

Disc.CD No.1748, dated 04.09.15 at Tirupati MM

Time-05.56-17.35

Student: Baba, Shivbaba is always present (*sadaa kaayam*), isn't He? So, does Shivbaba fulfill the wishes of those who worship the Shivling in the Copper Age, Iron Age?

Baba: Shivbaba is always present, but Shivbaba who is always present in the Golden Age, Silver Age, Copper Age, Iron Age; who is called Baba? The combination of the corporeal and the incorporeal. The bodily being is called corporeal. And what is the incorporeal One? Light (*jyoti*) means that light of knowledge. It isn't a physical light. And the power of remembrance. The souls are number wise (have different capacities). The light is also number wise. The souls contain number wise light of knowledge. Is it alike? No. And the power of yoga is also number wise in each soul. But when they are number wise, then will there be any soul who is 100 *percent* or not? (Someone said – It will be.) Who? (Someone said – Prajapita.) Prajapita is in the Confluence Age. He is recognized. The Father of the entire world isn't present in the other ages because if he is called the Father of the entire world, then from the Confluence Age birth to the last birth of the Iron Age, the number of all the 500-700 crore souls is included. Then he is the Father of the entire *praja* (subjects). So, if he is called Prajapita in the Copper Age, then the souls of the Golden Age and Silver Age will be left out. This is why Prajapita isn't present in the other ages. Prajapita is recognized only in the Confluence Age. And He also plays a *part* of giving inheritance in practice only in the Confluence Age. So, the topic was that Shivbaba is always present in this world. Shivbaba is always present. But the Father Shiva isn't present forever in this world. Shivbaba, who is present forever, where did he accumulate that everlasting *power*? (Someone said – From the Father Shiva.) He did accumulate it from Father Shiva, but where? He accumulated it in the Confluence Age. This is why some souls lose that power very soon. And some souls [lose] that power gradually [by] stepping down the ladder. For example, there is the seed-form soul of the Islam religion, isn't there? As soon as it enters the Copper Age, the seed-form soul and the base-like soul lose their entire power. They become sinful. They descend to [the level of] having adulterous vision (*vyabhicaari drishti*) by the end of the Silver Age. This is why they lose their entire power. What happens next? The pure soul of Abraham coming from above *captures* the sinful soul. It can't *capture* the ones who have more power of knowledge and yoga. Then numerous souls come following Abraham; they too *capture* the number wise sinful souls which *convert* into Islam. Those souls are subordinates. Who? The ones in whom the souls coming from above enter. So, '*paraadhiin sapnehu sukkh nahi*' (someone who is subordinate can't experience joy even in his dreams.) It has been said in the Sanskrit Gita as well, "*Svadharme nidhanam shreyah pardharmo bhayaavahah*" (It is better to die in one's own religion, others' religion is dangerous.) To become constant in the religion of the soul gives joy, it is righteous. To fall into others' religion gives a lot of sorrow. So, those souls fall into the religion of the body conscious ones. Is it only about the Islamic people or do all the numerous deities who become Hindus from the Copper Age keep converting to other religions? Why did they *convert*? The power of knowledge and yoga which they have filled in their soul at different levels declines. They become sinful. Will they experience joy when they become weak? Or will they become servants and maids after going to others' religion? They have to become servants and maids. So, can there be a comparison between Shivbaba and the souls which *convert* to other religions? Now what is your question?

Student: Who fulfills the desires of those who worship *Shivling* on the path of *bhakti* in the Copper Age and Iron Age? Is it Shivbaba or Jagdamba?

Baba: Is Jagdamba in the Confluence Age or in other ages? *Arey!* It is the ghosts and spirits who sit as Jagdamba. They say, 'I am Mahakali'. (Baba is imitating.) They are souls of ghosts

and spirits. In the Copper Age, neither is anyone a *devi* nor a *devataa* (female and male deities). All deities become human beings after entering the Copper Age. (Student: Baba, Shivbaba will fulfil the desires in the Copper Age and Iron Age, won't He?) The entire *shooting* takes place in the Confluence Age. Which *shooting* is performed? Where was the recording done for the extent of happiness someone enjoyed? It was done in the Confluence Age. Where was the recording done for the extent of sorrow someone experienced? It was recorded in the Confluence Age. On the basis of the Confluence Age, they keep experiencing happiness number wise for 21 births. There is no question of sorrow there. When it is the Copper Age, they experience sorrow and happiness number wise. There must also be some souls who experience more happiness for many births and experience little sorrow. Some are such souls who experience a lot of sorrow from the Copper Age onwards and experience very little happiness. (Student: How are the desires fulfilled in case of those who remain on the path of *bhakti* and don't know the knowledge?) They are devotees. Those who possess knowledge start writing scriptures like Vyas. Where did he grasp the knowledge? In which age did he grasp it? He grasped it in the Confluence Age. But he forgot this much; what? What is the form of the soul, what is the form of the Supreme Father and what is His duty? Because of entering the cycle of birth and rebirth, they forget everything about the past births. There is only one soul which never gets discharged. It doesn't become sinful. Who? The Father Shiva. As for the rest, whether it is Prajapita, whether it is his children, whether it is anyone belonging to any religion, whether it is anyone from among the 500-700 crore souls, all become sinful. Some [become sinful] a little and some [become] very [sinful].

Time-20.58-23.24

Student: Baba, there is a shloka '*kavim puraanam anushaasitaaram*' in the Bhagwad Gita; does the word '*kavi*' (poet) mentioned in it refer to the Copper Age poet or the Confluence Age poet?

Baba: It may be any poet, when a poet pens a poem, does he become emotional or not? Does one write poems without any emotion or does one write poems in an emotional state (*bhaav vibhor*)? (Student – Baba, I didn't understand the word '*vibhor*'). To drown in emotions. Do they write poems by drowning in emotions or do they write poems devoid of emotions? They drown in emotions. For example, it is said, "*Viyogi hoga pehla kavi, aah se upjaa hoga gyaan, nikalkar nainon se chupchaap bahi hogi kavita anjaan*" (The first poet would have been a *viyogi*¹, the knowledge might have emerged from his moan, a poem might have silently flowed from his eyes unaware.) It is about which Age? (Someone said – The Confluence Age.) Of the Confluence Age! This is about the Copper Age. Such poets, who became *viyogi* started emerging from the Copper Age. Earlier they used to see the soul, the form of their soul within the Supreme Soul. The soul is same as the Supreme Soul. I am a point of light soul and my Father is also a point of light. And they forgot it after coming to the Copper Age. The one who forgot it first, that *viyogi* became the first poet, who is called Vyas. This feeling of separation emerged, didn't it? He wrote the poem by drowning in that feeling.

Time-23.29-30.47

Student: Krishna tells Arjun in the Gita: I am liquid in water, I am the light of the Moon and the Sun...

¹ A person who is separated from his beloved

Baba: Did **Krishna** speak to Arjun in the Gita? (Student: Shivbaba spoke.) Yes, what did Shivbaba say? (Student: I am liquid in water.) It is I who am the liquid in water. (Student: And I am the light of the Moon and the Sun.) I am also the radiance, light in the Moon and the Sun.

Student: It is mentioned nicely like this in three shlokas, isn't it? I am a *tapasvi* (the one who practices intense meditation) among *tapasvis*, and I am the life force....is all this applicable to the incorporeal One?

Baba: The incorporeal One is full of that power. The different kinds of forms which have been mentioned, the power contained in those forms is the power of that incorporeal One Himself. What is Shiva? Shiva is an immense storehouse of knowledge and yoga. When He comes in this world in the permanent chariot, that immense power flows through every *indriyaan* of his. Which part [of the body] is the most active? The eyes. There is maximum flow from the eyes, from the hands. So, every soul is a kind of vessel. The vessel like mind and intellect of some is small while that of some others is big and some have a *medium* [sized] vessel. The vessels are number wise (have different capacities). What are the 500-700 crore human souls? They are vessels, utensils. [Some are] small while some are big utensils. As is the vessel of someone, he assimilates the *power* of knowledge and yoga to that extent in the Confluence Age. That *power* works from the first birth to the last birth of the Iron Age. As that *power* decreases, it is said that it passes through the four stages. First *satopradhan*, then *satosaamaanya*, then *rajo* and it becomes *tamopradhan* in the end.

So, Shiva is certainly a soul. But He isn't a soul like you and me. Our souls are *kshar*. *Kshar*, the one which experiences downfall and He is *akshar* (the one who doesn't degrade). He enters. And after entering, whosoever's company He keeps after entering a body, through whichever *indriya* He keeps their company, He isn't going to degrade. He isn't going to become sinful. This is why Shankar is called *Amoghviirya*. Otherwise, no human being is called *Amoghviirya*. Why? It is because when the organs of a male and a female meet, then will there be a discharge or not? There will definitely be. This is why they are the souls which experience downfall. There is one [soul] who is perfect. This is why He alone is called *Amoghviirya*. Not always in the Confluence Age. Everyone is a *purushartha* (the one who makes spiritual effort). For example, it has been mentioned in the murli, what was mentioned today? No one will become *yogyukt* in a day. You have to *practice* continuously in the Confluence Age. You have to *practice* to concentrate your mind and intellect. You should practice to remember Baba continuously. You have to *practice* in such a way that you don't remember anyone else in between. The one who passes in that *practice* 100 percent, at that very time the birthday of Father Shiva (*jayanti*) takes place. All others are born number wise (at different levels) according to their *purushartha* on the basis of their faith because before that everyone keeps passing through the cycle of faith and faithlessness. When they are in the cycle of faithlessness, then they can't get power. When they have faith forever, they become number wise immortal. Immortal means a deity. Immortal children of Amarnath. They go on becoming deities. The soul gets divine powers. That divinity is the divinity of purity.

Time-30.50-35.33

Student: Baba, it is said that trees and plants also have life.

Baba: Yes.

Student: But people cut trees and plants and eat them. For example, there are vegetables, we cut and eat them. So, doesn't that make a sin? It is said that if we eat meat, it becomes a sin.

Baba: Kill a king, kill a king's maid, murder a person from among the subjects of a king. Will you receive equal punishment [for killing all of them] or will the punishment be greater and lesser? (Student answered.) Will you receive equal punishment? Kill an ant, kill a

mosquitoe and kill the Prime Minister; will you be punished equally [for killing all of them]? (Student: ... one of them is the Prime Minister, he holds a high position, this is why [the one who murders him] will receive punishment. ... (Baba is smiling.) Life is life.) Life is life? Isn't there a difference between a knower and an ignorant person? Is there a difference between a knower and an ignorant person? (Student: There is.) What is the difference? One is ignorant and the other is knowledgeable. Is there more *value* of a knowledgeable person or of an ignorant person? (Students: Knowledgeable.) Then? Do trees and plants have knowledge? (Students: no.) Then? They don't have any value. You may kill them, cut them, eat them. There are living creatures, do they have knowledge as much as humans have? Do they have? They don't. So, humans kill animals and eat them. They don't accumulate much sin. There are many fishes in the oceans in this world. When there is famine, people will eat up the fishes in the ocean. They eat them now as well. People have become so lazy that they don't want to grow food in farms. They don't want to work hard. God forbid, if there is a famine, will [people] fill their stomach or not? Won't they? There have been such mothers in Orissa, who cut their children and ate them up. When there is a famine, when [people] won't find even a grain of food anywhere, will the fishes in the ocean prove useful or not? (Students: they will.) There are wars. During wartime, the food and water in the fort gets over. The war, the siege around a fort continue for months. Neither the people inside the fort nor those outside win or lose. What will they do when their food and water gets exhausted? It has come in history; it is mentioned in the murli: they cut horses and eat them up. First, will they cut human beings or will they cut horses? (Students: human beings.) Will they cut and eat human beings first? First they will cut horses because they are ignorant. *Na hi gyanen sadrisham pavitramih vidyate*. In this world, nothing is as pure or as valueable as knowledge. Knowledge itself has a lot of value. So, not everyone can be counted equal.

Time-35.34-37.18

Student: It has been mentioned in the Bhagwad Gita, "the saintly men who consume from the remnants of the yagya, become free from all sins. Those sinful people who prepare for themselves suffer only sins." What is its unlimited meaning?

Baba: Yes, Baba speaks of only the unlimited meanings. Those with a limited intellect interpret the limited meanings. Whatever Baba speaks is in the unlimited. Baba is anyway unlimited. It means that the yagya is the *Ishvariya* (Divine) service (of God). We should invest the power of the body, mind, wealth, time, relationships, and contacts in *Ishvariya* service. We should keep investing and consume whatever remains after investing in service. That itself is a righteous [deed]. If we use it for ourself, if we enjoy it, eat it, then it is earning sins. Didn't you understand? (Student- I did.) Yes.

Time-46.08-53.18

Student: Arjun was also said to be '*kshudra buddhi*' (someone with a lowly intellect).

Baba: Isn't he the one with *kshudra buddhi*? If he doesn't fight, is he a *Kshatriya* (warrior) or a *vaishya* (businessman) or a *shudra* (a member of the fourth and the lowest division among Hindus)? (Student – He is a *shudra*). Then? He should fight a war, then he is a warrior, a *kshatriya*. (Student: Baba what is meant by *shudra*?) *Shudra* means the one who performs lowly jobs. The one who serves. He can't narrate knowledge. He can't assimilate the knowledge. He forgets everything after listening to the knowledge through the ears. His nature and *sanskaar* of indulging in vices for many births is such that what happens to the entire knowledge? He forgets it. The knowledge doesn't sit in the intellect at all. What is the path that Baba shows for the one in whose intellect the knowledge doesn't sit? What should you do? And what does he want to do? *Arey!* There are numerous jobs in the yagya, aren't

there? What does he do? *Arey!* Does he earn money and give? Does he perform the job of a *vaishya* (businessman)? Does he? No. Does he fight? Does he become a *kshatriya*? No. Does he become a Brahmin who obtains and gives knowledge? Does he? He doesn't. What will he do then? (Student – Business.) No. He will do service through actions. What will he do? He finds that service through actions to be easier. To listen to the knowledge, to assimilate the knowledge, to *explain* the knowledge isn't within the capability of his intellect. So, it has been mentioned in the Gita, "*Shudra karma svabhaavajam*". How does the nature (*swabhaav*) become? *Swa* means the soul. How did the soul develop the feeling for service? They have the *sanskars* of becoming servants for many births. So, *shudra karma svabhaavajam*. *Chaaturvarnyam mayaa srishtam gun karma svabhaavashah*. God says in the Confluence Age that four classes are established through Me in the Confluence Age. Those who obtain knowledge, give the knowledge, don't do any other business, they don't take up any employment, don't pursue any occupation, don't serve anyone, what do they do? They don't flatter anyone. What do they do? They give knowledge and take knowledge. So, what are they? What do I make them? (Someone said – King.) No. I make them Brahmins. What is the business of Brahmins? To obtain and give knowledge. Those who are unable to obtain and give knowledge to that extent, they know to obtain knowledge, they know to listen, they know to narrate [it], they also know to assimilate the topics of knowledge in their intellect, but when it comes to put it into practice, they *fail*. The entire knowledge is contained in the intellect. The intellect is full of the weapons of knowledge. For example, it has been said, '*Ramah shastrabhritamamaham*'. Who am I among those who hold the weapons of knowledge? I am Ram. So, which religion does Ram belong to? *Kshatriya*. He will fight, he will fight till the end. Do the *Kshatriyas* run away by showing their back? Do they run? They don't. There is a quote from Shivaji's life, '*kaaryam vaa saadhyaami*'. What? Either I will complete the task... even if I die, what will I do? I will behead the enemy. Such incidents have also happened in the *history*. What? An enemy beheaded someone but because of the feelings in his (the beheaded person) mind, he continued to run and beheaded his enemy. The head isn't there, the soul has separated from the body, but the body was full of the feeling: 'I will die only after killing the enemy'. '*Deham vaa paatyami, kaaryam vaa saadhyaami.*' They end their body but they will complete their task. (Student - Brahma Baba.) What task did Brahma Baba complete? Did he gain victory over the *indriyaan*? Did he? *Arey!* Baba has said that the yogis don't suffer *heart failure*. What happened to Brahma Baba? He suffered *heart failure*.

Time-53.20-56.00

Student: It has been mentioned in the Gita, 'tactful skill in actions itself is yoga. This is why start practicing yoga.' What is meant by tactful skill (*yuktiyukt kushaltaa*)?

Baba: *Arey!* Don't you know *yukti* (tact)? Baba says scores of times: Act tactfully. What? There is a wife; a wife has half the right over husband's income. But he doesn't give it. What? He doesn't give her a single *paisa*. He doesn't give her [money] even for domestic expenditure. So, what should she do? Should she fight? It isn't a tact to fight. Love him nicely, serve him, and when you find a chance take [money] from his pocket. Men are generally lazy. [They tell their wife:] Pick this thing for me, pick that thing for me. Take out that bundle of notes from the locker. Pick up the bundle of notes, throw two bundles on the other side and give it to him [saying]– Take these. Lock the locker and give him the key as well. Pick up the bundles and use it for your task. Is it a tact or did you perform a sin? *Arey!* Speak up, won't you? (Someone said – It is a tact.) Is it a sin or a noble act or a tact? It is a tact. Should you take your share or not? Is it good to take by fighting or through tact? (Someone said – It is better to take it tactfully.) You should take it tactfully.

Student: There will be a fight when he comes to know later, won't he?
Baba: Why will there be a fight brother? Don't you work in a shop? Can't you make any mistake while working in a shop? Will there be a mistake in [counting] notes only at home? Can't the mistake happen outside? So, why fight? (Student: They don't agree at all.) What don't they agree to? (Student: That there was a mistake in the shop.) Where aren't mistakes made? Who doesn't make mistakes? Who has become a deity now? It is only human beings who make mistakes.

Time-59.14-01.04.15

Student: It was mentioned in today's Murli that we shouldn't have wasteful desires.

Baba: It means [your wishes must be] according to the needs. What is required for making *purusharth*? What do we require to make *purusharth*, to obtain the emperorship of the world or to make *purusharth* to obtain the emperorship of the world? (Someone said – Two rotis.) Two rotis. Don't you require it? If you keep eating two rotis with salt, will you remain alive or not? You will remain alive. Will you make *purusharth* or not? You will. Apart from this, if you have more desire, [if you think] I want *laddus*, *pedas*, *jalebis* (Indian sweetmeats), *fancy* clothes, luxurious house, aren't they wasteful desires? They are.

Student: Apart from that Baba, for example there is a soul, if we think about the welfare of that soul [if we think] that this one should also come in knowledge, then is that desire included in being '*iccha maatram avidya*' (a stage in which you don't have even the trace of the knowledge of desires)?

Baba: Did you desire for any 'thing' in this? (Student: It is possible that he is one of our bodily relative, and if we nurture a desire to bring them into knowledge...) It is a good thing. (Student: Is it included in '*iccha maatram avidya*'?) Is that desire for the attainments of the present life or for the future? (Students - for the future.) Our friends and relatives should enter the knowledge, our child should enter the knowledge, our wife should enter the knowledge, is this desire a desire for the benefit of the world or a desire for the body? Is it a desire for the benefit of the chariot or is it an *alokik* desire? (Student – *alokik* desire.) Then?

Student: There is a very nice man and he also has pretty good wealth. He has a nice house. If I have the thought, 'if this person enters knowledge, his house will become Baba's house,' then is it wrong or right for me to have that desire?

Baba: It is wrong. That is a wrong desire.

Student: That is also *alokik* [desire], isn't it?

Baba: This isn't an *alokik* desire. We have already placed a deal. He should enter the knowledge if he gives the house, if he doesn't give the house, then he should break away from knowledge. Let him suffer any fate, if he is of no use to us. There is a saying, isn't there, "Someone may be the chief of eight villages or the head of twenty villages, but if he is of no use to me, then let him suffer any fate." The chief of eight villages and the head of twenty villages should enter the path of knowledge. *Arey!* What is this? This isn't a pure desire. The pure desire of the Brahmins is that we don't require anything. We have to accomplish the Divine task (of God). Shivbaba fulfills our storehouse. How will this chief of eight villages and the head of twenty villages fulfill the *bhandara* (storehouse)? This is against Baba's wishes. Baba says – I am a friend of the poor (*garibnivaaz*). And what do we say? This is like the *Sanyasis*. *Sanyasis* make the big prosperous people sit in the front rows. And they make the poor ones sit in the rear. They won't get even a carpet to spread [and sit on]. This is like that.

Time-01.04.23-01.08.35

Student: If somebody's husband enters the path of knowledge; if he follows [the knowledge] initially and then loses faith...

Baba: What if and but? If heaven is established...

Student: He followed [the knowledge] initially, then lost faith and went away. So, to have a desire that he should start following the knowledge again, to give him *searchlight*, to give him *vibrations*...

Baba: Well, why should you even have a desire when Baba has given a boon that your entire family will follow the path of knowledge? Did Baba give the boon or not? (Someone said – He gave.) When He has given it, then why do you have the desire? Does it mean that you don't have faith in Baba's words? (Someone said – We have Baba.) Lest Baba's boon turns false, then we will create desires and we will make our husband follow the knowledge. How is it possible? (Student: No, Baba, to give him *searchlight*, to give him *vibrations*...) Giving that is alright. Give him *searchlight* for half an hour, one hour. Wake up in the morning and sit with a focused mind; just as *torch light* is spread, similarly remain in Baba's remembrance and spread the *torchlight*. Bring benefit to any soul. But it proves that you don't want to bring benefit to the entire world, you want to benefit one person, there is some attachment. Will this question arise or not? *Arey!* Will this question arise or not? What is so special about this one alone?

Student: Our husband should improve a little, he should become alright.

Baba: And should the rest of the world be destroyed? (Student – shouldn't we do this Baba?) It is about the broadness of every person's intellect. Someone's intellect is narrow while someone else's is broad. The one with a broad intellect will think in a broad way. The one with a lowly intellect will think with a narrow mind. When you have received the knowledge, when you received the knowledge of 84 births, you also know that do you get *tamopradhan* relatives or *satopradhan* souls in the last birth? You get *tamopradhan* relatives. Rather than wasting *time* on them, it is better to give donation [of yoga] to those who are going to become beads of Baba, the beads whom Baba has uplifted first, who are performing wrong tasks, acting in opposite wrong manner. *De daan to chuute grahann* (if you give donation, you will be free from the ill-effects of eclipse). Whose eclipse? Eclipse of the husband? Who should be free from eclipse? The Sun and the Moon should be free from eclipse. The Moon, the child Krishna who has been eclipsed by Maya, should be free from that eclipse of ignorance. Will we get more fruit by investing power in it or will you get more fruit if you invest your entire power on your husband? By what will you get more fruit? (Student: In the benefit of the world.) Then? Om Shanti.