

Audio Cassette No. 33

Extracts

Timing: 00:18-04:09

Nowadays, people come up with variety ideas to kill themselves. They jump from a height of 21 stories so that they die immediately. It shouldn't be that you lie in the *hospital* and keep suffering pain. Who gave this warning? What does a dying man think? [He thinks:] If I fall from a height of 21 stories, I will definitely die. There won't be any shortcoming in dying. But what doubt did Baba express? Let it not happen that you would lie in the *hospital*! Why did Baba express a doubt? It is because Baba is in fact the Lord of the immortal ones (Amarnath). What? What will the children of Amarnath be like? They will be immortal children. There is no question of dying at all. Someone may think: All right, step aside! We have climbed very high, if we fall, the game will be over. Baba says: The game won't be over. Let it not happen that you would lie in the *hospital* and keep suffering pain! It is because when you are in the *hospital* and are suffering pain, you won't be able to make any *purusharth* [or] earn any income. If you fell from the 5th storey and didn't die, you will suffer so much pain. Some set themselves on fire. All right, they don't jump down. After climbing high, after climbing high in making *purusharth*, they don't jump down but what do they do? They set themselves on fire. Here, what kind of fire do they set themselves on? Here, they jump in the fire of lust. If someone rescues them, they have to suffer so much pain. Suppose someone set himself on fire... ☺ A person set himself on fire - but the rescuer is also sitting here - and if the rescuer rescued him by chance, then what will happen? Then, he (i.e. the one who set himself on fire) will have to suffer a lot of pain. If he burns, the soul will escape, won't it? If he burns completely, the soul will certainly escape. For this reason they commit *jiivghaat* (suicide). What does *jiivghaat* mean? They harm the living soul. If someone harms the living soul, he will have to endure it. The soul alone (without the body) cannot endure it; so they finish off the body. They think that they will be released from sorrow if they leave their body. What? If they leave their body, they will be released from sorrow. This is the world of infinite sorrow. There is infinite happiness there. You children understand that we *return* now. So [there is] the limited *jiivghaat* and the unlimited *jiivghaat*. In the Brahmin world there are those who commit the unlimited *jiivghaat*. What did the Brahmin world become like, is it infinitely happy or infinitely sorrowful? It is because here, it is certainly the confluence. Here, it is the confluence of infinite happiness as well as infinite sorrow.

Timing: 07:36-12:20

There will be *peace* only when we die, won't there? How will we die? (Students: From body consciousness.) We will die from body consciousness. We will die from this old world. Then, peace will be established. Unless [we die from] this old world, the body and the bodily relationships... What? The bodily relationships are not just the relationships of this physical body that we have in this birth. What was said? This body was born, wasn't it? Those related to this body, are only they the bodily relationships? (Student commented.) No? Then who are they? (Student: The *alokik* Brahmin family.) In the *alokik* Brahmin family? Are there relationships only in the *alokik* Brahmin family? Can't they be outside [the Brahmin family]? (Student: The attachment of the body.) Yes. Wherever the attachment of the body, the attachment of the intellect, the attachment of the eyes (*drishti*), the attachment of the vibrations (*vritti*) goes... It is not necessary that the attachment of *drishti* and *vritti* will go only towards the people in the Brahmin world. It may also go towards the people of the outside world. Then you should

consider it to be the account of your previous births. This is a relationship of the body. The soul took on some body in the previous births. So the soul, with whom we have a relationship, is attracting us despite our having knowledge, and we are attracting him. So, that soul also has [some] account [with us]. That is also the world of the body and the bodily relationships. So, if someone didn't break the connection of their intellect with them, [if they didn't break the connection] with the body, the relationships of the body, the old body, then what will happen? *Peace* cannot be established, meaning the soul cannot experience peace. Where will *peace* be established? Will it be established in the household, or in the suburb, or in the village, or in the city, or in the country or in the entire world? Where will *peace* be established first of all? (Students: In the soul.) Yes, first of all *peace* will be established in our soul. We should experience peace in our soul, inside ourselves. It can happen only when the attachment and affection towards the old world is removed. So, *peace* will be established only when we die, won't it? If you don't die, how will *peace* be established? They keep saying: 'Peace, peace...' 'O God, we need peace!' 'O Deity of Peace!' There is peace in the Supreme Abode. But how will there be peace in this world? [As regards] the Supreme Abode, it is another world. If we want peace in this world, what is the way to get it? As long as there are so many human beings, there cannot be peace. What does it mean? "So many people" means who? *Arey*? There will be "so many human beings" till 2000. Does it mean that there won't be peace in us till then? (A student: There will be.) How will it be? (Students: Through the intellect.) Yes, through the intellect, if you die, the world is dead for you. If we ourselves break our attachment to this world, if we die alive in this world, peace will be established in us. It is not that there is peace only in the Supreme Abode. We can experience peace here, too. There was peace and happiness in the Golden Age. Now, in the Iron Age there are many religions (*dharm*). Why was there peace and happiness in the Golden Age? There was one religion there, there was one [type of] practice (*dharna*), the *drishti* of Radha was lost only in Krishna, the *drishti* of Krishna was lost only in Radha. There wasn't any other practice (*dharna*). This is why, there was peace. Why is there restlessness now? It is because the practices (*dharna*) are engaged in many. So, there are many religions now, in the Iron Age. When all of them are finished, there will be the establishment of one religion, only then will there be peace and happiness, won't there?

Timing: 12:20- 15:16

Only after the cries of despair will there be the cries of victory. These souls will not give up these various religions, various types of practices and various types of opinions so quickly. What? When will they give them up? When they see death hovering all around in the world, when they see only [the scenes of] despair, then the connection of their intellect (*buddhi yoga*) with various types of practices, various types of opinions will break. You will see in future how hot the market of death becomes. Now, when someone dies here or there in the neighbourhood, [people say,] he died. That is the physical death. What was said? It was something physical, the physical death. What kind of death is it here? What kind of death is it in the world of the Brahmins? As soon as doubts (*anishcay*) arise, you die. What does *anishcay* mean? Lack of faith (*anishcay*) in whom? Lack of faith in the Father. Right now they recognise the Father, they know Him, they follow the directions of the Father, and when doubts arise it means that the Father died or they themselves died. (A student: They themselves die. The Father doesn't die.) The Father certainly does not die. The Father is in fact the Immortal Lord. He dies in their intellect. So see, in the future how hot the market of death becomes. In which world? In the Confluence Age world of the Brahmins. Doubts will arise in a flash, and they will die in the blink of an eye. Few out of

millions and a few out of the few, the rare ones recognise Me. All the remaining ones will forget Me. Finally, how many out of all those who make *purusharth* will survive? Eight will survive. All the others will become doubtful. All of them will die. So, you will see in the future that the market of death will become so hot. There will be a market of death. (A student: Will even the 108 die?) Will even they die? *Arey*, will they die after the rosary becomes ready? As regards the rosary, it means that the gathering has been prepared, they are bound in the thread of the control of the One. If they are bound by one thread, you may call it the thread of the control of the One, or you may call it the thread of love, they are bound in it. So, those who are bound in the thread of love, they are bound, how can they die again?

Timing: 17:55-21:46

After the cries of despair, there will be the cries of victory. Destruction definitely has to take place. The Father comes and has the establishment of one religion done. Which religion? (Students: One religion.) One religion; the Ancient Deity Religion. Which special quality was mentioned to be in the Ancient Deity Religion? (Students: Tolerance.) Tolerance. It is because one has to be tolerant in order to forget the old world. You should remember only the one Father, you shouldn't remember anyone else. The one Father is very good. What is the problem in remembering Him? What will we have to tolerate in this? Is there anything to tolerate even in this? God Shiva is so sweet, so innocent, and so dear! So, there should be no hindrance in remembering the One. (A student: Maya creates obstacles.) Maya create obstacles? So, let Maya create obstacles. Maya is certainly not sweet. It is the dear Father who is sweet. It is certainly the Father [who is sweet] but there is also the condition set by the Father: Remember **only Me!** If there is any kind of adultery in between... What? You did remember Me, love Me, but if you brought someone else in between... For e.g. there is a big personality, a great king who has a lot of respect and honour, suppose there is the emperor of Hindustan - Not Ashoka... an emperor of the Iron Age world. The emperor of the Iron Age world will be terribly arrogant - and someone became his wife, she became his queen. And [suppose] the emperor sees the queen exchanging glances with another man, or he may see her doing any wrong action, or he may notice that she is spoiling the vibrations and he recognises: 'Yes, things stand like this', then what will happen? So, what will happen? What did the kings do in a situation like this? What does the *history* say? (Student: They renounced them.) They didn't renounce them, they had them killed! They buried her in the ground, had curd poured on their head and let dogs loose on them. They (the dogs) tore them apart and ate them and the whole *public* watched this. The kings use to be so horrible! And who has come now? The death of deaths, the Great Death! He is not [just] the king of kings. Who is he? (Students: An emperor...) No, the one who makes emperors! But he has no *value*. They (children) don't understand Him, [they don't understand] what he is. So, how does the cycle of this world rotate? Destruction definitely has to take place. The Father Himself comes and has the establishment of one religion done. No one else can have it done. And He also teaches Raja Yoga. What kind of yoga? (Students: The Raja Yoga.) It is full of secret. There is a great secret involved. There is a great secret of reward, there is the infinite reward. And what if someone's behaviour is wrong...? There is loss to the same extent, infinite [loss].

Timing: 26:39- 34:34

The Father has come to teach us the *Karma Yoga*. *Karma Yoga* means that you should perform actions through the *karmendriya*, but you should be so detached through the intellect that the *indriya* doesn't perform any wrong action (*vikriti*). What does wrong action mean? Wrong action

means a contrary action. An action that is contrary – contrary to the rules – is called a wrong action. Which act is contrary to the rules? To give sorrow to someone. This is an action contrary to the rules. This is a sinful action that is called a wrong action, a wrong deed. And what is called a good action (*sukriti*)? An action performed to give happiness, a beautiful action – that is a good action. So, a sinful action and a noble action, happiness and sorrow, this is the secret in the dynamics of action. So, five Pandavas and a dog survived. They climbed the Himalayas and melted [to death]. It means, the high stage... they climbed such a high stage of *purusharth* and melted their body consciousness, that neither the effect of lust, nor the effect of anger, neither the effect of greed, nor the effect of attachment remained. Then what was the *result*? Those [people] have shown *pralay* (complete dissolution of the world). What? That everything was completely flooded. Actually, a flood like this doesn't occur in the world. This is in fact the water of knowledge which will spread in the entire world. Some will keep swimming in this water. Just like there is the flood of knowledge... when there is flood in the water, what will be the situation of those who are beginners or those who can't swim? They will certainly drown. And those who can swim... So, this world is a poisonous ocean. In this poisonous ocean... What? Those, who are lying in this ocean of the poison of vices and who know swimming... How do they swim? (A student is saying: With the yoga of the intellect.) It is about swimming with the yoga of the intellect (*buddhi yoga*). There is no question of going to the jungle at all. Only those who can swim can go across. It is not that someone won't have to step into the poisonous *vaitarni* (name of the river of hell) and he will cross it. Who will cross it? Only they who experienced the practice of the yoga of the intellect firmly well before will go across. And if someone starts the *practice* at the last *time*, he will definitely drown. He cannot go across. So, this is Raja Yoga. Those, who will have understood this secret, will understand *Karma Yoga*. And if they wouldn't have understood it, they will separate *karma* and yoga. If they do service, they will forget remembrance and if they remember... They bend their hands and legs and they sit down in the remembrance of Shivbaba. They [celebrated] the year of *tapasya* (intense meditation) for a whole year. They didn't do any service at all. So, they became Sanyasis. The Sanyasis don't find the Supreme Soul. The householders, those who live in the household find Him. They spend their lives in mire. So, they have shown *pralay*; the world was flooded everywhere. What is the meaning of flood here? The flood of the water of knowledge will occur. The knowledge will increase to such an extent that only those who swim will be able to protect themselves in that flood. Otherwise, they will drown. The poets of the Iron Age have also mentioned it: The storm of knowledge has come! When the storm comes, those who are *powerful* will stand still; all the others will fly away, they will be swept away. Although flood takes place, the whole world cannot be flooded. Who will be saved in that flood? They thought that it was the physical flood; water would rise so much in the entire world, the water level would rise so high that America, Australia, Africa, Europe – all these religious lands which emerged later – will drown. That is the physical concept. The physical *drama* will take place later on. What will happen before? (Students: The subtle *drama*.) Which is the subtle *drama*? How is the subtle *drama*? If there is a subtle *drama*, tell me about it. (Students: First the flood of knowledge...) Yes, there will be the flood of knowledge. Then what will happen in that flood? (Students said something.) Yes. All the other religious lands meaning the human beings living in those lands in the world of the Brahmins, those who have the incomplete knowledge – those who don't have the complete knowledge - those who are also influenced by Abraham, Buddha, Christ, Guru Nanak and so on, those who also stick to the practices introduced by others, to the practices of the religious gurus – the Supreme Soul will not *lift* (rescue) them. Why won't He *lift* them? It is because they are

adulterous. Since He has said, since He emphasises everyday: Children, if you listen to the knowledge from the One, it is unadulterated, and what will happen if you listen from many? (Students: It will become adulterated...) The knowledge will become adulterated. What will happen if someone still doesn't accept it? It means, even now he needs to regard many as his teachers. It is because you definitely remember the *teacher*, who teaches you. So One Father and no one else. So, although there is the great flood, the entire world cannot be flooded. Who is saved? Those who are the real residents of Bharat (*pakke Bharatvasi*) – the souls following the highest code of conduct and belonging to the Ancient Deity Religion; those who have in their intellect the strong faith, “One Father and no one else” – the Father alone is our *teacher*, the Father alone is our *Satguru*, the Father alone is the one with whom we have all the relationships; we don't have any other relative. Those, who at the final time make this practice strong 100%, will be saved. All the others will be finished.

Timing: 45:15- 52:41

This temple, where you are sitting, is the most elevated of all the temples. What was said? This is the most elevated temple of all the temples in the world, all the memorial places. There cannot be a temple more elevated than this. Which temple? The Dilvara Temple. Which Dilvara Temple; the non-living or the living one? (Students: The living one.) The living one? *Arey!* Have you seen the living one, too? Have you also seen the black deity sitting in the small room in the corner? (Students reply.) Haven't you seen him? (Students: We have.) (To a student:) He started scratching his head. ☺ The Great Death (*Mahaakaal*). What was said? *Mahaakaal*. He is a very big death. He is total death. So, it will be said that in the Copper Age the intellect is still *tamo*. The temple, where you are sitting is the most elevated of all the temples. You know: We are the living ones. The non-living temple is not elevated. Which is the elevated temple? The one, where the living deities are, is the most elevated temple. You know: We are the living ones and that one is non-living. That non-living temple is our memorial. Which one? (Students: The Dilvara.) The Dilvara Temple, where the non-living statues are placed, is our memorial. It doesn't matter whether it is the big Dilvara Temple or the small Dilvara Temple. The place, where little task was performed, where the work of only the seed-souls took place, where the work for just a few souls was done was named Mini-Madhuban. And the place, from where the entire work for the entire world was done, is the Great Madhuban, the Big Madhuban, the *Broad* Madhuban. But it will become big later on. What is created at first? (A student: The small one.) First, there is only a small form. So, that one is non-living. It is our memorial. But we cannot write ‘the living Dilvara Temple’. What was said? This one here is the living one, but we cannot write it. Why can't we write it? Why can't we write it on paper, on the *stamp paper*? Why can't we have a declaration made in the *court*? (A student: The gathering is not ready now.) For example, we say for a man: He is a thief. So, that person will consider it to be an *insult*. What should the one who considers it to be an *insult* do? (Students said something.) Should he investigate [the matter]? Should the one, who was declared a thief, investigate? (Student: I will say, “I am not a thief”.) [If you just say:] You aren't a thief, that won't work. The one who called him a thief.... If the one accused of being a thief wishes, he may go to the *court*; what? [He can say]: I am not a thief; he is calling me “a thief”. Since he is calling me a thief, he should be asked to provide a *proof*. If he can't give a *proof*, he should be imprisoned! So, we cannot write “the living Dilvara Temple”. What was said? This is about [calling someone] a thief. Now, consider about something good. For example, we write for ourselves or for our house: ‘The living Dilvara Temple’, but in that living Dilvara Temple if there is a shortage of ‘heart’ (*dil*) What? If there is a shortage of

heart, will it be Dilvara? (Students: No.) Dilvara means the one who takes the heart; the one who takes the heart of each and everyone. All right, let it be the Mini-Madhuban, the heart of how many will be taken there? (Students: 108.) At least the heart of 108 seed souls should be taken there. Only then can it be written 'the Dilvara Temple' and let it be with *proof*. It should not be that you catch hold of any Tom, Dick and Harry and write for them... and write for them: Yes. It has become [the Dilvara Temple]. No. What should those 108 souls be like? (A student is saying: Firm.) Firm in what way? Like a diamond that doesn't break? You may hammer it, yet it won't break. No matter if your head breaks? What does "firm" mean? (Students said something.) Yes, they should be surrendered to the One in all the ways: along with the body, mind, wealth, time, contacts, relationships, along with their daughter in law and daughters. They should be the souls bound through the thread of love of the One. They will be the souls who reach such [a level of] *purushaarth* that when they are tested, they will prove that He is their dearest, most beloved and greatest relative, they don't have any greater relative than Him in the world; this should be proved. The 108 souls are like this. The place, where the thread of their gathering is firmly ready, where those souls are bound in one thread, in one thread of love... It shouldn't be that right now they get angry and right now they feel contented; [right now they are] highly pleased and [the next moment they are] completely disappointed in the Father. Those who are like this won't be in that *list*. Which ones will be there? 'Whether You love me or You reject me...' the beads who are in a *stage* like this, when that gathering of the 108 beads becomes ready, when they prove themselves, when their full examination takes place and when they *pass* that examination, they can write... What? The living Dilvara Temple. If they wrote now "the living Dilvara Temple", what will happen? Then, those followers of the Jain religion... Did you get it? They can even file a case in the *court*. What was said? So, you cannot write it now.