

Disc. No.1775, dated 27.10.15 at Kanpur MM
(Extracts)

Time: 8.52-22.10

Student: Baba, Bhishma Pitamah was the *guru* of the Kauravas as well as the Pandavas. And he suffered pain for 48 days on a bed of arrows. What is its unlimited meaning?

Baba: First, we should understand, in the world of Brahmins, leave aside the topic of [the people of] the *basic [party]*, they don't know anything at all; whose *part* is of Bhishma Pitamah in the *Advance [party]*? He was the biggest *sanyasi*, wasn't he? What vow did he take? Which terrible (*bhishan*) vow did he take? 'I won't marry throughout my life and I will safeguard Kuru's kingdom. I will not rule'. So, is there anyone in the world of Brahmins? As such, there are nine religions in the world and there are nine categories of us Brahmins. Among them (those religions), the *Suryavanshis* and *Chandravanshis* belong to the household path. All others belong to the path of renunciation. No one maintains the household, [they don't think] that they should maintain the household in their life. It isn't just about the Christians and the Muslims, even the Indian *vidharmis* (those who follow a religion opposite to the Father's religion) [don't maintain the household]. There is only one [religion] among the *vidharmis* that gives some importance to the household, [it's] Sikhism. They believe having just one wife is remaining celibate forever. All the rest are *sanyasis*. And among those *sanyasis*, which is the biggest religion of the path of renunciation? Islam. Among the Islamic people... Is the religious father who comes from above, the *founder* of Islam or is the one whom he enters the *founder* of Islam? (Student: The one who comes from above.) Is the one who comes from above the *founder* of Islam? Does Islam begin from there? (Student: He will enter.) He will definitely enter, but the seed of Islam is laid in the Confluence Age itself. The one whom he enters, that soul is *aadhaarmuurt* (support soul). He is the mother of Islam. And then, there must be a father as well. There is also an *uddhaarmuurt* along with the *aadhaarmuurt*. *Utt har - uddhaar*; the one who abducts and takes above is called *uddharmuurt*. The mother is the support (*aadhaar*). Is '*uddhaar*' above or is '*aadhaar*' above? (Student: '*Uddhaar*' is above.) Who is '*alaf*' and who is '*be*' between both of them? '*Alaf*' is vertical and '*be*' is horizontal. So, '*be*' is the support. '*Alaf*' is the '*uddhaarmuurt*'. It is the same in every religion. So, it is the same in Islam as well. The *soul* of Abraham who comes from above enters the support of Islam. And his *uddharmurt* is the one who gives birth to him as well. The *uddhaarmuurt* is the seed. So, who is the first one in Islam? Is it the seed, the support or the one who comes from above? (Student: The one who comes from above.) Is the one who comes from above the first and foremost? It is the seed [who is first]. There are four main religions: the Deity [Religion], the Islam, Buddhism, Christianity; and Prajapita Brahma who sows the seed of all these four religions, he gave birth to four sons, the seeds of four religions: Sanat, Sanatan, Sanandan, Sanatkumar. The first one among them is the father of the Ancient Deity Religion. For example, the father of Christianity is Christ, the father of Buddhism is Buddha, the father of the Muslim religion is Mohammad; similarly, the father of Sanatan *dharma* (Ancient Religion) is Sanatkumar. He happens to be the No.1 seed of the first religion. Allah (God) comes and establishes the number one religion, Allah *avvaldiin*. The second religion, the second number religion of the world is Islam. Who is its seed? Sanat, Sanatan, Sanandan, Sanatkumar. Sanatan. So, the second number seed has been given the name Bharat in the Ramayana. *Vishwa bharan poshan kar johi taakar naam bharat as hoi* (the one who nurtures and sustains the world is named Bharat). So, did Bharat live in Ayodhya and give sustenance or did he sustain the entire world? Did he sustain the entire world? When Ram went to live in the jungle (*vanvaas*), which

kingdom did he (Bharat) take care of? He took care of Ayodhya. Actually, it has been shown in the picture of the ladder that Bharat who has become a *full beggar* and is lying on a bed of thorns in the form of a *beggar*, who is offering donation to him? Islam and Christian religion. They are giving the donation of food, clothing and house. So, who did they give the donation of food, clothing and house? *Full beggar to full prince*. The one who becomes *full prince* himself becomes the master of the world. So, did he sustain the world or did he sustain the world father, the lord of the world? He sustained the world father, this is why his name... *taakar naam bharat as hoi; vishwa bharan poshan kar johi*. He himself is the number one *sanyasi*. He renounced the Father's home first of all. This is why he happens to be a *sanyasi*, a *powerful sanyasi*. Well, your question is about that *sanyasi*. What is the question? He was lying on a bed of arrows. When he has left the father's house... the father will narrate the truth, won't he? So, that truth itself is the arrows of knowledge, he has to listen to them for many years. Even now that soul is tolerating those arrows of knowledge. He is being wounded. He is waiting that the Sun of knowledge which is *dakshinayan* (present in the southern hemisphere) now should become *uttarayan* (go in the northern hemisphere). Then, he will leave his body. What is meant by *dakshinayan*? Is the Sun of knowledge in the world of Brahmins shining more in southern India, do more souls emerge from the southern India or are many souls emerging from northern India? Many souls from south India are emerging. So, where is the Sun of knowledge shining? He is shining in south India. The Sun is in the southern hemisphere. Until it becomes *uttarayan*, he will keep lying on a bed of arrows.

Time: 22.13-25.12

Student: We children perform the *shooting* of future many births in this Confluence Age. And the sins of the previous births are also being destroyed only at this time. The karmic accounts of our past births with other souls are also being settled. So, how can we children understand whether the karmic account has been cleared or it has been recorded for the future? How can we understand this? Which *action*, which *scene*...

Baba: The good actions that we are performing according to *shrimat* will bear fruit in the future births and while following the knowledge now are we also acting against *shrimat* or not? (Student: We are.) So, they will bear fruit in Ravan's kingdom. And if we remain in the Father's remembrance, if we remain in unadulterated remembrance, what happens to our wrong actions (*vikarm*) of the previous births? They are burnt to ashes. And if we remain in adulterated remembrance, they aren't burnt to ashes. (Student: they increase.) We are performing the *shooting* of adultery (*vyabhichaar*) for Copper and Iron Ages. So, didn't you understand, how our sinful actions are being burnt to ashes, when we are performing the *shooting* of good actions for the new world and when we are performing the *shooting* of wrong actions?

Student: For example, when we come in contact with the souls of the *lokik* world and with the souls of the Brahmin family through thoughts, words or actions, sometimes we feel that we haven't done any wrong, but the other person has become angry at us or he felt bad of something. So, at that time, what should we think? Is he becoming angry because of the previous karmic accounts...

Baba: Definitely. We did something good, we brought benefit but he is thinking bad and is charging false accusation on us. So, we must have done something similar to that to him in the previous births; this is why the karmic accounts are being settled.

Time: 32.35-33.27

Student: How should we remain detached and lovable (*nyara aur pyara*) and do service in the *yagya*?

Baba: It was said just now. For example, is Vishnuji detached from the snakes or is his intellect thinking of the snakes, female snakes? Is his intellect thinking of them? It isn't. He will talk to whoever he wishes to talk to and wherever he likes.

Student: *Disservice* also happens, there is a clash.

Baba: With whom?

Student: *Disservice* takes place inside, in the *yagya* too; there is a clash during service.

Baba: If you act against the shrimat, *disservice* will take place. If you continue to act according to shrimat, why will *disservice* take place?

Time: 35.12-35.53

Student: What should we do to increase the concentration of the mind?

Baba: You should *practice*. You should have detachment from the world. [You should think:] *Arey*, this world is as good as gone. *Arey!* All of them are false, all of them are cheats, no one will remain a support for us, no one will co-operate us in the end. So, where will the intellect go? It will go in the One Father. So, *practice*. *Maya* makes you forget again and again. We should remember [the Father] again and again. [First thing is] make a *practice* and secondly, be detached from this world.

Time: 51.08-51.49

Student: What *purusharth* should we make to achieve a uniform stage (*ekras avastha*) and for example, Baba has given us the boon to become tireless (*athak bhav*); so, what should we do for that?

Baba: What should we do for making tireless *purusharth*? You should do a lot of service. If you do service, you will get the fruit of happiness. And if you eat the fruit [of happiness], will you become *powerful* or weak? You will become *powerful*. You will not feel tired at all. You will become tireless.

Time: 51.50-52.52

Student: How can we do the service of the mind (*mansa seva*) through *searchlight*?

Baba: Just like *light* is thrown from a *torch*, the bulb [in it] is small. Consider that a soul is sitting in that *bulb* and light is coming out from that soul. On whomever you throw that light like a *torch*, he will receive the *power*. How will you throw it? First, remember your soul. This is the first *bulb* but this *bulb* is dim. This is why remember Shivbaba's soul. That Shivbaba is the *Generator*. He will charge this soul. And then you will find Bap and Dada, the *double engine*. Making them sit along with you, throw the *searchlight* in the middle of the forehead. Uplift whichever soul you wish to uplift.

Time: 52.54-55.23

Student: When a soul recognizes the corporeal form of the Supreme Soul, after forming all the relationships with Him, in order to maintain love with Him, how can we experience all those relationships in a corporeal form?

Baba: How should we experience it in a corporeal form! Just as a child experiences [the relationship] from the father, a wife experiences from the husband, a paternal uncle experiences

from the nephew, a brother experiences from a brother, a sister experiences from a brother. You too, experience like them.

Student: Experience refers to what kind of experience? How can we experience it in the corporeal form?

Baba: Are the deities corporeal or not? (Student: there are.) Do they have body consciousness? (Student: no.) So first, go beyond your body consciousness. What should you do? Just as there are deities in the Golden Age, are there husband and wife or not? There are, aren't they? Do they have the body consciousness of the unrighteous organs? They don't. There is the soul conscious stage. So, while being in the soul conscious *stage*, talk to Baba, form a relationship. Have a heart to heart talk with Him. Otherwise, what happens? There are the *kumars* (bachelors), they say: We are kumars; we are not married and we repeatedly have the thoughts of getting married. How can we form a relationship with Baba? We want to become the bridegroom. Shivbaba should become our bride. ☺ So, Shivbaba says, "First, become a soul." What should you become? Become a soul. When you remain in the soul conscious stage, will the body consciousness of the demonic world come in you? It won't. So, why can't you form a relationship with Baba for many births? If you form a relationship with Baba, will you form it for here or for the future? You have to form it for future 21 births. On the basis of the 21 births you form it for 63 births as well.

Time: 01.00.37-01.03.05

Student: How many times should a serviceable child, whether *surrendered* and *non-surrendered* attend the classes in a day?

Baba: Baba has said that those who are *royal*, those who belong to the *royal* family, have a bath twice, in the morning and evening. Has it been said or not? What did Baba hint at? (Student: The bath of knowledge.) Yes, you should have this bath of knowledge in the morning as well as in the evening, then it is very good.

Another student: We go out for service.

Baba: You go outside for service. People study, whether it is *lokik* or *alokik*, is there any aim of that study or not? There is the aim of that study as well, that they should study and do a job or business. Is there an aim or not? There is an aim of this study as well that we should pursue Divine (of God) occupation. Should we do it or shouldn't we? (Student: We should.) So, the aim is being fulfilled... the one who is doing the Divine occupation or [worldly] job, will he give more *preference* to the job or will he give *preference* to the studies first? If he gives more *preference* to the studies, he will lose the job. Will it be lost or not? If he gives more *preference* to the studies, the occupation that he is pursuing, the shop that he is running, will he incur a loss in the shop or not? (Student: he will.) So, what should you do? Is service *first* or is *class first*? Service is *first*. We have studied for doing service, . If we do service, we will become kings. Will we become kings without doing service? Will the subjects (*praja*) be created? (Students: no.)