

## Disc.CD No.419, dated 14.10.07 at Dental (Hariyana)

### Part-1

**Student:** Baba, Ram becomes Ravan and Krishna becomes *Kans*. [Suppose] Ram has played the role of Ravan and Krishna has played the role of *Kans*... which roles will they play after that?

**Baba:** After that?

**Student:** Yes, after the end of these roles.

**Baba:** The role of which *yuga* comes after the Iron Age (*kaliyug*)?

**Student:** It is the Confluence Age.

**Baba:** First *satopradhan*<sup>1</sup>, then *rajopradhan*<sup>2</sup> and then *tamopradhan*<sup>3</sup>. Every soul plays the role in the same manner indeed. When he is *satopradhan*, he plays the role of Ram. When he is *tamopradhan*, he plays the role of Ravan.

**Student:** Baba, then there will be some particular time for these roles.

**Baba:** Why not? The life span (age) of those of which dynasty is the longest? The lifespan of those of the Sun Dynasty (*Suryavansh*) and the Moon Dynasty (*Chandravansh*) is the longest, but do the *Suryavanshis* (those belonging to the Sun dynasty) and the *Chandravanshis* (those belonging to the Moon dynasty) make *purusharth* (special effort for the soul) together or separately? Does Ram's soul make his *purusharth* taking Krishna's soul along with him or does he make *purusharth* and go ahead? He does his *purusharth* along with him (Krishna's soul). So, on the stage-like world, the souls of the religion who have come first play *satopradhan* part first of all. It doesn't matter whether they play Ram's role or Krishna's role. And in the very end they play the *tamopradhan* roles. Whose lifespan is the longest? The lifespan of those very souls (Ram and Krishna) is the longest. So, when will the *tamsi* (degraded) part be played? Compared to the other souls will it be played in the beginning or in the end?

**Student:** It will be played in the beginning.

**Baba:** Will it be played in the beginning? (Someone said: in the end.) Do the souls belonging to the Deity Religion enjoy happiness for a long time or do the souls belonging to the other religions enjoy happiness for a long time? The souls of the Deity Religion enjoy happiness for a longer time. They enjoy happiness meaning they remain *satvik* (pure). And in the end they become *tamsi*. So, the souls of Ram and Krishna are the leading ones among those souls; therefore in the very end, when everyone has shown the wonders of their quality of darkness

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<sup>1</sup> consisting mainly in the quality of goodness and purity

<sup>2</sup> dominated by the quality of activity or passion

<sup>3</sup> dominated by the quality of darkness or ignorance

or ignorance, meaning [they show] who can become degraded to which extent, then, at the end, this father and his son show their wonder.

**Student**: No Baba, will it happen around 36-37?

**Baba**: (It will happen) at the time when it will be the end time.

**Baba**: What is the cause for destruction? Destruction takes place through impurity. The one who becomes more pure also becomes impure to that extent. Therefore Baba says: “Children, your Father has come. You won’t be able to become tamopradhan to the extent to cause destruction of the world. You will just keep striving and make the world strive! Let us finish this task quickly.”

**Student**: Baba, around 2036’-37’ the roles of Ram and Ravan...

**Baba**: The roles of Ram and Ravan?

**Student**: No, as Ram becomes Ravan, Krishna becomes Kans?

**Baba**: It is about the role played within 5000 years. He becomes Ravan from Ram (within 5000 years).

**Student**: Around 2036’-37’?

**Baba**: Yes. Only iron can cut iron, only poison can destroy poison. When the whole world becomes *tamopradhan*, who is required to destroy that *tamopradhan* world?

**Student**: Baba, will the super sensual happiness (*atindriya sukh*) be experienced after the *tamopradhan* stage or before the *tamopradhan* stage?

**Baba**: The Father **has come as** a foreigner (*videshi*). Or is he a foreigner (in reality)?

**Student**: He has become and come as a foreigner.

**Baba**: So, there is the ‘*Karnataka*<sup>4</sup> zone’, isn’t there? He is said to be their head. The people of *Karnataka zone* have received first class teachers in Godly service, the ones who perform (*natak karnevale*). So, in one way the souls of Ram and Krishna are performers. Therefore it is said: “If BapDada want, they can go back even now.”

**Student**: Baba, it is not clear yet.

**Baba**: Why?

**Student**: When will the stage of super sensual happiness be experienced?

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<sup>4</sup> *Kar natak* : do an act

**Baba:** Beyond (*atit*) + organs (*indriyon*); will we experience super sensual happiness when we are beyond the consciousness of the organs, or will there be the super sensual happiness when we are in the consciousness of the organs ? Even if there are the organs, the stage should become beyond [the experience of] the organs. Then we will experience the super sensual happiness.

**Student:** It will happen in the end, won't it?

**Baba:** Yes. Both these go together. You have been [already] explained how to practice it. Be in the corporeal stage right now, and the next moment in the subtle stage and in the next moment in the incorporeal stage.

**Student:** Baba has said that the one who does 9 types of devotion (*naudha bhakti*) experiences visions....

**Baba:** It was said that the one who is a more elevated devotee soul (*bhakt atma*) , he experiences visions. (It happens to) the devotee soul. There is no need of experiencing visions at all for the knowledgeable soul (*gyaani-tu-atma*) . So, in which stage are the people of the basic knowledge? Are they in the stage of a devotee or in the stage of a knowledgeable one? They are in the stage of a devotee.

**Student:** The Father Himself laid the foundation...

**Baba:** Of what? The foundation of what?

**Student:** When the Father became a foreigner, the children also became foreigners.

**Baba:** How will all the children become foreigners? The Father becomes a foreigner to teach the foreigners and He becomes a foreigner to meet all the children. Is there any need for the children to meet everyone?

**Student:** What is called '9 types of devotion'?

**Baba:** Just as there are souls belonging to 9 religions; so when they sit in remembrance, they sit in remembrance in their own way. Is their physical symbol, of different types or of only one type?

**Students:** Of different types.

**Baba:** There are 9 religions, so how many physical symbols do they have? There are 9 types [of symbols]. So their knowledge is of 9 types. In the same way, there are 9 types of devotion. In devotion there are names, but in knowledge there is work (according to the name). Here people remember, and there people chant names.

**Student:** Baba, the quality of tolerance and the quality of confronting; which one do those belonging to the Sun Dynasty and the Moon Dynasty especially have?

**Baba:** The Sun and the Ocean; the Sun has the energy to burn to ashes any type of rubbish and any type of odor. And even the ocean faces [rubbish], it confronts through the waves. Then, it is not that it only confronts. It also assimilates it within itself. It means it has the power of tolerance as well as the power of assimilation. They are indeed the *Suryavanshis*, because the foundation will be laid through their dynasty; the new world will be created. Afterwards, those belonging to the Moon Dynasty are added in the form of helpers. They are the ones who tolerate; they are cool.

**Student:** Baba, it is said only the *shaktis* become instruments in destruction.

**Baba:** Yes.

**Student:** When do they become instruments in destruction?

**Baba:** When they become *tamsi* (degraded).

**Student:** Baba, in the *tamsi* [stage] the destruction that is done; one thing is the destruction of the Brahmin family and the other is the destruction of the world.

**Baba:** Whose destruction will take place first?

**Student:** The destruction of the Brahmin family will take place first.

**Baba:** Yes. When it happens at a subtle level, it will automatically keep happening on a physical level [as well].

**Student:** Baba, when the destruction takes place in a collective form, how will Brahmins do the *tapasya* in Mount Abu?

**Baba:** If the destruction takes place, will the impure ones be destroyed or the pure ones?

**Students:** The impure ones.

**Baba:** It doesn't matter whether it is the world of basic (knowledge) or it is the world of the advance (knowledge), or it is the outside world. The destruction has to take place of only the souls who are the ones to create impure vibrations. The *shaktis* have been made instruments. Shiva remains neutral. Otherwise the blame can come upon ShivBaba.

## Part 2

### 15.19

**Student:** In one *avyakt vani* Baba has said that the *purusharth* which is done with help of means is not so good as compared to the *purusharth* done without being dependant on means.

**Baba:** It is correct.

**Student:** How should we children do (*purusharth*)?

**Baba:** We will do the *purusharth* according to the power we have. Do we have the power to become independent? It means, do we have developed a habit of doing *purusharth* without the systems (*tantra*) of the body, the organs. These hands, legs, nose, eyes, ears are means, aren't they? The organs are also means. Can we do the service of creating [a peaceful] atmosphere without them? We have to change the world. We certainly have to change (the world), but have we awakened the spiritual power to such a level that we don't need to move the organs of action, and we don't need to see through the eyes too, the physical eyes and don't even need to talk as well; yet we change the atmosphere. A ferocious animal comes in front of us and it surrenders itself [to us]; a ferocious man comes to kill us and he changes. Have you become independent to this extent? If you have become so, it doesn't matter if you leave the means! (But) if you haven't become so ... do you obtain the means only because of the fortune of your previous births or do you obtain the means without the fortune of the previous births? If someone has done good *purusharth*, if he has performed good actions in his previous birth, in this birth he obtains means easily. So should he make use of those means or not? He should use them. If they are obtained easily, you should use them. However, there is no need to become dependent [on them].

**Student:** Baba, the vibration spreads all around...

**Baba:** The more power you have, it will spread that farther.

**Student:** When we give searchlight, does the power go in a particular direction, like when we remember someone?

**Baba:** As far as the direction is concerned, will it go only in the east direction? It will go in the direction you send it.

**Student:** Baba, the means which have been invented through science like the T.V or the tape recorder and so on, it is about that too.

**Baba:** All the means which are there and whoever are receiving whichever means, are they receiving them on the basis of the *karmic* accounts of their previous births or are they receiving them without the *karmic* accounts. If they have performed good deeds, many means are available to them. And some people have performed such actions that they don't receive any means at all. There are many people who don't even have a bicycle and there are many people who have airplanes and helicopters. So, if someone utilizes whatever means he has, whatever is available to him, in Godly service, will his fortune be made or not? It will.

**Student:** Has Baba given the name '*Prakashmani*' to *Dadi*.

**Baba:** Yes. In the beginning many names were given. Trance messengers (*sandeshi*) brought many names through visions. Later on those ones (who were given names) started leaving the knowledge, so he (Brahma Baba) stopped giving names.

**Student:** In one *murli* Baba said: 'The teacher leaves his home and comes to teach you. Where is the home and from where did knowledge of the Gita come?'

**Baba:** All right!

**Student:** 'Knowledge came from Mt Abu.'

**Baba:** Has it come from Mount Abu?

**Student:** It is said like this, 'Mount Abu is the home.' Baba it is not clear.

**Baba:** Is Mount Abu the home?

**Student:** 'The teacher leaves his home and comes to teach you. Where is the home?'

**Baba:** Pick up one topic at a time, all right? If you read the entire *murli* at once, how will it become clear? What do you want to make clear?

**Student:** Baba, where is the home?

**Baba:** The home is only that place, the place from where we have come and where we will go back. From wherever whoever comes, he goes back to that very place, then consider that to be the home indeed.

**Student:** Where has the knowledge of the Gita come from?

**Baba:** The knowledge of the Gita certainly comes from the mother Gita and God is the Giver (of the knowledge of the Gita).

**Student:** Baba, all the Brahmins will gather together in Mount Abu and do *tapasya* in a collective form; the Father will be there as well as the whole Brahmin family will be there. What kind of impurity will be there through which the destruction of the world will take place?

**Baba:** If there is impurity there, the destruction will take place over there. Will destruction take place where there is impurity or will destruction take place where the vibrations of purity are spread?

**Student:** Destruction won't take place where vibrations of purity will be spread.

**Baba:** Then? You said the opposite thing, 'what kind of impurity is there in Mt Abu through which destruction will take place?'

**Student:** The destruction of the world.

**Baba:** Yes, but those vibrations are not in Mount Abu. Mt Abu also becomes *tamsi* (degraded) in the *tamsi* time; at the time, when Baba is away in the corporeal form .

**Student:** Baba, in 36'-37' when the father in the corporeal form takes the Brahmins along with him again, at that time when the father Ram takes them along....

**Baba:** Whom does he take along...?

**Student:** He takes the Brahmins to make them perform *tapasya*...

**Baba:** How many will be Brahmins?

**Student:** 450 thousands (4.5 lakh).

**Baba:** Will he take 450 thousands all together?

**Student:** No, first he will take the *Suryavanshis*, later on the *Chandravanshis*, then....

**Baba:** How many will be from the Sun Dynasty?

**Students:** 50 thousand.

**Baba:** Alright. So, those who will be there; will they be number-wise or will they all be the same?

**Students:** They will be number-wise.

**Baba:** Will there be any leader among them or not?

**Students:** There will be a leader.

**Baba:** In addition, some will be subjects, the ones who walk behind. So whom will he take first?

**Student:** He will take the leaders first.

**Baba:** He will take only those who will be the leaders. All can't go together anyway.

**Student:** Baba, then how will we go together when only one train will go....

**Baba:** Arey! When people left *Sindh-Hydarabad* and went to Karachi, when they gathered there.... a quarrel took place between Hindustan and Pakistan; bloodshed took place, then from each place only one train had left and all those in that train were safe. However, the trains that left later weren't safe. All the people were killed. From whichever place whichever train left, only one train left, didn't it? Those, who were to go by the first train, left; they survived. Those who went in the next train, or those who went in the second, third trains, they were killed.

**Student:** Baba, you say, 'how will everyone go together; they will go number-wise', don't you?

**Baba:** Yes, when the souls go to the Supreme Abode (*Paramdham*). Will they go number-wise or will they go together?

**Student:** Those ones don't need trains at all.

**Baba:** Isn't there the train of *purusharth*? There will be a physical train here as well. The ones whose thoughts will be strong, they will receive a touching immediately in their intellect: Come on, run!'

**Student:** Baba, the one train which will run in the end.....

**Baba:** One train, is there only one place?

**Student:** Is it about a physical train or...?

**Baba:** One train, is it about any one place? Trains will go to one place from various places, so will there be one train or various trains?

**Student:** It is about the physical train, isn't it?

**Baba:** There will be the physical train as well as the subtle train. The subtle train is the train of thoughts. The more unadulterated (*avyabhichari*) is the train of thoughts, the sooner they will have a touching.

**Student:** So, the 50 thousand who are of the Sun Dynasty will go by the very first train. By which train will the ones of the other religions go?

**Baba:** Aren't there people of the subject category among them (50 thousand)? Are there the first class, second class, third class subjects among them or not?

**Student:** Only 50, 000 will go in total, won't they?

**Baba:** Yes, are there more of the subject category or more leaders among 50, 000?

**Students:** The ones of the subject category are more.

**Baba:** Then? How will they go first?

### Part 3

**Student:** The worship of *Lakshmi* takes place once a year, and the worship of *Saraswati* takes place continuously.

**Baba:** The worship of *Jagadamba* keeps taking place. Yes. *Saraswati's* worship keeps taking place, but the worship of *Lakshmi* takes place only once. Is the task accomplished, do the lamps light up after being worshipped once, or do the lamps light up because of the everyday worship of *Saraswati*?

**Students:** After the worship of Lakshmi.

**Baba:** The worship of Lakshmi which takes place once, that Lakshmi does such a work in just one chance that transformation occurs. All the desires are fulfilled through *Jagadamba*, but through *Lakshmi* only the desire of wealth is fulfilled. As far as *Lakshmi* is concerned, does *she* give her own wealth or does she give the wealth given by God the Father?



**Students:** She gives the wealth given by God the Father.

**Baba:** But, she gives pure wealth. She doesn't give wealth mixed by her?

**Student:** From where has the knowledge of the Gita come? There are two Gitas. From which Gita....

**Baba:** Paradise is established in one second through the true Gita; and heaven transforms into hell within 2500 years through the false Gita.

**Student:** Baba, what is the name?

**Baba:** One is the path of devotion (*bhakti marg*) and the other is the path of knowledge (*gyan marg*). Will the Gita of the path of knowledge be virtuous or will she be a chatterer?

**Student:** She will be virtuous.

**Baba:** Is there more talking in the path of devotion or is there more practice of virtues? There are two kinds of the female deities (*deviyan*).

**Student:** Baba, what is the language of knowledge?

**Baba:** [The language of knowledge is 'hints' (*ishara*).

**Student:** Baba, it was said in today's *murl*i that the faces have changed. Which faces are they?

**Baba:** The souls, who are leaving their bodies in the basic knowledge...; suppose Brahma Baba left his body and he entered (the father in) the advance party after leaving the body. Did his face change or did it remain the same? Did the place change or remain the same?

**Student:** It changed.

**Baba:** Did the vibrations change or did it remain the same? They changed. Everything changed.

**Student:** Baba, we heard it once before too that probably the rosary of 108; their faces were shown to the trance messenger...

**Baba:** That was shown to the trance messenger.

**Student:** She didn't recognize any of those faces. Perhaps she didn't recognize even this time.

**Baba:** Those who are ignorant; how will they recognize? Here the knowledgeable ones forget even after recognizing. They forget the father himself. Then?

**Student:** Baba, perhaps there will be some (faces) of the advance party among them.

**Baba:** Why some faces? All the faces were of those of the advance party only.

**Student:** That is why, they must not have recognized.

**Baba:** Yes, How will they recognize them because of that?

**Student:** Baba, just as it is said in a physical form about *Prakashmani Dadi* that she will take birth in a Brahmin family. So, how will it take place here in the subtle form?

**Baba:** Why will she be in the subtle form? Will they (the ones in whom the subtle souls will enter) be in corporeal forms or in subtle forms? If the ones who enter are in subtle forms and the ones in whom they have to enter also become the ones in subtle forms, then how will the part be played? The part in the corporeal world will be played only when the ones who enter are in the subtle forms; when they belong to the inspiriting party and the ones in whom they have to enter are of the planning party, they are in the corporeal form.

**Student:** Baba, it was said before that the physical birth of Krishna will take place in 2018.

**Baba:** How come the physical birth? In which *murlī* was it said? You understood it so. If *Maya* put a covering on your intellect, what can anybody do about it? Just like it was declared in 66' that the destruction of the entire world will take place in 76' and the new world will be established. If somebody thinks that the world of 5 billion will be destroyed then, what is Baba's fault in it?

**Student:** Our intellect used to understand it in that way.

**Baba:** Yes, so is your intellect vicious or is it free from vices?

**Student:** It is vicious.

**Baba:** It catches the same kind of vibration.

**Student:** Baba says everything in the unlimited sense. We children...

**Baba:** No, then Baba also says that the meaning of that topic will be revealed when the time comes. If [Baba] clarifies everything now, then what will he tell you in the future? The teaching that has to be given in the future... will the studies of M.A. and B.A.<sup>5</sup> be taught in M.A. and B.A., it will be taught later or will they be taught in the primary school?

**Student:** It will be taught later.

**Student:** Baba, on the path of devotion people celebrate *Navratri*. What is its memorial in the Confluence Age?

**Baba:** Why, aren't there 9 female deities here? Aren't there 9 *Patranis*, eight *Patranis*. Are these *Patranis* (wife of a king) senior and junior or are they the same? Are they connected with every religion or are they from only one religion.

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<sup>5</sup> Degrees of graduation and post graduation in Arts.

**Student:** They are connected with every religion.

**Baba:** They are connected with every religion, so they are one after the other, aren't they?

**Student:** Baba, 9 *MiniMadhubans* are there...

**Baba:** Why 9? There are around 14-15 of them now. More are going to open very soon.

**Student:** First of all, there were 9, weren't there?

**Baba:** Before? Were all the 9 opened together?

**Student:** Are they connected with 9 different religions or not?

**Baba:** Alright, it is about the purity (*sattvikta*) of the sustenance. There is a difference between the sustenance of the Sun Dynasty, the Moon Dynasty, the Islam Dynasty, the Christian Dynasty, the Buddhist Dynasty, isn't there?

**Student:** Did 14 gems emerge in the churning of the ocean?

**Baba:** Yes.

**Student:** How are they in a living form?

**Baba:** How are the 14 gems in a living form? Why? Isn't the pot of knowledge in a living form? A horse named '*Uccheshrava*' emerged [from churning]; isn't he in a living form?

**Student:** No, no, I mean which are they?

**Baba:** That's what is being explained. The deadly poison (*haalahal*) emerged. Didn't the deadly poison emerge in a living form? The pot of knowledge emerged. Didn't the pot of knowledge come out in a living form? Call it an urn or call it a pot, call it a vessel.

**Student:** Regarding the pot of poison...

**Baba:** Someone has a head which is filled with nothing but poison, poisonous vibrations will come out, his vision will be poisonous, his speech will be poisonous.... So, what kind of a pot is he? He is a pot of poison.

**Student:** Baba, Arjuna Dev, the fifth *guru* of Sikh Religion faced a lot of troubles. On what basis did he receive the troubles? Which soul is he?

**Baba:** Which religious father had to face the most troubles within a short time? The religious father of which number is he?

Students are saying something.

**Baba:** Is it? Then? Did it happen to any religious father that his hands, legs, stomach were nailed?

**Student:** Christ.

**Student:** Baba, when the religious fathers enter, is their incorporeal stage seen as soon as they enter?

**Baba:** They descended from above in the incorporeal stage indeed, didn't they? When they came from above, did they come in the incorporeal stage or in the subtle stage or in the corporeal stage?

**Student:** They came in the incorporeal stage.

**Baba:** They came in the incorporeal stage. So, they will appear the same as they were when they came, won't they?

**Student:** When ShivBaba enters...

**Baba:** Isn't there any difference between the entrance of ShivBaba and the entrance of the religious fathers? The religious fathers reveal themselves, so their faces are seen clearly. And ShivBaba? Does he play the incognito role or the revealed role?

**Student:** He plays the incognito role.

**Baba:** He will be revealed in the end, when the *purusharth* of the one in whom he enters is completed.

**Student:** Baba, the religious fathers play their roles only through the revealed ones whom they enter and the Supreme Soul plays the role through many souls from time to time.

**Baba:** It is your mistake. If he enters many, did he become omnipresent or present in one?

**Student:** He becomes omnipresent.

**Baba:** Sometimes you say 'He is present in one'; sometimes you say 'He is omnipresent'.

**Student:** No Baba, I mean to say, He does enter someone to give light (*sakash*)?

**Baba:** Does anybody come to know it? Can anybody say in whom He came? Do you get any proof?

**Student:** Even if the entrance may not be recognized, but the power is felt.

**Baba:** Do you get any proof?

**Student:** Yes.

**Baba:** Yes? If a proof is found, all will say that He entered them.

**Student:** No! 'Proof' means that something that wasn't in the intellect before, emerged.

**Baba:** In this way, new things emerge in the intellect of many.

**Student** : Baba, as such He (the Supreme Soul) does enter five souls temporarily, five faces of Brahma are praised.....

**Baba**: No, Shiva in the form of the Father comes only in one, in the form of the teacher He comes only in one and He comes only in one in the form of the *Satguru*. If He starts entering many, did He become omnipresent or present in one?

**Student**: He comes only in one in the permanent way.

**Baba**: Yes. No one can say that ShivBaba is in him.

**Student**: But the religious fathers who come from above don't do so?

**Baba**: Their degradation is caused after entering one alone, then what is the need of entering many and being revealed?

**Student**: The 8 deities (*Ashta dev*) control their groups through their minds and intellects, do they?

**Baba**: They control their group?

**Student**: The 8 deities meaning the 9 gems which are there.....

**Baba**: The gems are separate; the deities are separate. The gems are the heads of different religions. And the deities? They belong only to the Sun Dynasty. The ones who take 84 births are called 'deities'. Will the ones who didn't take 84 births at all be called deities? The quality and value of the gems are different. The value of diamond is above all. All the 8 deities are diamonds. They are the hero-actors. Even if they fall down in their last births in any religion, they will play the role of hero there too.

#### Part 4

**Student**: Baba, the children who are good makers of special effort for the soul will go on having experience of all kinds like, 'What are we going to become? When will the destruction take place?' They will go on having all the experience. Baba, does it depend on their *purusharth*?

**Baba**: It is correct. The ones who made special effort for only the soul (*purush arth*), who haven't done for their bodies, who have not done out of selfishness (*svarth*); the ones who haven't done efforts for their chariots (*sva rath*), they will have this experience. However the ones who did show that theirs is a *purushartha* life, but they made efforts for the sustenance of their body, for the sustenance of their bodily relatives, the ones who dedicated their time for the body, how will they have this experience?

**Student**: Isn't whatever done for the body and for the relatives considered as *purusharth*?

**Baba**: It wasn't for the soul? It was for the body; it was for the bodily relatives.

**Student:** Will they experience the same according to what they did?

**Baba:** If someone has been having the experience of the body for 63 births and he experienced the same in the Confluence Age too, then what was special about it? In those 63 births, 'Sada Shiva' (always beneficial), the one who creates paradise and makes us practice the stage of the self, didn't come. But now He has come and He is teaching us, how to experience paradise through the stage of the self. He comes and gives the inheritance of paradise here, in this very world, in the world of hell. Isn't it a wonderful thing? We stay in the world of hell and what do we experience? We experience paradise.

**Student:** Baba, a minimum of how many hours of *purusharth* is needed daily to achieve the incorporeal stage?

**Baba:** If we put a time limit, will it make an hour? Will it become an hour just by determining a time limit? Or will you have to do something more? The more you add *gur* (sweetness of remembrance), the sweeter it will become.

**Student:** Yes, but what is the minimum, how many hours is needed?

**Baba:** Nothing is mine, everything is yours, then what will remain? The point. What is the main *mantra* (spell) to become incorporeal?

**Students:** Everything is yours.

**Baba:** Everything is yours. Not just to say. We should ourselves see it in practical and the others should also see it and experience: he didn't care for himself at all. Then the one like this will certainly become incorporeal.

**Student:** Some follow the path of knowledge for a year or 2 or for 4 years and later on they leave it. Will they come again? What will happen to them?

**Baba:** They follow the knowledge, they study the teaching of purity which is being taught, they also do the *purusharth*, then they become the one having a doubtful intellect and leave. So, they go into the subject category.

**Student:** Will they come again later?

**Baba:** Where will they go? The shop (*hatti*) of truth is only one. All have to go to the land of the truth (*sacch khand*), number wise. They will receive the truth only from the One. From which other one will they receive it? The destination is only one. Is the Abode of the Truth (*satdham*) only one or many? The Abode of truth is only one.

**Student:** Baba, the title of the *Gayatri Mantra* has the names of mothers and kanyas like Gayatri, Ganga, Yamuna, Saraswati..... But it is addressed to the *Tridev* (three deities).

**Baba:** If there are 3 [male] deities, aren't there 3 [female] deities with them? Will 3 male deities be able to do anything alone without the female deities? If the 3 male deities don't take 3 female deities along with them, will paradise be established?

**Student** But in the hymn '*Om bhurbhuvaswaha, tatsyaviturvarenyam, bhargodevasya dimahi, diyoyonapracodaya...*' there are no names of the female deities.

**Baba:** Who completed the work? Did the male deities complete the work or did the female deities complete it?

**Student:** But the name of male deities is there in the *shloka*.

**Baba:** Although it is there in the *shloka*, it is just about saying; but when the question of doing the work arose..., will purity do the work or will the deities in male form do it? All males are said to be *Duryodhan* and *Dushasan*. They won't be able to become deities at all. Therefore the names of 3 female deities is put in front. The *Gayatri*, the three who are praised.

**Student:** Baba, the devotees go to the *Babadham* in the limited world. What is the connection of '*kaanvar*' with the *Babadham* ?

**Baba** From *Babadham*.....

**Students** *Kaanvar*.....they bring the water of Ganges in the pots and pour it over *Shivling* at *Shivratri*.

**Baba:** It is the story of *Shravan*. It is connected with that story. The *kanvar* that he took, in that he gave a seat to the mother in front and the father at the back. At one place he filled their intellects with the water of knowledge and offered it in another place. They fill the pots in the rivers and offer it (water) in the temples.

**Student:** Baba, the water of knowledge is taken from the one Father, then why is it like that here that the water was taken from the river and offered to the Father?

**Baba:** The Father comes in the form of the father and gives the water of knowledge. What is the name of the rosary made from that first of all? *Arey!* What is the name of the *mala* of the beads, of the gathering of those beads to whom the Father comes and narrates knowledge?

**Students:** *Rudra mala* (the rosary of *Rudra*).

**Baba:** *Rudra mala*. Is that *Rudra mala* able to do anything? Does anything (*khartail*<sup>6</sup>) come out? Nothing (*khartail*) comes out. It will only come out when *kanyas* (virgins) and mothers are put in front. No one gives attention to this point in the basic knowledge or in the advance knowledge either. In the basic knowledge brothers took the position of *gurus* as well as in the advance knowledge the brothers take the position of *gurus*. They leave the *kanyas* and

<sup>6</sup> *Khartail nikalna*: an expression which means some result to come out.

mothers behind. The work won't be accomplished. When is the work accomplished? (The work is completed), when *kanyas* and mothers i.e. the rivers (of knowledge), come out. It is then that the work is accomplished. Therefore, it was said that the knowledge narrated through the mouth of the *kanyas* and mothers sounds good. The *kanyas* and mothers themselves should be given (a chance). Therefore the rivers are praised for filling the *kanvar*. Fill it with water from the rivers, then offer it over the deity and praise him.

**Student**: Baba, the *Shiva linga* which is made in the temples, a pot hangs over it and water falls from the pot drop-by-drop. What does it mean?

**Baba**: Of what is the *linga* a symbol? It is a symbol of the body in which He (the Supreme soul) has entered. And the point is the symbol of the one who has entered. The point entered the *linga*. Now in whom will heat increase? Will the heat increase in the corporeal one or in the incorporeal one?

**Students**: In the corporeal one.

**Baba**: Does the one in whom the heat increases need cold drops of water of knowledge or not? In addition, through whom should that water of God's praise drop on him? It was shown in the form of a pot. They show an urn. Who is the urn? The urn filled with water was offered.

**Student**: The *kanyas* and mothers.

**Baba**: Yes, they offer them to Shiva. They don't offer just 1 or 2 (of them); they offer a lot of them. Everyday they offer a small pot (*loti*). You may call it a pot (*loti*), you may call it a jar (*gagri*), you may call it an urn (*kalash*)... it is the same thing.

.....  
Note: The words in italics are Hindi words. Some words have been added in the brackets by the translator for better understanding of the translation.