

Disc. No.1895, Part-1, Extracts**Time: 01.55-9.21****Student:** The *practice* to control the *indriyaan*....**Baba:** *Practice makes a man perfect*. But you will become *perfect* when... it has been mentioned in the Gita that you will become *perfect* in the *practice* of remembrance, you will become *perfect* in the remembrance of the One when you become detached from this world.**Student:** I am talking about gaining victory over the *indriyaan*. In order to gain victory over the *indriyaan*, we have been asked to practice according to *shrimat* but if our practice isn't perfect, we can fail. So, is this something dangerous?**Baba:** When the degradation of the intellect takes place, then the mind also degrades and when the mind becomes sinful, then the *indriyaan* become sinful. When the *indriyaan* become sinful, then there is decline of power and due to the decline of power, there is weakness. What is the main thing? It has been mentioned in the Gita: *Uddharetaatma aatmaanam naatmaanam avasaadayet. Ut haret; ut* means above, *haret* means 'to abduct and take'. Whom? The point of light soul. You should abduct and take the point of light soul above, to a high stage. '*Uddharet aatma aatmaanam*', it means through what should you take it [to a high stage]? You should take the point of light soul above through the mind and intellect like soul while performing actions. You should *practice* this. *Naatmaanam avasaadayet*; we should not allow the soul to fall. You should continuously take the point of light soul above. You should make this practice [firm]. And whose *practice* will become firm? The one who always remains busy in the Divine service, his practice will become firm; the one who uses the power of his body, mind, wealth, time, contacts, relatives in the service of God is very dear to God. I remember the *sevadhari* (serviceable) children Myself. So, will the remembrance of the souls whom God remembers become *powerful* or weak? It becomes *powerful*. This is why it was said that there are only two methods to remember [God]. One is that we should *practice* again and again. What? To take the soul above. It is because you have a strong habit of seeking pleasure through the organ of lust for 63 births and in that habit, the mind and intellect like soul kept remembering just the parts of the body. A woman remembered the parts of the body; so as are her thoughts in the end, so is her fate; she becomes a male and a man remembers that part of the woman throughout his life; so, as are his thoughts in the end, so is his fate. Now God the Father says: There are only two methods. There are only two methods to remember Me in an un-adulterous way. What? One thing is that you should develop disinterest (*vairaagya*) for this world. What? You should have disinterest for what? Everyone is false in this world, not a single person is true. Such test is going to take place now and it is also taking place. People have started accepting in the world that a father is no more a father; a mother is no more a mother; a child is no more a child; a wife is no more a wife; a husband is no more a husband. Everyone is full of falsity. Only the one Father has come as the true one in this world. And that true Father is going to take everyone to the abode of truth (*sachkhand*). He gives true liberation (*sadgati*) to everyone. When this topic goes on sitting in the intellect firmly numberwise, then you will go on having disinterest for this world. And when you have disinterest, the intellect will be focused on the One.**Time: 25.18-30.18****Student:** What is secret *purusharth*?

Baba: Secret *purusharth* is that whatever *purusharth* we make through the body... *purush* means the soul; we should make [*purusharth*] for the soul. If we make secret [*purusharth*], there will be more benefit. *Jog juguti mantra prabhaau, falahai tabahi jab karihai duraau* (yoga, skill, penance, chanting etc. brings results only when they are done in secret). It has been said so on the path of *bhakti* as well and especially for *yog*... *yog* means meeting (*mel*). *Yog* means connection, *yog* means affection, *yog* means love. So, is it good to love secretly or is it good to show it off to everyone? Secret love is better. This is why the more we keep our *yog* hidden, the more *powerful* it will be. For example, it is said – *Gupt daan mahaakalyaan* (donation in secrecy is highly beneficial). Even if you dedicate your body, if you sacrifice it in the *yagya*, you should do it in secrecy. Even if you have to sacrifice the wealth, you should do it in secrecy and the mind is anyway secret (hidden). Then, some reveal even that. They will sit in like an ascetic, no matter if people see them. Baba says, you should not do such meditation. To sit and have *yog* is a show-off (*dikhaavaa*). What is true love? The one whom you love comes to your mind automatically while walking, moving, standing and sitting. That is secret love. Similarly, we have to remember in secrecy. It was not said that you have to remember the *Trimurty* (three personalities). You should not remember the three personalities. It has been said in the Murli – In fact, this Brahma is sinful, he has beard and moustache, he is a human being. If you remember this one, you will become sinful. Nobody remembers Brahma in the world either. Nobody builds temples for Brahma. Brahma's idols are not sculpted. Why? It is because the Father has prohibited [this]. This is why even today Brahma is not worshipped because he left his body while his body was sinful; as were his thoughts in the end, so was his fate. This is why it was said that you should remember the pure one. Vishnu is pure and Shivbaba is pure. Shivbaba means the combination of the corporeal and the incorporeal. All the three souls are combined in the combination of the corporeal and the incorporeal. Shiv, who is always perfect is present, His *purushottam* form is present; and the one in whom He enters and the one who becomes equal to the Father first of all, that soul of Ram, that soul of Prajapita, who is called Shankar is also present. Shankar means *mix*. The Moon of knowledge Brahma is also present in him. This is why Shankar is the combined form of the three souls. He is also *Trimurty* Shiva. And he himself is the *Trimurty House*. It is through him that the *Trimurty Road* is revealed. This is why you should not remember those three. The perfect form of the three is *Trimurty* Shiv.

Time: 35.01-53.16

Student: How did Ganges emerge from the hairlocks of Shankar?

Baba: How did Ganges emerge from the hairlocks of Shankar? This is the head (*khopraa*). Is there the knowledge in this head or is there the knowledge in any lower part [of the body]? There is knowledge only in the head. From that head (skull), there are some bad elements of the body that emerge in the form of nails and hair. It is also said that scorpions and spiders were born from Shankar. It means that the beads of the *Rudramala*, who become kings for many births, among them [there are souls who] become the righteous kings of the Golden Age and [there are also the souls who] become unrighteous kings of the Iron Age in large numbers. All those kings are the beads of the *Rudramala*. Those beads of the *Rudramala* are the seeds of the world and those seeds are the most *powerful*. Among those seeds, the kings of the unrighteous age are the ones that give sorrow the most and those who become the ones who give sorrow the most, they mix their own opinion in God's directions. They are born from the hairlocks of the Father of the

human world. Above those hairlocks, the ones who are called the ancestors (*poorvaj*) of all those seeds, i.e. the seeds of all the seeds, who are called the eight deities, they are placed above the hairlocks. Among them, one is the most righteous and all others are the seeds of the other religions. So, it was said that all those eight [souls] become active in knowledge only when the Ganges of knowledge emerges and it has been said in the Murlī that the Ganges of knowledge emerged in the end. Why did she emerge in the end? It is because she emerged in the beginning of the *yagya*, and also in the beginning of the *advance* knowledge, the main one who plays the part of the Ganges grasps the knowledge first of all in the initial life as a maiden, in the life of maturity. But who sit cross-legged on the banks of the Ganges? The Sanyasis. On being coloured by the company of those Sanyasis or the mother of the Sanyasis... who is the mother of the main Sanyasi Bhishma Pitamah (the great grandfather of the Kauravas and the Pandavas; he vowed to remain celibate all his life)? The Ganges. And that Ganges becomes a Sanyasi after obtaining knowledge from God the Father. After becoming a Sanyasi she is entangled by those gurus who sit cross-legged near her. On being coloured by their company, the Ganges gets the allegation, 'Ram, your Ganges has become dirty' (*Ram, teri Ganga mailii ho gayi*). So, the Father has said that when the rivers are *connected* to the ocean, they become pure and when the rivers separate from the ocean, then they become sinful and it is especially those rivers, the main rivers, the Ganges, Yamuna, Saraswati, Brahmaputra and its tributaries, Gomti, Gandak, etc. that come together to meet the ocean in the form of the Ganges; then they become purifiers of the sinful again. This is why it was said that if the river is not connected to the ocean, then it is not a river, it is a drain. If the river has a connection with the ocean... how is a relationship established? Relationship is established only through the body. If there is a body, if there are the *indriyaan* of the body, there is a relationship. If there isn't a body, if there aren't the *indriyaan* of the body, then a relationship cannot be established. For example, the Father Shiv is a soul; that Father, the Soul has only one relationship with the soul-like children – that of a father and a son. Not even [the relationship] of the father and daughters. Other relationships are established only when that incorporeal Father, the Soul enters a corporeal human being and establishes different kinds of relationships in different ways. Then He is called the Father, with whom we can establish all kinds of relationships. Similarly, when those rivers are *connected* with the Father in the corporeal form, they are called the rivers which are purifiers of the sinful. These rivers are in the form of hair, in the form of hairlocks now and it is from those hairlocks that those Ganges emerge, whom the corporeal form of God the Father holds on His head. For example, there is a father, there are many children of the father; among those children, one child is very dear to him; so, because of having a lot of love for that child, where does the father make him sit? He makes him sit on his head. Similarly, there are these eight deities and the Ganges as well. The Father makes those Ganges of knowledge sit on His head and He tells beforehand that these young maidens will shoot arrows at the big religious gurus. And then it happens in practice. When the Ocean of knowledge Father is revealed in the world on the occasion of Mahashivratri, then the Father makes those young maidens in the form of the Ganges of knowledge to sit on His head. So, the Ganges whom He makes to sit on His head are shown in the form of tumblers of milk in the world, on the path of *bhakti*. What is poured over Shiv[ling] on Monday (*Somvaar*)? They pour a tumbler full of water [mixed with] milk. Is there more water or more milk in it? It is entirely filled with water and there is just a palmful of milk. So, whose memorial is it? This is the memorial of those very Ganges of knowledge. When they belong to the Father, when they

surrender to the Father, there is little knowledge in them, in that tumbler (*loti*) and there is lots of water in it. If you keep on churning water, butter (*makkhan*) won't emerge from it, essence won't emerge. This is why the Father says: Butter never emerges from the rivers. Butter can never emerge by bathing in the rivers. In what will they bathe? Those rivers point towards the Father that the seed of knowledge that the Father sowed in the Mother Brahma, the juice of knowledge, the knowledge of Gita, the Mother Gita, the true Gita that emerged from that seed of knowledge, i.e. the Murlis that emerged, those Murlis were churned, i.e. the ocean of knowledge was churned. And nectar (*amrit*) emerges from the churning of the ocean; those who drink that nectar become immortal. So, nectar does not emerge from the head of Ganges. Where does nectar emerge from? Nectar does not emerge from the hairlocks of Shankar. Where does that nectar emerge from? It is said that Ganges emerged from Gaumukh. Where did it emerge from? Ganges emerged from Gaumukh and after entering Rishikesh, Ganges takes on a pure form. *Rishik* means *indriyaan*; *iish* means lord (*swami*). Such knowledge is revealed in the world that it gains victory over the *indriyaan*. When Ganges comes down from Rishikesh, [the place where it reaches] is called Haridwar. *Hari ka dwar* means the gate (*dwaar*) of Krishna (also called Hari). The soul of Krishna also recognizes the true form of God. That soul thinks '*Shivoham*' (I am Shiv), I am God of the Gita. I, the husband of the Gita, the soul of Krishna, I alone am the corporeal God in the form of Brahma. He (Krishna) forgets that topic and recognizes the true form of God. So, when these *shaktis* unite, the gate of Hari is formed. Even in the gate of Hari, initially, the water of the Ganges is pure. Then, flowing ahead from Haridwar, when it reaches Farrukhabad, a drain of garbage falls there first of all. Downfall begins only from there. And then through whichever cities the Ganges passes, she goes on falling. Fairs are organized on the banks of the Ganges in every city. A big fair is organized in Allahabad; it is organized in Varanasi as well. But all those are the fairs of rivers. In the end when it (Ganges) meets the ocean, it is called the biggest fair of Ganga-Sagar. It means the meeting of Ganges and the Ocean of knowledge. This knowledge is received only from God the Father. It is not received from the rivers. Who receives [the knowledge] from the rivers as well? The world receives it and from whom do the rivers receive it? They receive it from God the Father. This is why it is depicted that Ganges emerged from the hairlocks of Shankar. Ganges, which has emerged from the hairlocks... she has not been shown to have emerged from the head. First of all the hairlocks emerge from the head and after the emergence of the hairlocks, Ganges emerges. So, the sages (*rishi*), saints (*muni*) and *sanyasis* keep very big, long hairlocks to show that they are the form of Shankarji or the true *followers* of Shankar; [they say,] our hairlocks are entangled. When Ganges emerges, these hairlocks will be unentangled. What is the reality? Nobody is able to understand the entangled hairlocks of knowledge of Shankar even now. Today they have faith and tomorrow they lose faith. These hairlocks will be unentangled only when these Ganges of knowledge flow from the mouth of the pure maidens and the *connection* of those Ganges of knowledge will be established with the Ocean of knowledge, the Father. This is why it is shown that the Ganges emerged from the hairlocks [of Shankar] and Ganges turned into three forms. One [form] went to heaven, the second [form] came to the world and the third [form] went into the netherworld (*paataal*). *Paataal* is not something else. This Earth, which is spherical, on just its other side is America, where the ignorance of body is spread in the name of knowledge; the knowledge of the five elements is given. That itself is the Ganges which belongs to the nether world (*paataal*). And the Ganges of knowledge on the path of *bhakti* which spreads the knowledge of

omnipresence is the Ganges of the human beings. And which is the heavenly Ganges? The one that teaches you to become constant in the self, the soul; those Gangas of knowledge are going to be revealed in the world now.

Time: 01.02.28-01.05.38

Student: Everyone will lose faith before 2018. The residents of Gitapathshala will leave the Gitapathshalas and the residents of Madhuban will leave Madhuban. So, at that time what will be the condition of the souls?

Baba: They will come under [the influence of] circumstances (*parishthiti*). They will become stable in the stage (*sthit*) of *par* (anything that doesn't belong to the self; other's). They will leave the stage of the self (*swa ki sthiti*). What is '*par*'? These five elements are *par*. The nature (*prakriti*) is *par*. These five elements of the nature themselves are *par*. This nature itself is Mahakali. Everyone will come under the influence of Mahakali. This Mahakali is the mother of all the dark religions. *Jagat amba* (Mother of the world.) When that *Jagat amba* becomes *tamopradhan* (degraded), she becomes Mahakali (the darkest one). Mahakali means the one who spreads the complete night of darkness of ignorance. The Father says – I am present in one [being] (*ekvyaapi*). And the nature like Mahakali, with whom Maya joins hands, that Maya, that nature like Mahakali says that there are many forms of God. God is omnipresent (*sarvavyaapi*). He is not present in one [being]. And she makes everyone's intellect unrighteous. She takes everyone in her clutches. God narrates knowledge and the followers of Maya narrate the ignorance of Maya and nature. They talk only of the five elements. They talk only of the scientists who see the five elements and think of the five elements. "We are making the world into heaven. We establish heaven. We are Kauravas, the progeny of Kuru. We will create heaven." It sits in the intellect of the human beings. [They think] that there is nothing like God etc., there are just demons in the entire world.