect affected by *ann dosh* (influence of bad food) or not?

**Student:** He is affected.

**Baba:** So, he was affected by *ann dosh*.

---

<sup>20</sup>The wheel of self-realization

<sup>21</sup>Names of Indian sweets

<sup>22</sup>The one who searches for something finds it

<sup>23</sup>One of the main characters in the epic Mahabharata

<sup>24</sup>Descendants of Pandu

<sup>25</sup>Descendants of Kuru

**Student:** There was Vidur...

**Baba:** Yes. He is *vidu* meaning scholar.

**Student:** He is a scholar. He says, "Give support to the truth". He tells Bhishm Pitamah, "Don't give support to falsity".

**Baba:** It came to Vidur's intellect that he was eating the food given by them (the Kauravas), so he left the job didn't he? This is why, he didn't give support to anyone. Yet he gave support to the Pandavas. When they were about to be burnt, he said the truth, "Look, you are going to be burnt". Whom did he support? He gave support to the Pandavas. He wasn't affected by *ann dosh*. As is the food someone eats ... as is the food so will be the mind and intellect.

**Student:** Vidur gives support to the Pandavas.

**Baba:** Vidur gives support to them (the Pandavas) because - he used to eat their (Kaurava's) food earlier - he was wise. It came to his intellect that as long as he will work for them, eat the food given by them, his intellect will not become pure. He decided: Now I won't eat that food.

**Student:** Everyone takes part in war but he doesn't take part in it.

**Baba:** Yes. It is because of that.

**Student:** He lived separately.

**Baba:** He lived [separately] because it came to his intellect. The truth [came to his intellect].

**Student:** Bhishm Pitamah gives support till the end...

**Baba:** Bhishm Pitamah gives support (to the Kauravas) till the end because he took an oath previously. What? That he will be supportive to that kingdom till the end. So, will he have to fulfill his oath or not? (Student said something.) What does he want to ask?

**Another student:** He wants to ask: Bhishm Pitamah already knew that they will be defeated in the war...

**Baba:** But what could he do of his oath?

**Baba:** Speak. Isn't the *time* up yet? Is there *time* left now?

**Student:** Another five minutes.

**Baba:** Are there another five minutes? Alright speak.

**Student:** Baba, Karna as well as Arjun are sons of Kunti. But Karna supports Duryodhan because he was dependent on him although Shri Krishna tells him beforehand 'Leave him'. Even after listening, Karna doesn't give support [to the Pandavas]. He gives support only to Duryodhan. What does it mean?

**Baba:** So, he (Karna) too ate the food [given] by whom?

**Student:** He ate [the food given by] Duryodhan.

**Baba:** He ate [the food given by] Duryodhan. Another thing, whose sustenance did he take? Did he take it from maids and servants or did he take it from the sun, from Kunti?

**Student:** He took it from maids and servants.

**Baba:** He took it from maids and servants, so he will perform actions like maids and servants, won't he?

**Student:** Baba, are the souls of Prithviraj Chauhan and Maharana Pratap the same?

**Baba:** Does Baba declare parts? In fact Baba has said: I won't tell anyone's *part* writing it on a *board* or paper. Whoever plays whatever *part*, he will say it from his own mouth. Why should I say [anything]? Will I declare the parts of each and every person [among] the five billion souls writing it on a paper?

**Student:** No. Is it Baba's part?

**Baba:** Again the same thing! Will Baba say who plays what part?

**Student:** No.

**Baba:** If Baba himself doesn't say it, why should I say?☺

*Arey*, speak quickly.

**Student:** Baba, the moon is shown to be eclipsed. The sun is not shown to be eclipsed.

**Baba:** The eclipse is of what? The eclipse is of what? *Arey*, the eclipse is of the vices. Which is the main vice among the vices?

**Student:** The vice of lust.

**Baba:** The vice of lust. So...

**Student:** One or two years back even the sun was eclipsed here.

**Baba:** Is the sun eclipsed? Is anyone's shadow casted on the sun? Will the one who is the ball of light, fire come under anyone's shadow or will he cast a shadow on others if someone comes in between? Didn't you understand? (Baba is demonstrating) *Arey*, the sun is shining here; the earth comes in between... (**Student:** There will be darkness.) Yes. So he will cast a shadow, won't he? Is he the one who casts a shadow or will anyone's shadow fall on him? The sun which is self-luminous, will anyone's shadow be casted on him? (A student: It won't be casted.) People think that Maya's shadow has fallen on the sun. It isn't casted on him. The shadow of vices is casted on the moon.

**Students:** There was total darkness at six o'clock in the morning.

**Baba:** When did I say that the moon doesn't go in darkness? I also say that the moon comes in darkness. The moon is eclipsed.

**Student:** It happened in 1969 on the day of the worship of Lakshmi.

**Baba:** When did I say that the moon isn't eclipsed? The moon is eclipsed. The moon is eclipsed by vices. Now, you will say he is not eclipsed. How is he eclipsed? Wasn't the moon eclipsed by vices? You are all speaking amongst yourselves; this is why you do not understand the real topic.

**Another student:** He is saying that once on the day of worship of Lakshmi, on Diwali<sup>26</sup> even the sun was eclipsed.

**Baba:** He is speaking about the scriptures. What did Baba say in the murli?

**Student:** In the murli it is said, the sun isn't eclipsed at all.

**Baba:** Yes. And what about the moon?

**Students:** It is eclipsed.

**Baba:** When was the moon eclipsed by the vice of lust? *Arey!* On one side you say: He (the sun) is not at all eclipsed. When you are asked: When was the moon, the moon of knowledge Brahma eclipsed by the vice of lust?

**Student:** In the Copper Age.

**Baba:** Was he eclipsed in the Copper Age? *Arey*, is it about the Confluence Age or is it about the Copper Age?

**Student:** The Confluence Age.

**Baba:** When was he eclipsed? (Student: In the Confluence Age.) Was he eclipsed in the Confluence Age? Did you see? Didn't you see? You must have seen through the mind and intellect: yes Brahma Baba also does this. ☺ *Arey!* (Student: He was eclipsed in the Copper Age, Baba.) (Baba shook his head in disagreement.) Is he called the moon there? Do you recognize the moon there? (Student: Brahma.) Yes, Brahma Baba is the role of which period? It is a role played in which age? (Students: The Confluence Age.) It is a role of the Confluence Age. So, when was Brahma Baba eclipsed by the vice of lust in the Confluence Age? (Student: In the Confluence Age.) In the Confluence Age? Did you see? *Arey*, did you

---

<sup>26</sup> The Indian festival of lights

see? Was it ever said in the murli? Did Baba ever mention it? (Student: No.) Then, how did you say that the moon was eclipsed?

**Student:** It was said in the murli that the moon is eclipsed, the sun is not eclipsed. It is self-luminous.

**Baba:** Is the moon not eclipsed?

**Student:** It is eclipsed.

**Baba:** It is eclipsed. When was it eclipsed?

**Student:** We don't know when it was eclipsed.

**Baba:** If you don't know...☺ Knowledgeable souls should know everything, shouldn't they? Tell [me] when was he eclipsed? He was eclipsed when he took maidens and mothers on his lap. When he took maidens and mothers on his lap, was he victorious over the *indriyaan*<sup>27</sup> or didn't he gain victory over the *indriyaan*? He didn't gain victory over the *indriyaan*. Was he a male or not? (Students: He was a male.) He was a male. Was he Duryodhan Dushaasan<sup>28</sup> or not? (Students: He was.) When he took maidens and mothers on his lap... young maidens, beautiful maidens also used to come. So when he took them on his lap did his *indriyaan* come in force or not? (A brother: They came in force.) (To the brother :) You are Duryodhan Dushaasan, let the mothers speak. ☺ Tell me. (The brother: All men are Duryodhan Dushaasan. This was said in the murli.) Yes. If males say it, I won't agree. Let the maidens and mothers speak. *Arey?* (A mother: They came in force.) They came in force. When [the *indriyaan*] came in force will he have a *discharge* then or not? They will come in force; they will come in force continuously and [if] he takes [the maidens and mothers] on his lap continuously and sways them, then, there will be unsteadiness, won't there? If there will continuously be unsteadiness, will he have a *discharge* or not? (Students: He will.) He will have a *discharge*. When he has a *discharge*, is he proved to be a *yogi* or a *bhogi* (pleasure seeker)? (Students: *Bhogi*.) So, did he conceal it or did he reveal it? (Students: He concealed it.) Was everyone deceived or did they find the truth? (Students: They were deceived.) Those belonging to the Moon dynasty were deceived, weren't they? Or did they see [him] as *ever pure*? Did they see him as ever pure in practice? They didn't. Everyone was deceived. So, was he greatly eclipsed by the vice of lust or not? (Students: He was.) He was. Om Shanti.

---

<sup>27</sup>Parts of the body used to perform actions and the sense organs

<sup>28</sup>Villainous characters in the epic Mahabharata