

**Disc. No.1883, dated 14.06.16 at Nagpur MM**  
**Extracts**

**Time-16.21-17.50**

**Student:** Baba, when the *numbers* in the rosary start being declared after 2018 and when our numbers are also declared, when we too start achieving the *karmaatiit* stage after coming in front of the Father, then how will our stage be?

**Baba:** The stage will be very good. The stage will be very joyful like Lakshmi-Narayan. Yes and what else? (Student: That's what I wanted to ask, what will be the sign?) This itself is the sign that the one who is full of knowledge... is the knowledge meant to give joy or to bring sorrow? A soul becomes happy through the knowledge, doesn't it? And when God comes, He gives the knowledge, so we will become so happy! We will get the knowledge about our soul: our soul, our bead is at which number in the rosary, and in which rosary is it? Is it in [the rosary of] 16000, in 108, in 8, in a lakh, in two-four lakhs, in nine lakhs, is it outside that, is it within the 10 crores, is it in the Silver Age or not? Baba has said that all the beads will become happy with the stage of their soul.

**Time-21.37-37.51**

**Student:** Baba, the pilgrimage of Ganga-Sagar (the place where the Ganges empties itself into the ocean) falls only on the 14<sup>th</sup> of January. Is the temple there dedicated to Sage Kashyap or Sage Agastya?

**Baba:** That temple is not of Sage Agastya; it is a temple of Saint Kapil. (Student: It opens only once.) Yes. Who is this soul of Saint Kapil? What is the name of the village settled by Saint Kapil? Kampil. That is the beginning and when it is the end, he goes and takes *samadhi* (the highest state of meditation, at which complete unity is reached; state of trance or release) in the Ganges. The Ganges of knowledge rises to his head. So, does he belong to Kampil or to Calcutta? (Student: Kampil.) Does he belong to Kampil? Then, why wasn't it the end in Kampil? The place where the beginning was made, the end shall also be there. So, to which place does he belong in reality? God comes; so, God is in fact incorporeal; where does He find the corporeal chariot? He finds him in Calcutta. So, the seed of knowledge is sown in Calcutta. The seed of the human world was laid. Its memorial is the Banyan tree. So, all the rivers from *north India* come and meet there. [The rivers] Ganga, Yamuna, Saraswati, Gandak, Gomati, Brahmaputra [meet]. So, when the Ganges comes from the mountains, is the water of knowledge pure or impure? (Student: pure.) Who lives on the mountain? *Arey*, who lives on the mountain? Who lives on the Mount Kailash? It is said that God lives there. It has also been said that if the river is connected to the ocean, it is pure and if it does not meet the ocean, is it a river or a drain? Then it is a drain. So, when the rivers came down from the mountains, did the dirt of the human beings living on the plains fall into them or did God enter them? Dirt fell in them. So, the rivers become dirty. Then it is said that Ganges comes upto Alahabad. Where does it come? It is called 'Allahabad' in English. The city of Allah. But is God, is Allah present there or is it a meeting of rivers? The rivers meet. Are the rivers present or is God present at the place where the fairs like the Kumbh fair (a fair held every twelfth year at Haridwar and Allahabad (so called because the sun is then in Aquarius)), etc. are organized? Rivers are present there. God is certainly not present. Then they say that after Allahabad, the Ganges goes to Varanasi, the city of Kashi, a very deep river

comes and meets it there; its name is river Varuna. What? If you look into the river like this standing on its banks, it appears as if it is a well. It is so deep! When the Ganges meets that river Varuna, at that very time it (the Ganges) takes the form of the sword of knowledge. As soon as it collides with the river Varuna, it takes on the form of a sword like this. It becomes a sword with a sharp blade. Then it moves further towards Bengal. After going towards Bengal, a dam is built on it. The river Ganges is restricted. So, the water that gets stored in the dam is known as the Farrakka dam and the remaining water [of the Ganges] is divided into two parts; one is called the Hooghly river. What? '*Hu gali*'. What did she melt (*gali*)? What did she melt? *Arey*, what did the Pandavas melt? They melted their body consciousness. So, what did the river Hooghly also melt? She melted her bodyconsciousness. It is the same river which on meeting the Ganges... the river Ganges takes on the form of a sword. The Ganges, Yamuna and Saraswati, all the three rivers come in Allahabad, but the river Varuna is very deep. How is the ocean? [The ocean] is also very deep. What is meant by deep? Whatever garbage is put in it merges into it. So, that river is also such that whatever garbage is put in it... just as [the garbage] merges into the ocean, all the garbage of *potamail* merges into the depths of that river. That river is not like the river Ganges, Yamuna, Saraswati. It first of all comes to Allahabad, the city of Allah (God) and merges. Where is that city of Allah? Where is it? (Students replied.) Before Varanasi? That is correct. *Arey*, whose daughters are the living rivers of knowledge, the Ganges, the Yamuna and Saraswati? They are the daughters of Allah, aren't they? When they first of all become the daughters of Allah, then they must have come in the city of Allah, musn't they? So, they do come in the city of Allah, but they are unable to stay there. What? And the deep river (Varuna) stays there. So, the river which came to Farrukhabad and stayed there, when it reaches Farakka dam, then it is not bound by it. It flows in two forms. One part flows to become the Hooghly river. Which river? The body consciousness was melted; then did she become pure or impure? She becomes pure and the other part goes towards Bangladesh. And from there the river Brahmaputra comes flowing in the high *stage* of the mountains. Whose daughter (*putri*)? Brahma's daughter. Who is Brahma's daughter? (Students: Saraswati.) Saraswati? Is she in a high *stage*? (A student: the junior mother.) [It is] the junior mother. Does she ever fall into dirt? When she meets the Ganges in the end and around Bangladesh, then all these three rivers, Ganga, Yamuna, Saraswati and Brahmaputra together fall into the ocean. They do not fall directly. First they collide with the ocean. When they collide, then people go to see the fair (*mela*) of that collision [thinking] let's see what will be the *result*. When they collide, the rivers full of water go from here and the ocean rises from there, then high walls [of water] are formed. What? The walls of obstacles rise. People are just unable to understand what is happening, what is the truth and what is falsity? What happens after the collision? Ultimately, the rivers merge into the ocean. That meeting has not taken place so far. Fairs of the rivers keep taking place. They took place in the *basic* [knowledge]. They started from 73 and they are continuing even till now. Rivers keep meeting in the *advance* [party] as well but they do not meet the ocean; they separate. Except for one river, all the others fall. Which is that river? Brahmaputra. So, the rivers like Ganga, Yamuna, Gandak, Gomati, etc. flow downwards, they go downwards and become drains. And a lot of garbage falls in them. They do not become rivers that purify the sinful until they meet the ocean. So look, this becomes the condition when they separate. When Yamuna also became an opponent, seven to eight drains fell in her by the time she reached Delhi. Now the entire water of all the drains is stagnant in a pit. There is no trace of flowing of the river water. So many efforts are made to

clean the Ganges as well. [They say:] ‘Ram, your Ganges has become dirty.’ Yamuna is dirty, Ganga is also dirty and Saraswati has just vanished. She came in the middle and departed in the middle in the *basic* [knowledge] and also in the *advance* [knowledge] she comes in the middle. What? Jagdamba Saraswati, the *devi* of speech, the one who gives a lot of speech comes in between and vanishes in between. So, this is the condition of all the three rivers which are praised as the purifier of the sinful. Then, when does the uplift take place? When they become distant from the ocean, dirt falls in them. That dirt then emerges from the mouth as well; they bring defamation. What do they do to the Ocean of knowledge God? They defame Him. Ganga, Yamuna as well as Saraswati [bring defamation] and when Brahmputra comes and meets them, then the path changes. Then they get the power. What? To meet the ocean. But before that, what do they do? First, they collide, then later they merge [into the ocean]. So, now is this meeting of the Ganges and the Ocean going to take place once or will the fairs (meetings) of the rivers continue just as they happen now? It is praised that it takes place once. “Other fairs take place again and again but the fair of the Ganga-Sagar takes place once.”

### Time-54.31-59.23

**Student:** When we sit in remembrance and when while remembering our mind wanders for a *second*, does it become adulterous remembrance?

**Baba:** If the remembrance becomes uniform (*ekras*), if the thoughts of no one else come in between, [if you remember no one] except the one Shiva, who says that the name of My point itself is Shiva... It means Shiva... and what is the other word? Baba. Who is called Baba? When that Point enters a corporeal form, He is called Baba. So, only that Point of light Shiva in that bodily being should come to the mind. Not even the soul of the bodily being should come to the mind. If anyone remembers the soul of the bodily being and forgets Shiva, then what will happen? What will be the *result*? Will it be called the incorporeal remembrance or the corporeal remembrance? It is the corporeal remembrance. And it has been said in the *avyakt vani* that those who are incorporeal are fast [*purusharthis*] (*kshipragaami*). For example, when the religious fathers come [in knowledge] after 2028, whom will they remember? The incorporeal One or the corporeal one? (Students: the incorporeal One.) So, will they become perfect within 10 years and reach the Supreme Abode or not? They will. And how many years do those who remember the Father Shiva through Ram and Krishna take? From 36... (Student: 100 years.) Not 100 years. [It is] till 87. And after that, those who are to come in the subject category will take even 100 years. So, those who remember the corporeal one tread slowly, but easily and those who remember only the incorporeal One tread at a fast pace. So, who will face more difficulty? Will those who run fast feel more tired or do those who walk comfortably... for example, it has been said in the Gita – *Sahajam karma kaunteya sadosham api natyajet* (O! Son of Kunti, you shouldn't renounce an easy action even if it is defective). You should not leave the easy *raja yoga*. Although you receive the attainments late, is it easy or is it difficult? (Student: easy.) Yes. Those who worship the incorporeal One become tired a lot. So, will they remain asleep in the Supreme Abode for a longer time or will they come early to the new world? They remain asleep for a long time. And we? We come quickly. So, what should you do? You have to become the easy *raja yogi* (someone who practices Raja yoga).