

**Disc. No. 1828, Urankhatola-21, Part-1, Extracts****Time: 03.29-05.00**

**Student:** Three types of souls have been mentioned in the Gita [namely] *kshar*, *Akshar* and the one who is more elevated than even *Akshar*. *Kshar* means the five-seven billion [beings] and *Akshar* is Shiva, the *Supreme Soul* and the one who is more elevated than even *Akshar* is said to be Vishnu. Is Vishnu, the supreme position more elevated than even the Father Shiva or Shivbaba?

**Baba:** It is because Shivbaba doesn't have any aim. The rest of the souls have an aim: what should we become? From a man? What should we become from a man? Narayan. And what about Shivbaba? Shivbaba isn't a man, neither a woman nor does he have an aim. He has to go back to the Supreme Abode after teaching. Is He studying? (Student: No.) Then? He is the instrument to teach [us], to narrate the knowledge and leave.

**Student:** It is from **Him** that we study and attain the position of Vishnu.

**Baba:** Yes, we do but we receive the position of Vishnu by making *purusharth* (spiritual effort). Shivbaba certainly doesn't make *purusharth*. The one in whom Shivbaba enters is a *purusharthi* (the one who makes *purusharth*). 'Shivbaba is a *purusharthi*. Shivbaba enables [us] to make *purusharth*.' So, is it the Father Shiva or Shivbaba who enables [us] to make *purusharth*? Who enables [us] to make *purusharth*? Shivbaba, the combination of the corporeal one and the Incorporeal One.

**Time: 05.01-05.42**

**Student:** Baba, when we tell others that we become Narayan from a man (*nar*) [and] Lakshmi from a woman [i.e.] deities through this knowledge, they ask [us] if we have become one.

**Baba:** ...become one? Will you become [something] after the studies are over or does anyone attain a high status without passing the examination? Only when someone graduates with MBBS (Bachelor of Medicine and Bachelor of Science) will he be called a *doctor*. Someone is pursuing MBBS, he has studied for a year or two and someone [ask him:] 'Have you become a doctor?' *Arey*, when he hasn't completed his studies how will he receive the *degree* of a *doctor*?

**Time: 06.09-07.08**

**Student:** There is a *shloka* in the Gita: *nimitamatram bhav savyasaacin*. The meaning given for it is as such: You, the one who aims with the left hand, become an instrument. So, what does 'to aim with the left hand' mean?

**Baba:** This is the left hand, isn't it? (Baba is showing his left hand) When you have to shoot an arrow at someone, with which hand should you do it? With the left hand or the right hand? Is a good deed or a bad deed performed with the right hand? Good deeds. Is shooting an arrow a good deed or a bad task? It is giving sorrow, isn't it? And this hand (the left hand) is for doing bad deeds. You shot an arrow, the other person (victim) received sorrow. (Student: That was to bring about benefit, wasn't it?) The reason might be anything, did he experience sorrow or not? Then? Did it hurt him or not? This is why, he has been named *Savyasacin*.

**Time: 07.10-08.36**

**Student:** Baba, knowledge is very essential to have a faithful intellect.

**Baba:** Yes.

**Student:** It is very essential to think and churn knowledge.

**Baba:** It is **very** essential.

**Student:** Baba, if someone has got such service which involves a lot of mental work and he is unable to think and churn about knowledge....

**Baba:** *Arey*, why won't he think and churn, if he has got a lot of the service of the mind and intellect? (Student: It is because most of their time goes just in the service.) Isn't the service of the mind and the intellect a special service? If they have do the service of the mind and the intellect, their mind and intellect will work, won't it? (Student: Their service ... There are many *departments*, aren't there?) Be it **any** service. You certainly think and churn when you do service. The intellect opens up. Be it any service. It isn't that, a sweeper who cleans excrements will clean it in his next birth as well because he did that service. No. The sins of his previous births are being burnt to ashes because of cleaning excrements, he will think and churn. And he might also have a birth in the house of a good Brahmin in the following birth because of being a good serviceable [child]. As for the rest, if someone does service and keeps bragging about it, if he keeps saying wrong things to others, keeps giving sorrow to others, then that is *tamopradhaan* service. The result of *tamopradhaan* service will be that he will receive its fruit in the Iron Age.

**Time: 09.04-10.09**

**Student:** Whatever *part* Shivbaba has played in the *broad drama* i.e. in the four ages, he has always given happiness to everyone. Then, he shouldn't have the karmic accounts of sorrow with anyone, should he?

**Baba:** No. (Student: He has always brought about the welfare of everyone, hasn't he?) No, then why do [children] have a doubting intellect? Why do [children] have a doubting intellect towards Baba? They have a doubting intellect only when they receive sorrow because of the something. It may be a trivial reason or a significant reason. It will be trivial reason compared to the others. There is no soul other than the One Shivbaba, the *Soul* of Shiva that doesn't come in happiness or sorrow. It is the Soul of Shiva who neither gives nor takes sorrow from anyone. The rest of all the human souls who come in the bondage of the body exchange happiness as well as sorrow. Yes, there can be such a soul who exchanges sorrow the least and happiness the most.

**Time: 15.32-16.26**

**Student:** It has been said, hasn't it, 'you children visit the new world'. So, is the living Kashi Maa (Mother Kashi) herself the new world?

**Baba:** *Arey*, if someone goes close to her, they will be in her intellect. If someone doesn't go her at all, if they don't come in her *connection*, how will they be in her intellect?

**Student:** It is to come in her *connection* that is the *main* concept?

**Baba:** *Arey*, how will someone be in her intellect without being in her *connection*? (Student: Yes.) Then?

**Another student:** Baba, will only the ones who stay in N.S. be called the residents of Kashi or...

**Baba:** No, even if someone is outside and proves himself by doing something good, then the intellect of Kashi Maa goes there [thinking:] 'what a good job he has done! *Vah* brother, this one should be sent on *tour* with Baba!' So, aren't they in Maa's intellect? (Student: They are.) Then?

**Time: 13.08-15.31**

**Student:** What *main* aim should we set and study this knowledge? To become a king or a deity? To which one should we give preference?

**Baba:** To become a deity is something normal. Even those who just take the introduction and leave, who neither come again nor attend classes will become deities. What is the big deal about it? It is a big deal to study the knowledge of Baba and attain a high status, to prove ourselves by doing what Baba wants us to do. When Baba has come to give us the sovereignty of the world, we should prove ourselves by taking the sovereignty of the world. Otherwise, we aren't giving so much attention, importance to the gift that Baba has given us. If someone says: 'I want to become a maid or a servant. I don't want to become a king', then what will Baba think? 'There is no use of Me coming here.' If all these people start saying, 'We want to become maids and servants. We don't want to become a king or a queen...'

**Student:** What if someone says, I am happy to become a queen?

**Baba:** Become one. What does Lakshmi say? This is what Lakshmi says: 'It is better to become a queen for me. I don't want to go to battles to fight like kings, to cause bloodshed. If I go in wars, I will be injured. I will suffer pain. I won't go to fight. I will stay back in the palace. If the kings come close to defeat [or] if they start facing defeat, I will do *jauhar* (self-immolation by jumping in a pit of blazing fire). I will burn [myself]'. Alright, have it that way. (Student: Baba...) If you like to be subordinate, have it your way. Baba what?

**Student:** But Baba, subordinate to the king...?

**Baba:** Subordinate to the king...? (Student: A queen certainly won't be subordinate to anyone else. She will be subordinate only to king.) Is the king a bodily being or God? What is he? (Student: A bodily being.) Then? Is it good to be subordinate to a bodily being when God has come to give [kingship]? Is this what God teaches, to become subordinates to bodily beings? *Vah* brother, [you] are learning very well!

#### **Time: 19.18-19.51**

**Student:** A student asked, the religious fathers who establish religions, from where did they receive so much *power*? They don't even study from Baba in the Confluence Age...

**Baba:** Why don't they study? Who says they don't study knowledge? Now, when the time comes, will the ones of the other religion receive the message [of God] or not? (Student: It means the soul of Ibrahim...) Yes, he will also come and take knowledge. He will bow before Baba and go.

**Student:** They receive so much *power* just by that so that they establish a religion? I mean to ask: how did they come in the end and acquire so much *power*?

**Baba:** They will come in knowledge in the end and offer their body, mind, wealth and everything [they have].

#### **Time: 28.00-28.16**

**Student:** Baba has said that the beads of the *Rudramaalaa* (the rosary of Rudra) will be threaded in the *Vijaymaalaa* (the rosary of victory). Can't the beads of the *Vijaymaalaa* be threaded in the *Rudramaalaa*?

**Baba:** No. They are inferior (the *Rudramaalaa*) and they (the *Vijaymaalaa*) are superior. They (the *Vijaymaalaa*) have the *power of purity* in them and they (the *Rudramaalaa*) don't have *power of purity*.

#### **Time: 37.53-38.28**

**Student:** When Baba gives *drishti* in the class, he closes his eyes from time to time and gives *drishti*.

**Baba:** Yes, he does take power from Shivbaba, doesn't he?

**Student:** It is the children who take power from Shivbaba.

**Baba:** Doesn't Prajapita take power? He becomes Prajapita without taking power? (Student: He does take [power].) Then? Does he take maximum power or minimum power? (Student: Maximum.) Then? Should he just keep looking at you?

**Time: 38.33-40.15**

**Student:** The soul of Lakshman is said to be the seed of the Buddhist religion, isn't he?

**Baba:** The seed of the Buddhist religion? (Student: It is said Ram, Lakshman, Bharat and Shatrugan, isn't it?) The **seed** of the Buddhist religion? It means after Brahma Baba left his body, there should some soul who does his task. Which is the first religion among the righteous religions (religions on the right side)? (Student: The Buddhist religion.) Yes.

**Student:** The ones who are shown in the form of the four brothers of Ram...

**Baba:** ... the one who is the seed of the Buddhist religion among them.

**Student:** But Baba, Lakshman was sharp and the Buddhists are cowards...

**Baba:** They are cowards? Aren't they sharp? Aren't they sharp in knowledge?

**Student:** I mean to say, the soul of the Buddhist religion didn't help Baba, did he? He didn't muster courage, did he?

**Baba:** Why didn't he help? How do you know that he didn't help in the beginning of the *yagya* (sacrificial fire; here the divine family of God)? (Student: No Baba, when the foreign souls became opponents...) The soul of the Buddhist religion doesn't become such a big opponent. It is the one from Islam and the one from the Christian religion who become [an opponent].

**Student:** But he (Lakshman) didn't muster courage and confront them, still he is always shown with Ram.

**Baba:** *Arey*, do the Buddhists come under the influence of the foreigners or not? Do the Buddhists come under the influence of the *leftist* religions [like] the Islam, the Christian religion, the Muslim religion or not? (Student: They do.) Then? So did he. (Student: But, Lakshman never leaves Ram.) He doesn't leave Ram? (Student: Lakshman always stays with Ram.) It is about being together through the connection of the intellect in the Confluence Age. (Student: So, all this applicable for the soul of the Buddhist religion, isn't it?) Yes, the soul of the Buddhist religion will *support* [Ram] through the connection of the intellect. He can't be proved to be an opponent in practice.

**Time: 51.20-52.19**

**Student:** It has been said that *dukh me simiran sab kare sukh me kare na koi, jo sukh me simiran kare to dukh kaahe ko hoi* (everyone remember [God] in sorrow, nobody remembers Him in happiness. Had they remembered Him when they were happy, there wouldn't be have been sorrow). What does 'remembering at the time of happiness' mean? It is about the Golden and Silver Age?

**Baba:** When sorrow increases a lot at the end of the Iron Age, it is then that they remember.

**Student:** It has been said that had you remembered at the time of happiness, there wouldn't have been sorrow.

**Baba:** Where do they remember [Him] in the Golden and Silver Age?

**Student:** They do remember the soul, don't they?

**Baba:** They are in a soul conscious stage. They remember their soul. The soul certainly doesn't bring its own welfare. Who brings about welfare? Shiva. What does Shiva mean? Beneficial. What does *atma* (the soul) mean? Beneficial? (Student: no.) Then? *Laddo!* The soul is beneficial! The soul brings welfare as well as harm.

**Student:** Had we remembered while we were happy, it would have been beneficial, wouldn't it?

**Baba:** Yes, there would be benefit. They, why don't you remember? You don't remember Him in the Golden and Silver Age at all. You don't even remember Him [saying:] 'Come Shivbaba, you too, enjoy heaven'.