

**Disc. No.1705, dated 12.05.15 at Hubli MM**

**(Extracts)**

**Time: 21.21-23.50**

**Student:** Baba, an earthquake occurred in Nepal; what is its unlimited meaning?

**Baba:** The unlimited meaning is: Is there a Nepal in the unlimited as well or not? Is there any gathering that sustains the new world or not? There is. So, that Nepal indicates that will the *Suryavanshi* gathering that sustains the new world face the tests first or will it face the tests later on? First, the earthquake will occur among those *Suryavanshis*. Have they also committed sins in many births or not? Do they have to become free from those sins or not? (Students: they have to.) Only the eight will *pass* without suffering punishments. The rest will have to suffer punishments. So, the earthquake that occurred in the physical Nepal indicates that first of all Nepal will face the troubles. Although the Saviour of the *Suryavanshis* is very strong... you shouldn't worry much. It is India that is helping; aren't the foreign countries helping? The foreign countries are helping; India is also helping, but is the condition of the Nepalis *tamopradhan* or *satopradhan*?

**Some brothers:** It is *tamopradhan*.

**Baba:** Do the eight go up and down the most or do they go up and down a little in the *stage* of *purusharth*? *Arey*, did you forget? The eight are going up and down the most. So, when this is the condition of the eight, then what will be the condition of the other *Suryavanshis*, Nepalis? It is the oldest religion, it has become the most *tamopradhan*; so, has it also become the weakest or not? It has become weak.

**Time: 28.02-30.46**

**Student:** Baba, it is said as is the beginning, so shall be the end, isn't it? It means that whatever happened in the beginning will happen in the end as well. So, it has been said that the corpse was made to vanish; so, how will it happen in the end?

**Baba:** The topic of the one whose corpse being vanished is being raised by you is he the first human being of the world, from the one in the middle or the one in the end? He is the first man. The first man, Aadam, Aadidev, Aadinath, the corpse of that first man was made to vanish in the beginning of the *yagya*. Was the physical corpse made to vanish or did the body consciousness vanish in a living form? The physical body vanished. And what will happen now in the end? The body consciousness, through which this body is made, the bodily arrogance, that bodily arrogance itself will end. What will it become? Will the body remain, will the bodily arrogance remain or will the soul remain? The soul, the soul that has been shown in the picture of the tree at the top will remain. Where is Shankar sitting? He is sitting above the tree. What is he doing? (Someone replied.) He is not doing *tapasya* (intense meditation). It has been said in the murli: I will make you children sit on the eyes and take you. So, is everyone, the entire human world the children of Prajapita or not? Will everyone go above with their own *purusharth* or will God, the Father Himself pull them and take them above? It is the power of the Father alone that will bring *sadgati*. *Sad* means true, *gati* means speed, the true speed to go above. *Durgati* (degradation) means that the intellect goes down. Intellect means the soul.

**Time: 44.09-45.26**

**Student:** Baba, Brahmakumaris don't have the right to seek (beg); it is better to die than to beg. What is the reason for that?

**Baba:** It is because we are the children of the Father of the world; we are children of the one who is the master of the world; so, should there be a need for us to beg? *Arey*, does the child

of even a small king like to beg anywhere? (Students: no.) We are the children of the master of the world. It does not befit us to seek alms from anyone; “give me this, give me that”. Those who are the children of the master of the world, those who are like Ram and Krishna, will they seek alms from anyone? Don’t they have the capacity to make *purusharth*? Can’t they earn and eat themselves? When you can’t earn for your stomach; you beg for your stomach, then how will you obtain the inheritance of the kingship? Do you want to rule by begging?

**Time: 47.51-51.23**

**Student:** On the path of knowledge yoga is called fire (*agni*) and in the Gita, knowledge is also called fire.

**Baba:** Both are fire. *Gyanaagniidagdha karmaanam* (the one who has burned his sins through the fire of knowledge). The one who is completely knowledgeable, he can burn all his sinful actions through knowledge only. He will remain so busy in thinking and churning that as soon as any problem occurs, he will solve it immediately on the basis of knowledge. He will become an embodiment of solution for the problem (*samaadhaan svaruup*). He will never be trapped in problem (*samasya svaruup*). He will not have any problems of his own at all; he will become the one who solves others’ problems.

**Student:** And in another *shloka* it has been said that a *yogi* is higher than a *gyaani* (knowledgeable person). So, this is why, become a righteous *yogi*. Now knowledge as well as yoga is fire, when [problems] can be solved through both, then is yoga easier or is knowledge easier?

**Baba:** Knowledge means wisdom. If there is wisdom, only if there is knowledge... if someone does not have the knowledge of the Father, then with whom will he have yoga? Will he get His remembrance? (Student: No.) Then? Yoga itself is the main thing. *Gyaanaat dhyaanam vishishyate* (Yoga (*dhyaan*) is superior to knowledge (*gyan*)). *Dhyaan* is more special than knowledge (*gyaan*). *Dhyaan* means yoga. There is concentration in it. There is not as much concentration in knowledge as in yoga. Knowledge is the first step [of the ladder] and yoga is the last step. We will reach the last step only when we climb the first step.

**Student:** But it is also true that those who do not know the knowledge...

**Baba:** Those who don’t know the Father.

**Student:** No. Those who can’t understand the knowledge...

**Baba:** Knowledge means to know.

**Student:** Elderly mothers are not able to understand the knowledge much.

**Baba:** They are indeed aged mothers, but they definitely have the faith that we are point like souls and our father, the Father Shiva is also a point and the body in which that point is working.

**Student:** That is all; they understand knowledge only to that extent.

**Baba:** While remembering this... just as there is *puuri* (a fried eatable), when it is put in the oil, it settles down at the base as long as it does not get cooked completely. When it is fried, it will come up [to the surface]. Similar is the calculation for yoga. When this knowledge reaches the mature *stage* or when yoga reaches the mature *stage*, then... Baba has said that the entire knowledge will be revealed to you automatically.

**Student:** So, both knowledge and yoga will become only one at that time, won’t they?

**Baba:** In the Supreme Abode, the stage of the Supreme Abode... when you children bring the Supreme Abode down to this world, at that time will we be in a *stage* of yoga or will we delight in the *stage* of knowledge? We will be in remembrance. That is our last *stage*.

**Time: 53.29-55.42**

**Student:** Baba, how should we take *drishti* from Shivbaba?

**Baba:** *Drishti* pertains to which organ?

**Student:** The eyes.

**Baba:** Isn't it of the nose?

**Student:** It is related to the eyes.

**Baba:** It is related to the eyes. So, as regards the eyes, when the eye meets the eye, then as is the giver's *drishti*, so shall be its influence on us. Try to look into the eyes of the thieves and dacoits for a few days and check if the *vibrations* of theft and dacoity enter you or not. Similarly, if you take *drishti* from Shivbaba, who is the Highest on high, after recognizing Him, then experience (check): does some transformation takes place within us or not? [Transformation] will come [in us] only when we become constant in the soul conscious stage. If we remain body conscious, if we have bodily arrogance: "we have so many palaces and buildings, we are such rich people", then it is not soul conscious stage, it is body consciousness. That *drishti* will not bring any benefit. There won't be any connection. When two wires are connected, then the *cover* is removed, the *rubber* is removed. This *rubber* of body consciousness should be removed from both the wires. In case of the Father Shiva, the *rubber* is always removed. The wire of intellect of the Father Shiva does not have any *cover* at all; as regards our wire like intellect, there is a *cover* (of body consciousness) of many births. So, first we should consider ourselves to be a soul; we should become constant in the soul conscious stage, then after that we should connect the wire to the wire.

**Time: 57.15-58.32**

**Student:** Baba, will we achieve the soul conscious stage within 2026?

**Baba:** *Arey!* Why did you extend it to 2026? Why are you creating such *negative* thought? If you make your target distant, then it will become distant.

**Student:** Baba has said that it takes 40 to 50 years to become *satopradhan*.

**Baba:** Yes, it has been said, but why are you catching the *last* stage? Achieve the stage of the eight, achieve the stage of the 108, achieve the stage of the thousand arms of Brahma, achieve the stage of 16000; *arey*, at least achieve the stage of becoming the nine lakh beads of the *Rudramala*, the *direct* children of Rudra. You have taken yourself to the *last* [period], 2028. Why should you create such low thoughts? You should create high thoughts. Did you become the children of the Highest on high Father or not? *Arey!* Were you born in the Father's house or not?

**Student:** Baba, we have the joy that we have found the Father, but this Maya....

**Baba:** But, but... why do you bring Maya in between? Don't bring Maya in between [your relationship with] the Father.

**Time: 01.04.12-01.05.21**

**Student:** Baba, a lot of service is going to take place in future through this Sanskrit Gita.

**Baba:** In the beginning, on the basis of which scripture did [the knowledge] used to be explained?

**Student:** The same Bhagwad Gita.

**Baba:** He used to explain only on the basis of the Gita, the shlokas of the Gita. So, when there was the Gita in the beginning, there will be the Gita in the end as well.

**Student:** So, is it good to invest *time* in its study or not?

**Baba:** Do invest *time*, but do not misinterpret it.

**Student:** No, the Gita that has been prepared by Baba.

**Baba:** Is it in accordance with the murli? It has been said even for Baba's Gita that your Gita never becomes *complete*. What? Its meanings will keep changing. Someone may say, "Our Gita is *complete*"; this is just impossible. Newer topics and subtopics will keep emerging.