

Disc. No. 1905, Extracts**Time: 05.28-14.58****Brother:** Baba, who is Ram and who is Parshuram?

Baba: The one for whom a definition has been given in Sanskrit '*Ramyate yogino yasmin iti ramah*' is called Ram. [It means] the *yogis*, the souls who are *yogi*, i.e. the souls who recognize the Supreme Father Supreme Soul Shiva and remain in His remembrance, in yoga and establish a *connection* through the intellect, those *yogis* delight in His remembrance. What? One Shivbaba and no one else. When they delight, when they play in the remembrance of that One, then it is praised for them; what? If you want to ask about the super sensuous joy (*ateendriy sukhh*), then ask those *gop-gopis* who have established a *connection* with the Supreme Father Supreme Soul through the connection of the intellect. Did they establish [a connection] in the corporeal form or did they establish it just with the Point of light Soul? They established [a connection] with the Incorporeal One in the corporeal form. So, that corporeal form is himself the soul of Ram, but it isn't the Silver Age Ram; the same Silver Age Ram has been shown sitting above in the picture of the Tree in this Confluence Age. What is he doing? (Brother: In remembrance....) Yes, what is he doing in remembrance? He is pulling the souls. This is what Shivbaba has said: I will sit you children on My eyes and take you. What? I will sit you on My eyes and take you. Does it mean, I will take you with a *drishti* of love or will I take you by showing you the angry eyes of Dharamraj? **You** children. Not those children; what? They are distant. I will take you children, who sit face to face (*sanmukhh*). And is he pulling all the souls or is he pulling just you? It means, there won't be any soul of this human world among the five, seven billions who doesn't stabilize himself in His remembrance. So, do those five, seven billion human souls know, how that incorporeal Point of Light Shiva comes and plays His part in the corporeal form, what kind of a part He plays, what He does before going? Do those five, seven billion human souls know it? (Students: No.) It means that they certainly don't know the incorporeal One. Who do they know? Who do they remember? (Brother: They remember the point.) Again [you are saying,] they remember the point. Everyone is a point. There are many points; which point [do they remember]? (Brother: The Point Shiva.) The Point of Light, Shiva? How will you know that this is the Point of Light Shiva? (Brother: He comes in the corporeal form....) Yes, so, they remembered the corporeal form himself, didn't they? He himself is the soul of Ram. Ram comes to the mind of the entire human world in the corporeal form in the end, and when they remain constant in His remembrance, they enjoy bliss, especially the *yogis*. And in general, the entire world remembers Him. So, he is called Ram. What? What was your question?

Student: Who is Ram and who is Parshuram?

Baba: Yes. This is Ram. It is about the last period that the entire world will remember only that corporeal form. But '*parshu*' means '*sparsh*' (touch), to touch [someone]. It means, he becomes such an actor that whoever touches him with the eyes in practice, in the corporeal form, through the body, whoever listens to even two words through the ears in practice – just like it is said in the murli, 'If someone listens to even two words from Me, why won't he go to heaven?' – or whoever experiences him through touch through any *indriya* (parts of the body used to perform actions and the sense organs) – do you touch someone with the hands or not? Do you touch someone with the legs as well or not? – it means, whoever experiences him through touch through any *indriya*, he will experience, 'This one himself makes us complete through his touch'. He is Parshuram. It means, is he incomplete or complete? Is he

complete? No. Look, in the temples, especially in the temples of Shiva, who is chiefly worshipped? Is Shiva worshipped, is the **Shivling** (an oblong stone worshipped as the form of Shiva) worshipped, is Shankarling worshipped or is the *ling* (a symbolic representation of the male organ) of some other deity worshipped? The Shivling is worshipped but what do people in the world think? This one himself is Shiva, this one himself is Shankar. They think this, don't they? So, those who think this... and what did we used to think as well? That one himself is Shiva, Shivling and that one himself is Shankar. We didn't understand that the *ling* is the representation of the corporeal body; what? That soul bearing the corporeal body is different and the soul of the Point of Light Shiva who always remains incorporeal in that corporeal body is different. Did we know this earlier? We didn't. We have come to know it now; what? It is the Shivling, i.e. when Shiva enters him permanently. Does He enter him permanently now? Does he? One thing, it is said in the murlī, 'He doesn't ride the bull all the time'. Another thing that He said is, 'The more you children remember Me, the more I am with you'. So, does he remember [Him] all the time? Does he remember? *Accha*, will the soul of Shankar remember [Him] all the time? Will he remember [Him] all the time? If he remembers Him all the time, he himself is Shiva. He will become incorporeal forever. It means, call him the soul of Ram, the soul of Narayan, the soul of Shankar, is he a *purusharthi* even now or is he complete? He is a *purusharthi*. Does it mean, he is incomplete or complete? He is incomplete. And Parshuram is said to be complete with how many celestial degrees? Complete with four celestial degrees. So, he certainly isn't [complete] with 16 celestial degrees. Is he? He isn't. So, that form is the form of Parshuram. Parshuram means Sparshram. Whoever touches any *indriyaan* of his chariot like body with love... what? It shouldn't be the case that he is sitting on his shoulders and remembering his home. It shouldn't be like this. If someone remembers any of his *indriyaan* with love, will he be coloured by his company or not? (Student: He will.) So, he is Sparshram, Parshuram. It means, he isn't the Ram complete with 16 celestial degrees. What kind of Ram is he? He is Ram complete with four celestial degrees.

Time: 56.11-01.04.54

Brother: Baba, Sita is shown with Ram, Krishna is shown with Radha; why is Jagannath's sister shown with him?

Baba: Yes, Sita is shown with Ram because Ram belongs to the Silver Age. When there is Ram in the Confluence Age and when he becomes the master of the entire world, he is called Jagannath. Is he called so or not? When he is Jagannath, when he is the master of the entire world, will there be Jagannathini along with him? Will she be? She won't. Who will be [with him]? *Arey*, who is Subhadra now? Who plays the part of Balram now? (Brother: Brahma Baba.) Brahma; and who plays the part of Subhadra? (Another brother: Mamma.) Mamma? Subhadra? *Su* means *sundar* (beautiful), *bhadra* means beneficial. Is Jagdamba's part a beneficial part? Or does Mahakali play the part of cutting everyone's head? All are great sinners in this world. Is there any noble soul? She will cut everyone with a cutlass (*khaandaa*). She will make everyone lose faith. So, is it a righteous *part*? Who plays the *part* of Subhadra? (A mother: Mother Yogini) Yes, Jagdamba, Om Radhe, who is called Saraswati Jagdamba, that Saraswati Jagdamba, Vishnu's consort Lakshmi and Shankar's consort Parvati; whose feet do all the three *devis* worship? *Arey*, go to Chitrakoot and see [there], on the path of *bhakti*. (Brother: Anusuya.) *Arey!* Anusuya. All the three *devis* worship the feet of Anusuya. In fact, Anusuya made even Brahma, Vishnu and Shankar her children and sustained them. So, who is more righteous? Who is '*bhadra*', i.e. beneficial? It is Anusuya.

That Yogini, Mother Kashi... 'kaashya' means 'luster' (*tej*); the one who is full of the luster of remembrance. Through the luster of remembrance she creates such a gathering of Brahmins that lays the *foundation* of the new world. What? The gathering that lays the *foundation* of the new world. In the world of Brahmins it is named NS. N means new, S means *sangathan* (gathering). So, who is shown along with Jagannath? Subhadra. This does not mean she is the wife of the world father. No, the world father is the main bead of the *Rudramala*. What? Who is the main bead of the *Rudramala*? (Brother said: Ram.) Who is the head of the *Rudragans* (followers of Rudra)? Shankar. So, Shankar, who is shown as the head of the *Rudragans*, the main bead, is it the form of the soul or is it the form of the body? It is the form of the soul. Among those who take on the form of the soul, do those beads have the nature and *sanskars* of male or female for many births? (Someone said: They are male.) The beads of the *Rudramala*? They are male. He is the number one among those men; who? Shankar. And who is at the second number? Will there be anyone or not? Who? *Arey*, who will be there along with Yogiraj? There will be Yogini. Which city did Shankar like the most? The city of Kashi. Why was the name Kashi given? *Kaashya* means, the one who is full of luster. The one who is full of the luster of remembrance. This is why it is named *Kashi Nagari* (city of Kashi). This is why Subhadra, i.e. the second number bead of the *Rudramala* has been shown as Subhadra. Someone may say: Why has a woman been shown? The body must have been that of a woman; that is why she has been shown in a female form. It is not a male body. This is why she has been shown in the form of Subhadra. Even otherwise, the one who is called God Krishna on the path of *bhakti*, what is the relationship of Subhadra with that God Krishna? She is his sister. According to the body she is his sister. According to the soul they are brothers. They are the *number one* and *number two* beads of the *Rudramala*. This is why Subhadra is shown. Balram is shown, the one who is the strength (*bal*) of Ram; the one who is Hanuman. Who proved to be Ram's strength (*bal*) in conquering Ravan? *Arey*, was any soul proved to be Ram's strength? Isn't it anyone? Was Lakshman proved to be that? Was Sita proved to be that? Did she prove to be Ram's strength? She herself comes in the clutches of Ravan. So, is she the strength of Ram? *Arey!* Was Sugreev (chief among the army of monkeys) proved [to be Ram's strength]? (A brother: Hanuman.) Yes, Hanuman was proved [to be Ram's strength]. So, as regards Hanuman, the three who have been shown in the temple of Jagannath – Balram, Krishna, Subhadra – who plays the *part* of Hanuman among them? (Brother: Brahma.) Brahma; what is his name? Balram. In the Mahabharata and in Bhaagwat, Balram has been shown as the incarnation of Sheshnaag (the serpent who forms the bed of Vishnu). Also in the Ramayana, Balram has been shown as the incarnation of Sheshnaag. They are companions for many births. This is why even in the Ramayana and the Mahabharata, they have been shown as companions. Om Shanti.