

**The Suryavanshi Maa or Kashi Nagari
Extracts from discussion**

Disc. 803; on 30.7.09; at Anantapur MM

[11.05 min.-20.15min.]

Student: It has been said in the Bangalore discussion that Balaji's soul has to pay back debt to Kuber's soul.

Baba: Previously Balaji had taken a *loan* from Kuber. He took so much *loan* that he gives the entire income which is earned in his house like temple, to pay back the interest of the *loan* he took, even till today. Yes, so?

Student: ... but Jagadamba didn't have to pay back the loan.

Baba: Balaji is said to have two wives. One is Shri Devi and the other is Bhū Devi. So, who among these two doesn't have to pay back the interest [of the loan]? What are you saying?

Student: Jagadamba [doesn't have to pay back the loan].

Baba: *Acchaa*, does Shri Devi have to pay back the interest [of the loan]? *Acchaa*, does Shri Devi have to pay? Why did you mention only the name of Jagadamba? Neither Jagadamba nor did Shri Devi take the *loan*. Who took the *loan*? Will the one who took the *loan* pay it back or will someone else pay it? Suppose, the head of the family is the father and the father does the work of stealing, of robbing. He doesn't say anything at home. So, the wealth that he brings by stealing... who accumulates that sin? The head of the family will accumulate sin, will he not? Or will the wife and children accumulate sin? They will not accumulate [sin].

In the same way, Shri Devi and Bhū Devi, Jagadamba and Bharat Mata who is called Shri Devi, Lakshmi. She does not take a *loan*. "We will eat whatever you earn. We don't care about it. We need the income. We have to take care of the children anyway." So, the burden is accumulating on whom? It is neither accumulating on Jagadamba... Jagadamba means Bhū Devi, *bhū* means 'earth' (*pṛthvi*); nor is the sin, the *loan* accumulating on Shri Devi. Why did Baba forbid taking loans? What? You, Brahmin children, mustn't take loans; you mustn't borrow. Why did he forbid it? Because only the ones who don't make *purusharth* take loans. Whether He hasn't done it in the previous births or in this birth. Living on loans... What is a *loan*? Is it asking for something or not?

Everyone: It is asking for something.

Baba: It is better to die than to ask for something.

Another Student: What will be the result if the loan is paid back?

Baba: By taking a *loan*, did he do something bad, did he commit sin or did he do something good? By asking for it did he do something like dying or like living? *Arey*, what did he do? It would be better to die [than to do it]. He did something bad, didn't he? It is better to die than to ask for something. Whether you ask for donation or *loan* [it is the same thing]. Do you receive it without asking for it? He asked for it, didn't he? Although, you will pay it back later on. This is your truthfulness that you will pay it back, but you asked for it, didn't you? Now, I couldn't understand what the mother is asking. Why did she mention the name of Jagadamba? What's the matter? Don't mention the name of Jagadamba alone. Mention the names of both. Neither Jagadamba nor Shri Devi has to pay it back. Who has to pay it back?

Someone said: Balaji.

Baba: Yes, Balaji, the one who has taken it. The one whose name is *bālā* (famous) will have to pay it back. How will he have to pay it back? This was answered in the Bangalore discussion. Kuber is the lord of which place? Alkapuri. Where is Alkapuri?

A Student: It is about the Confluence Age.

Baba: No. It is about the Confluence Age, but where is that place, Alkapuri?

A student: In the North.

Baba: It is in the North. So, who is the lord of the North? Kuber. Who is that Kuber? *Arey!* He will certainly be a friend, will he not? He must have been Balaji's friend who must have given him a *loan*. Or will he be an enemy? He must be his friend. He must be a very close [friend]. Is the relationship between friends very close or distant? Just like there is the relationship between the husband and wife, in the same way [there is] the relationship between friends. Someone may or may not tell his wife something, but he will tell it to his friend. So, he took *loan* from him.

Kashi Nagri is in the North. What? There is a praise for Kashi Nagari that it is always full. It never becomes empty. So, only the one who is always full can give *loan* to others. Is Bharat always full? It doesn't remain full forever. It becomes empty too. When Bharat is empty, it will become a beggar. So now, must [Balaji] be paying the *loan* back to the soul playing the *part* of Kuber or not? (Someone said: He must be paying). Who? Balaji. To whom must he be giving the entire earning? He gives it to Kuber.

A student: Who is Kuber?

Baba: The one who must have helped him more in the 63 births and who must have helped him the most now, in the Confluence Age too. The one who is always a helper, since the beginning till the middle, since the middle till the end. The one who never becomes an opponent. Only the eight deities are the ones who become the greatest helpers number wise. Through the body, through the mind, through time, through contacts... they risk everything and become helpers in the Confluence Age as well, so must they have become helpers in 63 births or not? They must have become [helpers] there too. *Banī banāyī ban rahī ab kachu banī nay*. So, will they be number wise or will all of them be the same?

A student: Number wise.

[20.17 min.-25.47min.]

Student: Baba, it is written 'Mamma-Baba' in the registers. So, is it written [mother] for the mother Jagadamba or for the *Suryavanshi* mother?

Baba: It was said, wasn't it? There is this tradition in Bharat: 'When a man's one wife dies, he takes another one.' He says, 'One shoe has gone, so I'll take another shoe.' By doing like this they get married even three or four times. How many shoes are there? There are three or four shoes in which they put their intellect like foot and keep it safe. What is done with the foot? What does a shoe do? It protects the foot from thorns. So, they get married even three or four times. It is about which time? 'This one is also an old shoe!' What was said in the murli? 'This one is also an old shoe.' Who? This Brahma is also an old shoe. Whether he is the *original* Brahma or the one who has the *title* of Brahma, he is an old shoe anyway. What was the question...?

Student: It is written 'Mamma-Baba' in the registers. So, is it written [mother] for the mother Jagadamba or for the *Suryavanshi* mother?

Baba: The name that is given, the name by which someone is called, that name is given on the basis of what? On the basis of the work. The relationship between the mother and father is accepted on what basis? The mother is connected with the father; the child mentions the name of the father and together with this, he mentions the name of the mother first. So, the relationship of the mother and father that exists.... there is the name of the mother as well as the name of the father. On the basis of what are they called 'mother and father'? Why isn't it said, 'father and sister'? Why isn't it said, 'father and daughter'? It is said, 'mother and father'. Why is it said, 'mother and father'? Because who is the greatest helper of the father? Is it the sister, daughter or the mother? Who is it? It is the mother who is [the greatest] helper. So, the one who does that work will receive the *title*.

When it is written in the *register* 'Mamma and Baba'... When she will be called 'Mamma', will she be called 'Mamma' on the basis of the work or will she be called 'Mamma', when she does not do any work or does opposite work? So, the one who is doing that work is 'Mamma'. Will the one who is not doing that work or is doing the wrong, opposite work be called 'mother'? No. All right, they write this [i.e. 'Mamma'] at least. Those who write, do write it, but they don't understand it. The same thing happens in the *basic* [knowledge] as well. They read, they write, they listen as well as they narrate to the others, but they don't understand the reality. It is the same here. They do write 'Mamma Baba'. Do they or not? But do they think who is Mamma and who is Baba? Do they? Do all think? (Students are saying something.) Don't they? Do they write 'Mamma Baba' just like this, without thinking? This mother has asked about it now. Have you asked this or has someone else asked? Who has asked it? Some sister has asked this: for whom is it written 'Mamma' and for whom is it written 'Baba'. It means that some clash is taking place inside. What clash? [The clash that] for whom is it written 'Mamma'? Is this question being asked when something is certain or is it being asked when there is some doubt? There is some doubt, so questions are asked. If there is no doubt, there wouldn't be the question of the 'tail' of questions either.

[35.18 min-]

Student: ...At the time of Jagadamba, Prajapita used to sit comfortably in one place. However, when there is Kashi Nagri, Prajapita has to wander from door to door. So, what such power did Jagadamba have?

Baba: Wasn't Jagadamba a *kanyā* (virgin)? Isn't there any difference in *mentality* between the *kanyās* and the *kumars* (bachelors) who keep wandering in the outside world? Is there or not? There is a lot of difference in *mentality*. So, there will be a difference in the *purushaarth* as well.

In [some] houses people think that since the son was married, such a *grihlakshmi* (bride) came home that just because of her coming the fortune of the entire family looks bright, and if she dies, it seems as if the fortune is ruined. So, even Jagadamba is not some ordinary personality. What name was she given? The mother of the entire world. *Arey*, if she is not worshipped in the beginning of the Copper Age, at least she is worshipped in the Iron Age. Why is she worshipped and why do [people] organize such a big fair of Jagadamba? What is the reason? Who is worshipped? The one who must have maintained purity to the greatest extent is worshipped. The one who must have maintained less [purity], is not worshipped so much.

So, *devis* (female deities) are worshipped to a greater extent, but *devtas* (male deities) are not worshipped so much. What is the reason for it? *Arey*, will there be some reason or not? The very reason is that there are less vices in the virgins and mothers whereas there are more

vices in the men. All men are Duryodhan Dushasan. It wasn't said, leave out Shankar or Brahma. Was it said so? [Was it said] that all the others are Duryodhans and Dushasans? Was it said like this in the murlis? It wasn't. What was said? All men are Duryodhan Dushasan. So, if those who are Duryodhan Dushasan use their nature of Duryodhan Dushasan, will the virgins and mothers feel sorrow or not?

Everyone said: They will feel sorrow.

Baba: Then, whose fortune will be created and whose will be destroyed? The virgins and mothers as well as the brothers are in knowledge now. All men have been said to be in the *list* of Duryodhan Dushasan. So, who is earning more fortune? *Arey*, who are becoming instruments in opening the *gate* of paradise? The Mother and virgins are becoming [instruments]. Brahma left the body indeed. Why wasn't it said that Shankarji opens the *gate* of paradise or that Shankarji's group opens the *gate* of paradise? Was it said so? Why wasn't it said so? Because the worthiness is required to open the *gate* of paradise.

Student: Baba, Kashi Nagri is also a *kanyaa*, isn't she?

Baba: So? What happened if she is a *kanyaa*? Do you want to know the difference between Jagadamba and Kashi Nagri? You want to know the difference, don't you? Suppose there three *kanyās*, there are all the four *kanyās*. Ganga is a *kanyā* and Yamuna is also a *kanyā*; she is called '*suryaputri*' (the daughter of the Sun), isn't she? [She is called] Yami. And Jagadamba and *Kuvari Kanyaa* (Lakshmi) are also *kanyās*. And Kashi Nagri is a *kanyā* as well. However, are there any differences in all the four *kanyās* or are they the same in making *purushaarth*?

Student: There is a difference.

Baba: What are the differences, tell me. Will they have some specialties or not? What specialties do they have?

A student: Purity and remembrance.

Baba: Does it mean that there is a difference in *purity* among all the four? What is the difference?

A student: There is more purity.

Baba: There is more *purity*? In whom?

A student: In the junior mother (*choti mammi*).

Baba: There is certainly more *purity* in the Junior Mother. So, if there is more *purity* in her, why isn't she visible? Should she be advanced or should she stay behind? She is not advanced, she is behind. What is the reason? *Arey!* The *sanyasis* also have *purity*, but Baba threw the *sanyasis* behind and placed the *grihasti* (householders) ahead. What is the reason? There should be *purity*, but it shouldn't be *purity* of the one who remains happy living away from his family. There should be *purity* of what kind? They should 'stay together'. For example, there is *Kuvari Kanyā*... Did the birth in the form of revelation of both Lakshmi and Narayan take place in the year '76 or did it take place in the case of one and in the case of another one it didn't? The birth of both took place. Did the birth in the form of revelation take place or did the physical birth take place? The birth in the form of revelation of both took place on the basis of knowledge. In the case of one, the revelation of his *part* took place on the basis of the knowledge in the intellect. In the case of whom? [In the case of] Narayan. And Lakshmi doesn't have such a sharp intellect, but she has *purity*.

Purity is the question of feeling (*bhāvnā*). What? She has such a strong feeling for the One that on the basis of the feeling, on the basis of the faithfulness towards the husband (*satitva vṛtti*) she... the key of the power that God keeps in his hand; what? He doesn't give that key

to anyone because all the others are the ones who become impure. Are they [the ones who become impure] or not? All are the ones who become impure. If he gives the key in the hand of the impure ones, will they be partial or not? They will be partial. That is why he doesn't give the key of the vision in anyone's hand. And who does he enable to experience visions? He enables only those ones to have vision, in whose life there is more *purity*.

So, that soul experiences visions since the year 76. Whenever the time of sorrow comes in the *purushaartha* life (life of spiritual effort), when there are more examinations of Maya, when the *purushaartha* (the one who makes spiritual effort) feels like crying because of the examinations of Maya, God enables that soul to experience visions. And that soul becomes happy because of those visions. She develops faith on her *part*. So, that soul does have *purity*, but what about courage? Is it like that of a goat or like that of a lion? The courage is like that of a goat. Whoever will catch [the goat's] ear, whoever will start narrating [knowledge] she will say, 'How very true...'. So, the work is spoilt, because of becoming a goat. Now, leave that topic. These topics won't be useful for the *advance* [knowledge]. What? Should the kings have nature and *sanskars* like a goat or like a lion?

Everyone said: Like a lion.

Baba: Yes, God's children will be like lions, will they not? So, this very *category* is different. Then? There are the other *kanyās* too. There are the others who make *purushaartha* in the form of *kanyā*. Who are they? There is Ganga. The specialty of Ganga is that she is first at the beginning as well as at the end. She is first in the *basic* [knowledge]; she is sharp; Gange Dadi. Have you heard her name? Haven't you heard it? (Student said something.) Yes, there was a Gange Dadi in the *basic knowledge* who was *in charge* at Kanpur (center). She left the body now. She had a lot of knowledge of the scriptures. She was considered to be a good scholar. Similarly, in the *advance* knowledge as well... There must be a *kanyā* who at the *satopradhaan stage* must have listened to the *advance* knowledge most deeply. Who is that *kanyā* who is at the beginning of the *advance* [knowledge], moreover the Gangas of knowledge are revealed at the end; they emerge at the end as well. So, she was present at the beginning and she will be present at the end too. She will be revealed at the end on the basis of service.

At the beginning she was present on the basis of understanding knowledge. No one else listened to the *satopradhān advance* knowledge at the beginning as deeply as that *kanyā*. What about Jagadamba? She was just nine years old. Was she mature or immature? What was [her] intellect like? Her intellect was immature. So, will she understand more or will [someone with] a mature intellect understand more? Who will understand more? The one with a mature intellect will understand more. So, Ganga understood knowledge more deeply. Then, the name of Ganga should be more famous in the *advance* [knowledge]. Should the *purushaarthis* in the *advance* [knowledge] recognize Ganga more, should the name Ganga be more famous [among them], should they have more respect for Ganga or for Jagadamba? Who should they respect [more]? *Arey!* Ganga understood knowledge deeply.

Only the one who understands will explain it to the others. Or will the one who won't understand at all, explain? Who will explain? The one, who must have understood deeply, will explain it deeply to the others. So, Ganga is ahead in understanding. She understood the *satopradhān* knowledge. Jagadamba was a small *kanyā*. So, the ones who belong to the *Advance party* in the Confluence Age world of the Brahmins, who are going ahead in making *purushaartha*... '*Advance*' means ahead. ... Should they have more respect for Ganga or for Jagadamba?

Students: For Ganga.

Baba: Should they have more respect for Ganga? Why? Do you have respect for her now? Do you feel like seeing Ganga? Have you seen Ganga?

Student: No.

Baba: Did you know [her]? Do you know her name? Do you know her country? Do you know her *address*? Do you have a desire [to know] where she lives? You don't know anything. It means that there is not as much respect [for her] as it is for Jagadamba. So, there must be a reason. What is the reason that Jagadamba is respected more, that big fairs are organized [for her]... Fairs are organized on the banks of the Ganga as well, but they are not as big as those organized for Jagadamba. There must be a reason. What is the reason? (A student said something.) Yes. No one else has celebrated the fair of the meeting with the Father to the extent Jagadamba did. That is why great fairs of Jagadamba are organized; [these kinds of] fairs are not organized for any other *devi*.

The other thing is that Jagadamba surrendered herself first and after she surrendered herself many others surrendered themselves. So many surrendered themselves (in advance) that as many didn't surrender themselves even in the *yagya* organized by Brahma when he was alive. What was the number of the surrendered ones in the *yagya* when Brahma was alive? 300-400. And what is the number of the ones who surrendered themselves after Jagadamba?

A student: 16000.

Baba: No. [It is about] now. Whatever will happen in the future will be seen then. Should we see the present time or the future?

A student: The present time.

Baba: Now [the number] is double. The number of the surrendered ones is double. Although they keep coming, they keep running away, the new ones keep coming. This is a tree, isn't it? In a tree, old leaves fall and new leaves emerge. When a storm comes, many leaves fall. When the weather is good, many new leaves emerge in the spring season. So, Jagadamba surrendered herself first. Many surrendered themselves after her...

Did no one surrender herself before Jagadamba? Did no one [surrender herself]? (Someone said something.) Yes. The one who stopped while becoming a jewel. What? There was such a *kanyā* too who came in knowledge, in the *advance* [knowledge] and even surrendered herself in the year 76, since the *advance party* began. It is not that only Jagadamba surrendered herself first. She surrendered herself too. However, one is to surrender from the truthfulness of the heart and another type is to surrender when something else is inside and something else outside. She did surrender herself, she even stayed together [with the Father], but for one or two months forcibly. As for the rest, she betrayed [the Father]. So, when compared to her, Jagadamba must have remained more stable, mustn't she? Or must she not [have remained stable]? When compared to her, Jagadamba was more stable. When she was more stable, the others saw her and surrendered themselves too.

It has been said for the year 83, 'The year 83 (*terasi*) is going on, so [someone] should become "yours" (*tera*), shouldn't he?' "Yours" means whose? Someone should become the Father's. So, didn't anyone surrender himself before 83? Didn't anyone surrender himself? They did, didn't they? Kumarka Dadi and the 250 *kanyās* who are in the *yagya*, in the *basic* [knowledge], didn't they *surrender* themselves? Did they? Did they *surrender* themselves before the Father or the Mother?

A student: Not before the Father.

Baba: So, why are you saying that they surrendered themselves before the Father?

(Someone said something.) Yes. They didn't become "yours". Whose did they become? They became the Mother's and even now they belong only to the Mother. They don't at all wish to recognize the Father. So, Jagadamba is ahead in the *list* of those who recognize the Father and after recognizing him she even surrendered herself and after being surrendered she stayed with him for a very long time too. So, will people develop faith or will they lose faith? They will develop faith, because something like this has never happened in the world. What? What hasn't happened? Something like this hasn't been seen in the world in the case of any other person, apart from God Himself. What? That some *kanyā* becomes *bin fere hum tere*.

It hasn't happened, has it? Has it? It hasn't. However, this applies to Jagadamba and all mothers and virgins who came after her. What? *Bin fere hum tere*. They didn't become the Father's on the basis of the approval of the society; they became the Father's on the basis of his recognition. In this, Jagadamba was ahead; that is why they (the others) became [the Father's]. That is why the name of Jagadamba is famous. The name of Jagadamba is famous among the ones in the *advance party* too. The name of Ganga is not so famous; the name of Yamuna is not so famous; the name of Lakshmi is not so famous either. Whose name is famous at the present time? The name of Jagadamba is famous. [The children] write also in the *register* 'Mamma Baba'; so which mother hovers in the heart of all those who write it? The face, the image or the feeling of which mother arises in the heart of most of those who write it? Mostly the feeling for Jagadamba arises. So, one is Lakshmi, one is Yamuna, one is Ganga and one is Jagadamba. Who among the four is respected more? Jagadamba is respected more.

Now? Now, a fifth one has emerged. What is her name? The name of the fifth one is Kashi Nagri. However, Kashi Nagari... What is the specialty of the eight deities according to their *purusharth*? (Someone said something.) No. Their specialty is... Their specialty is just like that of God. Don't you know it? Just like the Father is hidden, in the same way the *special* children of the Father remain hidden as well. This is [their] special specialty. Their donation, their respect, their position, their status, everything of theirs is hidden. Their *purusharth* is also hidden. Their service too..., everything is hidden.

Just like the *part* of God is most ahead in *nashtomohā smṛti labdhā* (the one who conquers attachment and regains awareness of the self); in the same way the eight deities also have this specialty. What? *Nashtomohā*. They are *nashtomohā* for their body as well. "Arey! What to say; if we surrender ourselves in such a way that we won't be able to write a letter to our mother, that our parents will never be able to see us, if the *connection* with the parents and other relatives breaks completely, then if we fell ill and the *yagya* failed, who will take care of us?" Does this attachment to the body arise or not?

Everyone said: It does.

Baba: But this attachment shouldn't be taken into consideration at all ! So, this is being *nashtomohā* to the body.

The other is being *nashtomohā* to the bodily materials. This will also be their specialty. What are the bodily products? 'Arey! Suppose, if we surrender everything, if we keep nothing with us and if we fell ill and didn't receive medicine from the *yagya*, the [sister] *in charge* is very strict...' Some [sisters] who are *in charge* of Mini Madhubans are very stingy; they will keep good medicines, food and drink for themselves, but they won't give it to the *assistant*. 'So, if she didn't give us [medicine], we would be more sick' How will we make *purusharth*, if the body itself won't be there? So, the bodily materials, like clothes... If there

is attachment for clothes... “If we have good clothes and go to serve the others, they will be positively influenced. If the clothes are worn out and dirty and we don’t receive a good soap to wash them either, will service be good or bad? Service will be bad.” So, by thinking about all these things, attachment to the bodily materials arises.

Attachment for the bodily relationships arise. Attachment arises, doesn’t it? However, their specialty is that there shouldn’t be attachment for anything. Whose? Of the eight deities. Among those eight deities the *purusharth* of Kashi Nagri will be the same. Will it be a low kind of *purusharth*, will it be worst *purusharth* or will it be true *purusharth*? It will be a very good [*purusharth*]! So, she is the fifth *purusharthi* among the *kanyaas*. So, should she be more respected, more famous, more recognized in the Brahmin family, especially in the *advance* [knowledge] or less?

Students: More.

Baba: But is she? When [the children] write ‘Mamma Baba’ in the *register*, which mother comes to the intellect of the majority of people? Which mother comes to the intellect of all the *purusharthis* in the *advance* [knowledge]? Jagadamba comes [to their intellect]. So, why is it like this? Didn’t you find the reason? What? What is the reason?

A student: We have seen her first, haven’t we?

Baba: *Accha*, has everyone seen Jagadamba?

A student: Those from the beginning have seen her, the ones now haven’t.

Baba: *Arey!* Not all have seen Jagadamba either. They write ‘Mamma Baba’. Have most of them who write it seen Jagadamba? They haven’t seen her either. They haven’t seen Jagadamba; they haven’t seen Kashi Nagari either. Yet, Jagadamba is very famous; and Kashi isn’t so famous that when they write in the *register* ‘Mamma Baba’ Kashi Nagri would be remembered in the form of the mother. What is the reason for this?

A student: She did the *purusharth* of purity even while remaining in mud.

Baba: This is wrong. If Ganga’s *purusharth* of purity while staying in mud is greater, Ganga should be always shown sitting on the lotus flower. It is Jagadamba who is shown [like this]. ‘Even while living in mud, while living in the world of mud, while staying among the *vidharmis* who are like mud, while staying in houses of Duryodhans and Dushasans, to remain beyond it through the mind and intellect, to remain only in the remembrance of the Father even Lakshmi’s *purusharth* cannot be greater than this *purusharth* of Jagadamba. The Father has made her *practice* [this] for a long time. He hasn’t made Lakshmi *practice* [this]. Brahma Baba was indeed there to make Lakshmi *practice* [this], there were indeed the *didis*, *dadis*, but the Father wasn’t there to make her *practice* [this]. So, the question of *purity* that there is of living a life like the lotus flower doesn’t apply to Kashi Nagri to the extent it applies to Jagadamba. Then what is that reason that Jagadamba comes to the intellect of the ones in the *advance party* who say for themselves, ‘We are very advanced in knowledge, we are advanced in service, we are advanced in everything...’, and Kashi Nagri doesn’t come to their intellect in the form of mother? What is the reason?

A student: Remembrance.

Baba: Remembrance? What does it mean? What does it mean by remembrance? *Arey!* It was said right now.

A student said: They remember Baba through the mind and intellect.

Baba: How? Doesn’t Lakshmi remember more through the mind and intellect? *Arey!* Will Lakshmi remember more through the mind and intellect or will Ganga, Yamuna, Jagadamba or Kashi Nagri remember more?

Students: Jagadamba.

Baba: Will Jagadamba remember more through the mind and intellect? Is it better to remember while staying far away or is it better to remember while staying close? (Students are giving contradictory answers.) Some are saying ‘close’, some ‘far’... ☺ Someone may have seen [someone] only once... What? He must have seen him only once and remembers him throughout his life and another *purushraathi* is such that he lives with him every day... for example, Baba says, ‘The children who live with Me don’t know Me.’ So, the ones who live close [to him] remember Him and the one who lives far away remembers Him as well. So, the sacrifice of whose remembrance is greater? The one who stays far away and remembers all life. He has seen him only once, but he remembers him throughout his life. He hasn’t seen him, he hasn’t come much in contact [with him] through the *indriyaan*, yet he remembers [him] more and he remembers [him] in an unadulterated way. So, is that one [who remembers while living far away] ahead in remembrance or is the one who stays close ahead?

A Student: The one [who stays far away and remembers] is ahead.

Baba: That one’s sacrifice of remembrance will be greater. Why? Because that remembrance proves that the accounts of staying together in the previous births, in 63 births is greater; or is it lesser? It is greater. That is why he remembers more. If it is an account of one birth, it is possible that he may not remember, because in the other births he had relationships with others, so the relationships with the others will attract him. So, the question of remembrance doesn’t apply here. What is it that is applicable among the *devis* like Jagadamba, Lakshmi and Kashi etc. that the present *purusharthis* of the *advance party* don’t remember Kashi Nagri as much as they remember Jagadamba in the form of the mother? It has even been mentioned right now.

A student: She stayed with the Father more.

Baba: Again the same thing. Together with the Father... Who stayed?

A student: Jagadamba.

Baba: Did Jagadamba stay more? Do those in the *advance party* remember her more, because she stayed with the Father more? There are many like this here, in the *advance party*... there are many like this... Jagadamba was visible before 98. Many *purusharthis* have emerged for ten years since 98 who haven’t seen her.

A student: At the very beginning ...

Baba: What at the very beginning?

A student: Jagadamba.

Baba: *Arey!* Is the number of those who have come within ten years more among the ones who are sitting in the *advance party* now or is the number of the old ones more?

Students: Those who have come within ten years.

Baba: The expansion that has taken place in the last ten years didn’t take place earlier, before ‘98. There was only one Mini Madhuban in 98 and what about now? Now there are a lot of Mini Madhubans. The number of the *surrendered hands* that lived earlier in one Mini Madhuban in Kampil, compared to that now there are many Mini Madhubans where [the *kanyaas*] live after being *surrendered*. So, has the number increased or decreased? (Students: It has increased.)

Baba: Is the *percentage* of increase greater or lesser? It is greater. So now, it should sit in the intellect, ‘should the image of Jagadamba sit [in the intellect] more in the form of the mother or should the image of Kashi Nagri sit more [in the intellect]’. Kashi Nagri came to *light* after

98. Jagadamba became hidden after 98. So, to whom should the new ones be attracted more? They should be attracted to Kashi Nagri more. But they are not! What is the reason for this?

A student: *Gupt purusharthi* (hidden *purusharthi*).

Baba: Yes! *Gupt purusharthi*. The ones who are *gupt purusharthis* don't desire to receive respect and status. [They don't think:] "we should wear nice and good saris, expensive [clothes]." What? Nice ornaments come. Mothers offer a lot of ornaments. [They don't think:] "We should wear golden ornaments; we should wear this and that... so that we appear like Jagadamba; ☺ just by looking we should look like Jagadamba". [They don't think:] "we should get the best food to eat". The other *purusharthi* who come... are those who come to Mini Madhubans guests or are they the members of the family? They are guests, aren't they? So, should the guests be served more regarding eating and drinking or should we have our service done more? What should be done? The guests should be served more. We should eat in the way Baba said in the murlis, 'The cheapest vegetable that is available in the market, buy that one vegetable. Buy them together for three-four days.' It was said like this in the murlis. 'Buy the cheapest fruit that is available. Buy just one seasonal fruit for three four days. The seasonal fruits are cheap'. However, if someone is ill or if there is some guest from outside who has a habit of [drinking] tea, they cannot see them suffering from a headache, they will certainly make arrangements for that person.

So, [they don't desire for] regard and status. What kind of a *purusharthi*? *Gupt purusharthi*. So, the ones who are *gupt purusharthis*, remain hidden from the eyes of the world too. Just like God. Does the true form of God remain hidden in the world of 2500 years, in the path of *bhakti* or is it revealed? It remains hidden. Finally, will the truth be revealed, or will it not? It will. When the truth is revealed, milk and water will be distinguished automatically [the fair judgement will be made]. That is why, although they write in the registers, in the attendance registers, 'Mamma Baba', but it is not in the intellect, who actually at the present time after 98 is the mother in whose hand the entire *control* of the *yagya* has come. 'The place of sacrifice' is called '*yagya*'. These walls are not called '*yagya*'. What? These walls have been built nicely; a very nice *centre* has been built; a very nice building can be seen, yet the number of the ones who are [ready] to be sacrificed is almost zero. Eat, eat a lot, drink, enjoy pleasure, stay in pleasure... What? "Serve your own body a lot; let the others die" the number of the ones like this is greater. Will it be called sacrifice? Will it be called '*yagya*'? It won't be called '*yagya*'. *Time* is up. (Om Shanti.)