

## Side A

**Audio No. 33, Morning class 07.01.1991**

Om Shanti. 34<sup>th</sup> page in the register number ten. The murli is of the 07.01.91. It is the beginning of the middle part of the second page. The topic being discussed was: nowadays people come up with variety ideas to kill themselves. They jump from the 21<sup>st</sup> floor so that they die at once. 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 the 21<sup>st</sup> floor, such a height, I will definitely die. There won't be any chance of survival. But what doubt did Baba raise? Let it not happen that you lie in a hospital! Why did Baba raise a doubt? It is because Baba is certainly the Lord of the immortal ones (*amarnath*). What? How will the children of Amarnath be like? They will be immortal. There is no question of dying. 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 lie in a hospital and keep suffering pain! It is because when you are in a hospital and keep suffering pain, you won't be able to make any *purusharth*, earn income. If you fall from the 5<sup>th</sup> floor and don't die, you will keep suffering so much pain. Some set themselves on fire.

All right, they don't jump. 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... ☺ He set himself on fire, but the rescuer is also sitting here. And if the rescuer rescued him by chance. What will happen? Then, he (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 escape. For this reason they commit *jivghaat*. What does *jivghaat* mean? They commit killing of the living being. If someone commits killing of the living being, the living being 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 by leaving the body. What? If they leave the body, they will be released from sorrow. This is the very world of infinite sorrow. There is infinite happiness there. You children understand that we *return* now.

So, the limited *jivghaat* and the unlimited *jivghaat*. In the Brahmin world, there are those who commit the unlimited *jivghaat*. What did the Brahmin world become like, infinitely happy or infinitely sorrowful? It is because here it is certainly the confluence. Here it is the confluence of infinite sorrow as well as infinite happiness. There is infinite happiness there. You children understand that now, we *return* from the world of infinite sorrow to the world of infinite happiness, because there are both [the worlds] in the Confluence Age. The world of infinite sorrow as well as the world of infinite happiness. Well, those who reach [the infinite happiness] are *number wise*. They go to the Abode of Happiness from the Abode of Sorrow. Now, the Father who makes you the masters of the Abode of Happiness, you children have to remember Him. What? Whom should you remember? The Father creates the Abode of Happiness, so you have to remember the One who creates it. Whom shouldn't you remember? When the Father creates the Abode of Happiness, there must be someone who creates the Abode of Sorrow too. Who is he? (Student: Ravan.) Ravan, the one with many heads, the one who gives many opinions. The One who creates the world of happiness is one [personality]; He gives one direction. And those who create the world of sorrow are the gurus who give many kinds of opinions, the community of Ravan.

Now, you have to remember the Father who makes you the masters of the Abode of Happiness. The Father explains through these ones. The One who makes you [the masters] is certainly one, but through whom does He explain? Through these ones. There is also the picture, isn't there? There is also the picture of those through whom He explains. The establishment of Raja Yoga through Brahma. You say: Baba, we have come many times to take the inheritance of heaven from You. The Father also comes in the Confluence [Age], when the world has to change. So, the Father says: I have come to release you children from sorrow and to take you to the pure world of happiness. People also call: O, Purifier of the impure (*patit pavan*). Well, they don't understand that they call the Great Death (*Mahaakaal*): take us Home from this dirty world. The One who purifies the impure isn't just the death. Who is he? *Mahaakaal*. When death comes, people feel so afraid. The death comes, death means *kaal*. And when they are calling *Mahaakaal* they should feel afraid, shouldn't they? In fact, they call him with great love: O, Purifier of the impure, come! But those, who call Him, don't know in which form He comes to purify the impure. In which form does He come? In the form of *Mahaakaal*. A person fears *kaal*, he fears death, and He comes in front of us as the Great Death. They don't know this.

They say: take us home from the dirty world. Baba will certainly come, we will die, only then will there be *peace*, 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 bodily relationships... What? The bodily relationships are not just the relationships of this physical body which we have in this birth. What was said? We had a birth in this body, didn't we? Are the bodily relationships connected only with this body? No. Then which are they? (Students: the *alaukik* Brahmin family.) In the *alaukik* Brahmin family? Are there relationships only in the *alaukik* Brahmin family? Can't they be outside it? (Student replies.) Yes. Wherever the attachment of the body, the attachment of the intellect goes, the attachment of the eyes (*drishti*), the vibrations of the mind (*vritti*) goes... It isn't necessary that the attachment of that *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 consider it to be the account of our previous births. This is the relationship of the body. The soul has taken on some body in the previous births. So, the soul, with whom we have a relationship, it is attracting us despite having come in 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. What will happen if you didn't break the connection of your intellect with these things [i.e.] the body, with the world of the bodily relationships, with the old world? *Peace* cannot be established, meaning the soul cannot experience peace. Where will *peace* be established? Will it be established in the house and family, in the neighbourhood, in the village, in the city, in the country or in the entire world? Where will *peace* be established first of all? (Students: in the soul.) Yes, it will be established in our soul first. We should experience peace in our soul, inside ourselves. It can happen only when the attachment with the old world is removed. So, *peace* will be established only when we die, won't it? If we don't die, how will *peace* be established?

They keep saying: peace, peace. O God, we need peace! O Deity of Peace! Peace is certainly in the Supreme Abode. But how can 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? (Student replies.) 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 the attachment with this world, if we die while being alive in this world, peace will be established in us. It isn't that peace is only in the Supreme Abode. We can experience peace here, too.

There was happiness and peace in the Golden Age. Now, in the Iron Age there are many religions (*dharm*). Why was there happiness and peace in the Golden Age? There was one religion, one kind of practice (*dharna*) there - Radha had eyes only for Krishna and Krishna had eyes only for Radha. There wasn't any other practice (*dharna*). For this reason there was peace. And why is there restlessness now? It is because the practices are drowned in many. There are many religions now, in the Iron Age. When all of them are finished, there will be the establishment of one religion [and] it is then there will be peace and happiness, won't there? There will be the cries of victory only after the cries of defeat. These souls won't 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 hear just the cries of despair, the connection of their intellect (*buddhi yoga*) with various types of practices, various types of sects and opinions will break. See in the future how hot the market of death becomes. Now, sometimes when someone died here or there in the neighbourhood, he just died. It 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 there in the world of Brahmins? As soon as doubts 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 His directions, and when doubts arose, it means that the Father died or they themselves died. The Father doesn't die at all. He is certainly Amarnath (the Lord of the immortal ones). 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 even those few, the rare ones recognise Me. Rest all will forget Me. Finally, how many out of all the *purusharthis* will survive? Eight will be saved. 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. The market of death will open. (Student asks a question.) Will they too die? *Arey*, will they die after the rosary becomes ready? As regards the rosary, the gathering was prepared, they got bound in the thread of control of the one. When they are bound by one thread, call it the thread of control of the one or the thread of love, they are bound in it. So, those who are bound in the thread of love, they are no doubt bound in it; then, how can they die? (Students reply.) Yes, it is about the time before. At the time of results, the result of 100 won't be declared at first. [It isn't that you think], the result of the *first class* [souls] will be declared first. The result of how many will be declared first? Of those who will receive the *scholarship*. Even among those who receive the *scholarship*, they will be [threaded] number wise. It is because there will be ranks among them too. The first bead, the second bead, the third bead will certainly become ready, won't it?

He did mention the *time* of the *final* examination. What did He mention? The final exam will of one *second*. And what kind of exam will it be? *Nashtomoha smritilabdha*.<sup>1</sup> *Nashtomoha* from this old world, from the body and the relationships of the body. Those who have destroyed the attachment... Not many would have destroyed it. They will be one after the other even among them, the eight. That one, who has destroyed attachment from everything will become *nashtomoha smritilabdha* at that very *second* and so the No.1 bead became ready. And if

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<sup>1</sup> The stage of conquering all the types of attachment and regaining the awareness of the self.

someone was late for even a second it means that he lost faith for one second. Someone else entered in between and the bead slid down. After a second he realised: *Arey*, what have I done! So, in this way the second one, the third one, the fourth one, the fifth one, these eight numbers will be declared first. After the cries of defeat, there will be the cries of victory. How does this world cycle rotate? Definitely, destruction has to take place. Don't look at the destruction of the outside world. In which world will destruction take place? First, [it will take place] in the world of the Brahmins and even among the Brahmin world, it will take place in the mind and intellect of the Brahmins first. The expansion that you have spread in the entire world, all that expansion of the old world will be destroyed. Now you think: they come to our mind [naturally]. We try so much not to remember them, yet they come to our mind. The world doesn't die at all. *Arey*, if you die, the world is dead for you. If you yourselves don't die, how can the world die?

After the cries of defeat, 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? One religion, the Ancient Deity Religion. Which quality was mentioned to be special for the Ancient Deity Religion? Tolerance. It is because you have to tolerate in order to forget the old world. You should remember the One Father alone and no one else. So one Father is very good. If you remember Him, what's the problem? What will you have to tolerate in this? Is there anything to tolerate? God Shiva is so sweet, so innocent and so dear! So, there should be no hindrance in remembering the One. (Student: But Maya creates obstacles.) Maya creates obstacles? Let her create obstacles. She isn't sweet at all! It is the Father who is sweet, who is dear. He is certainly the Father but there is also a condition set by Him: Remember **only** Me! If you put any kind of adultery in between... What? You did remember Me, you did love Me, but if you put someone else in between... Just like there is a big personality, a great king who is very dignified and venerable. Suppose he is an emperor of Hindustan... (Student comments.) Not like Ashoka, but an emperor of the Iron Age world. An emperor of the Iron Age world will be terribly arrogant, won't he? And if someone became his wife, his queen. And if the emperor sees the queen exchanging glances with some other man or he sees her doing some other wrong action or spoiling vibrations and he recognises: things stand like this! Then, what will happen? Then, what will happen? What did kings do in such a situation? What does the *history* say? (Student: they left them.) They didn't leave them, they had them killed! They dug a pit in the ground, [had those queens buried in that pit], poured curd on their head and let dogs loose over them. [The dogs] ripped them off and ate them and the entire *public* watched this. The kings use to be so horrible! However, who has come now? The Death of deaths, the Great Death. He is not even the king of kings. Who is He? (Students: the Great King...) No! The One who makes the emperors into emperors. But He has no *value*. They (children) don't understand Him, what He is.

So, how does this world cycle rotate? Destruction definitely has to take place. The Father Himself comes and has the establishment of the 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 contains secret. It is a great secret. There is a great secret of attainments, infinite attainments - but if someone's behaviour is wrong...? There is a loss to the same extent, infinite [loss]. All the numerous religions will be destroyed. They didn't show anything in the Gita. What? What didn't they show? They didn't show in the Gita how the destruction of various religions, various kinds of practices, various kinds of opinions happened. They mentioned that the five Pandavas and a dog melted [to death] on the Himalayas. What does melted mean? They melted with regards to body consciousness. And what does a dog mean? A lustful dog. Who went with them? A lustful dog also went with them. It is also mentioned in the scriptures that Shankarji

reduced *Kaam Dev*<sup>2</sup> into ashes. Then, because of the request of Rati, because of the request of *Kam Dev*'s wife, he revived him and said that he would remain *anang* meaning he would remain without the organ. It isn't that there won't be lust in the Golden Age. It will definitely be there, but there won't be the experience of the organ of lust that attacks. It is as if that organ won't exist [there]. *Hui hai kaam anang*<sup>3</sup>. What is the meaning of saying this? It isn't that the vice of lust doesn't exist in the Golden Age or those human beings who assimilate the vice of lust aren't present there. They are present, but they live there having renounced their attitude of lustful dogs, melting their lust, anger, greed, attachment, ego and body consciousness. It means that their *vasana*<sup>4</sup> becomes merged. Five Pandavas and a dog survived. They didn't mention anger, greed, attachment and ego. What was shown? A lustful dog was saved. And where did they melt and die? In the Himalayas. *Him* means snow [and] *aalay* means house. It means the house of snow. They melted to death while going to which house? To the house of snow. Which is the house of snow? (Student replies.) Yes. The place where there is nothing but coolness. Just like there is ice in a *cold storage* or a *fridge*. Keep anything in it, it won't deteriorate; the outside atmosphere has no effect on it. Things will remain in the same condition.

So, where did they show the residence of the Supreme Soul, the Father too? On Amarnath, in the Himalayas. He lives in Amarnath. Who? Amarnath. Where does he live? They made a cave. What does a cave mean? What does a cave mean? Amarnath, the Himalayas is his house. Where does he live? In a cave. What does a cave mean? Secret, a secret place. He lives in a secret place. They show only the Shivling there. It isn't that they show the *shaligrams* also there. Where? In the cave. There is darkness and only darkness [in the cave] and that Shivaling is in it. But what is it made of? It is the Shivling made of snow. *Arey!* Is there a *ling* made of snow? In fact, there is heat in the *ling*. Where did [the *ling*] of snow come from? But they have shown the stage of the *karmendriyaan*. It isn't that it lies, it has no potency. Certainly, there is potency in it. What? There is no question of impotence. They have also shown that there is potency in the *ling*. It is erect, but cool. What does it mean by being erect? It is cool. The *karmendriyaan* are cool. It isn't that the *karmendriyaan* don't function there. The Father has certainly come to teach us *karma yoga*. *Karma Yoga* means that you do have to perform actions through the *karmendriyaan*, but you have to stay so detached through the intellect that the organ can't perform any wrong action (*vikriti*). What does wrong action mean? A wrong action means an opposite action. An action, a deed which is contrary – contrary to the rules – is called a wrong action. Which act is contrary to the rules? To give sorrow to someone. It is an action contrary to the rules. It is a sinful action which is called a wrong action, a wrong deed. And what is called a good action (*sukriti*)? The action which is performed to give happiness, a beautiful action is a good action. So, a sinful action and a noble action, happiness and sorrow – this is the secret filled in the deep dynamics of action.

So, the five Pandavas and a dog was saved. They climbed the Himalayas and melted to death. It means, the high stage; they climbed to such a high stage in *purushaarth* and they melted their body consciousness that neither the effect of lust, nor the effect of anger remained [in them], neither the effect of greed, nor the effect of attachment remained [in them]. Then what was the *result*? They have shown annihilation. What? Everything was completely flooded. Actually, such flood doesn't take place in the world. This is the water of knowledge which will spread in the entire world. Some will keep swimming in this water. Just like there

<sup>2</sup> The Deity of Lust; Cupid.

<sup>3</sup> The deity of lust became *anang* (organ less)

<sup>4</sup> *Vasana* – longing, impression, desire.

is flood, what will be the situation of those who are beginners or those who can't swim? They will drown. And those who know how to swim... So, this world is the poisonous ocean. In this poisonous ocean... What? Those, who have been thrown into this ocean of poisonous *vasana*, who know swimming... How do they have to swim? It is about swimming through the connection of the intellect (*buddhi yoga*). There is no question of going to a *jungle* at all. Only those who know how to swim can go across. It isn't that someone doesn't have to step into the poisonous *vatarni*<sup>5</sup> river and he also crosses it. But who will cross it? Only those who had a firm experience of the practice of the connection of the intellect will go across it before the *time*. If someone starts the *practice* during the last *time*, he will definitely drown. He cannot go across it. So, it is Raja Yoga. Those who have understood that secret will understand *karma yoga*. Those, who haven't understood it, they will consider *karma* to be separate and *yoga* to be separate. If they do service, they will forget to remember. If they remember... Having bent the legs and hands they sit down in the remembrance of Shvibaba. The year of *tapasya*<sup>6</sup> for the whole year! They don't do any service at all. They became sanyasis. The sanyasis don't find the Supreme Soul. The householders, those who live in the household, those who spend their lives in mud, they find Him.

So, they have shown *pralay*; the world was flooded completely on all four sides. What is the meaning of flood here? The flood of the water of knowledge will take place. The knowledge will increase to such an extent that only those who swim in that flood [of knowledge] will be able to protect themselves. Otherwise they will drown. The poets of the Iron Age also have mentioned it: the storm of knowledge has come! When a storm comes, those who are *powerful* will stand still, and all the others will be swept away; they will fly away. Although the flood takes place, the whole world cannot be flooded. Who will be saved in that flood? They considered it to be the physical flood, [they thought] that water will rise in the entire world, the water level will rise so high that America, Australia, Africa, Europe – all the religious lands which emerged later – will be flooded. That is about the physical concept. The physical *drama* will take place later on. What will happen first? (Student replies.) Which is the subtle *drama*? How does the subtle *drama* take place? If the subtle *drama* takes place, tell me about it. (Student replies.) Yes, there will be the flood of knowledge. Then what will happen in that flood of knowledge? (Student replies.) Yes. All the other religious lands or 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 influenced by Abraham, Buddha, Christ, Guru Nanak and so on, those who stick to the other practices, to the practices of the other religious gurus, the Supreme Soul won't encourage (*lift*) them. Why won't He encourage them? It is because they are adulterous. When He said, He says it loud and clear every day: children, if you listen to the knowledge from the One, it is unadulterated [knowledge], but what will happen if you listen from many? Knowledge will become adulterated. What will happen if someone still doesn't believe it? It means, he still needs to regard many as his teachers. Someone definitely remembers the *teacher*, who teaches him. So, one Father and no one else. The great flood does take place, but the entire world isn't flooded. Who is saved? Those who are the real residents of Bharat, the souls following the highest code of conduct and belonging to the Ancient Deity Religion, those who have this strong faith in their intellect, "One father and no one else" – the Father alone is our *Teacher*, He alone is our Satguru and the One with whom we have all the relationships (*Sarvasambandhi*), we don't

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<sup>5</sup> Name of the river of Hell (i.e. of a river which must be crossed before entering the infernal regions)

<sup>6</sup> *Tapasya* – Intense meditation

have any other relative. Those who make this practice 100% strong at the final time will be saved. All the others will be finished.

Bharat is an imperishable pure land. What? Why is it imperishable? Why is it a pure land? Why isn't it destroyed? Why isn't its purity finished? What specialty does it have? That very thing will be imperishable.... Just like milk. If milk is *pure*... if the milkman has milked it carefully so that particles of soil, water or dirty water aren't mixed in it, so that there is no mixture in it, then that milk can remain [fresh] for a longer time. If something was mixed with it, it will sour, it will go bad, it will start stinking. Similarly, on what basis is Bharat an imperishable land? What is the basis of being imperishable? *Purity*. They don't care for the purity of the maidens and mothers in the form of land in any other country to the extent they care in Bharat. As they don't care for it, what will happen? Adultery will definitely increase. What did the Buddhists do? The Buddhist religious land spread very fast and they started to put women along with men in the monasteries. It didn't come to the mind of the innocent poor Buddhist fellows: what will happen if they start keeping women together with men. What was the *result*? Adultery spread. Various kinds of vices arise because of spreading adultery, because of polluting women; the world starts becoming hell, it is because women become prostitutes. The world of prostitutes is called a brothel. Bharat has this specialty. What? The specialty of what? The extent to which the firm souls of Bharat protect their wives and daughters, no one in the world can protect them to that extent. Even today, in the country Bharat, you will see that maidens and mothers aren't protected in any other country to the extent they are protected in Bharat. Here, purity is especially respected. Purity is especially protected. And for this reason, Bharat is an imperishable land even today, it cannot be destroyed.

Even in it (Bharat), Abu is the purest pilgrimage place. What was said? (Student: Abu.) Let's go there [and] take a *plot* of land! Why? Which is the purest place in Bharat as well? Abu. Which Abu? (Student replies.) The unlimited Abu? Not that Abu? Not that one, the limited Abu? Will it become that later on? Isn't it now? Why? Why not now? When it isn't now, how will it become that later? (Students reply.) The place where the Father is present, that itself is the unlimited Mount Abu. Otherwise... Otherwise it isn't Mount Abu? It is a ditch, a pit? *Acchaa*. So, Abu is the purest pilgrimage place in it. *Aa buu*. The Father comes in the end of the Iron Age. The deity souls who, in the end of Iron Age, have complete 84 births, will they stink, will they smell bad or will they be pure? They will definitely smell bad. They will be the most degraded because the royal family fell the most. Those, who were the highest, fell the most. Those 16,108 beads, who become the royal children in the royal family, fall the most. They come and gather like a mountain. Around whom? Around the Father. So, its name is Mount Abu. What was said about it? No other place can be as pure as Mount Abu. It is the greatest pilgrimage place (*tiirth*). What does '*tiirth*' mean? *Tiir* means shore, *tha* means place, it means the place that takes [you] ashore, the place that makes you get across [to the other bank]. There cannot be a place that makes you get across [to the other bank] greater than this one. It is because the Father is sitting there, the One who makes them get across the poisonous *vaitarni*. No one else can show the method of getting across it which the Father shows.

So, Abu is the purest pilgrimage place, where the Father comes and brings about the *sadgati* of everyone through you children. Where does the *sadgati* of the entire world take place? It takes place from the highest pilgrimage place. Therefore, one is the *broad* (chief) Madhuban, the Great Madhuban (*Maha Madhuban*). But when will the *Maha Madhuban* be created? It will be created later on. First, someone is a child, later on he becomes an adult. It isn't that someone will become a child later on and he is an adult first. Just like Krishna, first he is a small child, later he becomes *Lord Krishna*. A small child won't be called *Lord Krishna*.

Where do they show Krishna at first? In a village. He is a village boy. The land of Madhuban of Madhusudan also has its beginning from a village. This is why Baba emphasizes the service of villages the most. It isn't that he doesn't emphasise the service of Delhi. He emphasises big cities like Delhi, too. But it was said for Delhi too: Delhi is like a village. What is it in the Golden Age? It is a village. Delhi isn't so big. It has a small form.

So, the Father comes and brings about the *sadgati* to everyone through you children. The *sadgati* of the entire world takes place. The Dilvara temple is an excellent *yaadgaar* of *sadgati*. What? It is the Dilvara temple. The *yaadgaar* of *sadgati*, of *gati* and *sadgati* has been shown in the Dilvara temple. It is so meaningful. Below, in the low *stage* they are doing *tapasya*. The *stage* will go up and down as long as *tapasya* lasts. And when *tapasya* is completed, the *stage* won't remain low. It will become high. For this reason where are the deities shown in the Dilvara temple? Above, on the ceiling. They aren't shown sitting below, where there is attraction of the earth. They can't be attracted towards the earth i.e. towards the maidens and mothers. The maidens and mothers themselves aren't earth, this body itself is earth. What? The attraction of the body is finished, then they will be called immortal (*amar*), i.e. deities, meaning [they are in] paradise. They have shown it above. Or the worldly people think that paradise is somewhere above. It isn't above. It is about the high *stage*, about those whose *stage* became high. And those, whose *stage* couldn't become high at the time of destruction, they said: paradise is a very high *stage*, we don't have that power.

So, there is a very good *yaadgaar* in the Dilvara temple. It is so meaningful. But those who built it, they don't know about it. What was said? Those who built that Dilvara temple... Who were the architects? *Acchaa*, we know the architects of the limited Dilvara temple. Who are they? (Student replies.) Not Vimalnath. The Jains. The followers of the Jain religion. There was a king in the Jain religion, who built the Dilvara temple. They don't know it. What? They don't know it, but they were good and intelligent, weren't they? What was said? Although they don't know the meaning of the Dilvara temple, they [i.e.] the architects were good and intelligent, weren't they? In Baba's eyes they were good and intelligent too, but those poor ones didn't know the meaning. Only when Baba comes and explains the meaning, they will come to know it, [won't they?] So, who was the architect? (Student replies.) He was no doubt a Jain. But there are many Jains. What was the name of the one who built the Dilvara temple? Don't you know? King Bhim Dev. Yes. Certainly, they must be good and intelligent in the Copper Age. Those who built this Dilvara temple must be good and intelligent. In the Iron Age they are *tamopradhan*, so they forget everything, they become foolish. In the Copper Age, they are still intelligent. In the Copper Age, they will still have a *tamo* intellect; they won't be *tamopradhan*. [They will be the ones with] a *tamo* intellect.

This temple, where you are sitting is the most elevated temple among all the temples. What was said? This is the most elevated temple among all the temples, all the memorial places in the world. There can't 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?! (Student replies.) 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 temple among all the temples. You know: we are living. The non-living temple isn't elevated. Which is the elevated temple? The temple where there are the living deities, it is the most elevated temple. You know: we are living and that one is non-living. That non-living temple is



our *yaadgaar*. Which one? (Students: The Dilvara.) The Dilvara temple, where the non-living statues are placed is our *yaaadgar*. It doesn't matter whether it is the big Dilvara temple or the small Dilvara temple. The place, where the small task was performed, where the task of only the seed form souls took place, where the task for a few souls was performed, it was named Mini-Madhuban. And the place, from where the entire work for the entire world was done, it is the Maha Madhuban, the Big Madhuban, the *Broad* Madhuban. But it will become big later on. What is it at first? First, there is only a small form.

So, that one is non-living. It is our *yaadgaar*. But we can't write 'the living Dilvara temple'. What was said? This one is certainly the living one, but we can't write it. Why can't we write it? Why can't we write it on a paper, on a *stamp paper*? Why can't we get it declared in the *court*? For example, if we say for a man that he is a thief, he will consider it to be an *insult*. What should the one who considers this to be an insult do? Should he examine [the matter]? Should the one who was made a thief examine? (Student replies.) [If you just say:] You aren't a thief! That won't work. The one who called him a thief... If the one who was accused of being a thief, wants, he may go to the *court* and claim... what? I am not a thief; he is calling me "a thief". As he is calling me a thief, he should be asked to give 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 stealing. Let's talk about good manners now. For example, if we write for ourselves or for our house: the living Dilvara temple, and if a bit of a heart is missing in that living Dilvara temple - what? - if a bit of a heart is missing in it, will it be the Dilvara? (Student: no.) Dilvara means the One who takes the heart, the One who takes each and everyone's heart. All right, let it be the Mini-Madhuban! The heart of how many will be taken there? At least the heart of 108 seed form souls should be taken there. Only then can it be written the Dilvara Temple and it should be [written] with *proof*. It shouldn't be that you catch any x,y,z and write for him: yes, he became that (the Dilvara temple.) No. How should those 108 souls be? (Student: firm.) Firm in which way? Are they like a diamond that doesn't break? You may hammer them, yet they won't break. No matter if your head breaks, [they won't break]. What does "firm" mean? (Students reply.) Yes, they are surrendered in all the ways - along with the body, mind, wealth, time, contacts and relationships like their daughters-in-law and daughters - to the One. They are the souls bound through the thread of love of the One. They will be the souls who reach such [a level of] *purusharth* that when it comes to the exam, they will prove that He is their dearest and the greatest companion, they don't have any other companion greater than Him in the world; this should be proved. The 108 souls are like this. The place, where the thread of their gathering is ready and firm, where those souls are bound in one thread, in one thread of love... It isn't that right now they get angry and right now they get contented, they get highly pleased and bitterly disappointed with the Father. Such ones won't be in that *list*. Which ones will be there? 'Whether you love me or reject me', the beads having such a *stage* will be there [in that list]. When the gathering of 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 that now, what will happen? Then, the followers of that Jain religion... Did you understand? They can even file a case in the court. What was said? So, you can't write it now.

(Students comment.) In the 108? Will there be men or women? If there are only men, it is very easy. Then there won't be any problem at all. And if there are only women, it is also very easy. There is no problem or difficulty at all. And the Father shouldn't be a man either. ☺ Dress him in a skirt (*phariya*) and a drape (*orhniya*). Then, it is nothing to worry about. Brother

Siyaram is asking... What? Will there be women or men there? Why? Is there any problem? (Student replies) Why did you ask then? (Student replies.) No, it seems that you have a problem. No, inside... *Arey* brother, the question is will there be only women in that Mini Madhuban or will there be men as well? Will there be both or will there be only one [gender]? Will there be *males* or *females*? It is because Baba has the maidens and the mothers surrendered, He keeps them inside. And what about us? He keeps us outside. Why brother? So, who will be in the gathering of that Mini-Madhuban, in that family, will there be women or men? *Arey*, it is certainly a question brother! Who will be there? Tell me! (Student replies.) Will there be both there? Will there be cows as well as bulls? (Student replies.) Will they consider themselves [to be inside] but they won't really be inside? It means that they won't have become brothers and sisters? They won't have reached the stage of being brothers and sisters from within. (Student comments.) They would have definitely reached [that stage]? Then what is the problem in keeping them inside? The bull has been neutered. *Arey!* When the bull isn't a bull any more, it has been neutered... (Student: Gopal Kanhaiya<sup>7</sup> is praised.) Yes, Gopal Kanhaiya is praised, Bailpal<sup>8</sup> Kanhaiya isn't praised. Which bull was mentioned? It isn't about the stubborn bull. He doesn't sustain a stubborn bull. Yes, for farming... Will he work in the farm of knowledge or not? Farming cannot take place without bulls. Now, as long as they are stubborn, it's all right to keep those bulls outside. Wander freely. If the bulls think: we will enter [the house] forcibly; let's see who's there to stop us, how will the work go on without us!? There is nothing like this.

So, there will be women as well as men. But to which *pravritti* will all of them belong? What will be their nature? They will belong to the *pravritti* that souls are brothers for each other. No other attitude will arise in them. They won't have bodily vision [for each other]. So, we can't write "the living Dilvara temple". If we write [so], the Jains will raise an uproar. What? What will they do? They will quarrel [saying]: who are they who write "the living Dilvara temple"? You do know that this is your *yaadgaar* alone. You do know that this is your *yaadgaar*, but you are not setting an example after becoming the living form of that *yaadgaar*. For this reason Baba has said: you can't write "the living Dilvara temple" now. When should you write it? When you become like them.

*Acchaa*, paradise isn't somewhere on the ceiling! So, why isn't paradise on the ceiling? Why shouldn't paradise be on the ceiling? On the ceiling means above. Above means in the high *stage*. It isn't about the ceiling, but the high *stage*. It isn't about some mountain, but the high *stage*. It isn't about some subtle world above, but the high *stage*. This is about the intellect. But where should they describe it? How should they show it in the picture? How should they show the high *stage*? For this reason they have shown it above, on the ceiling. This is why, it has been made tactfully. You also know that it is our complete *yaadgaar*. What? The paradise that is shown on the ceiling is also our complete *yaadgaar*. So, will we stay on the plain roof or will we build a roof upon that roof and stay there? *Acchaa*. Why brother! Will the deities stay on the plain roof or will they build a roof and stay there? (Student: On the plain roof.) Will they stay on the plain roof? *Arey*, those deities will stay on the plains, but where will the Brahmins who become deities here stay? It will be necessary to build a roof upon the roof for them.

So, where should it be described? For this reason it has been prepared tactfully. You understand this too that is our complete *yaadgaar*. It isn't an incomplete *yaadgaar*. The place, where the ceiling has been made, is our complete *yaadgaar*. Now the time of demolition has come. What?

<sup>7</sup> Gopal Kanhaiya –the one who sustains (*pal*) cows (*gau*)

<sup>8</sup> Bailpal –the one who sustains bulls (*bail*)

[The demolition of] the non-living Dilvara temple or of those having an inert intellect. What? Of those in whose intellect the deep concepts don't sit. Now the time of demolishing that non-living Dilvara temple has come. It is because when destruction takes place in the unlimited world of the Brahmins, everything will break. Someone here and someone there. When destruction takes place, there will be the *wholesale* death. It isn't that sometimes one person lost faith, later someone else lost faith and he left the knowledge and went away. It won't be like this. There won't be the *retail* death. What will it be like? There will be the *wholesale* death. Everyone will be finished. Just like it was said yesterday or the day before: Maya will devour half of them (the children) completely. So, there will be the *wholesale* death. The *wholesale* massive war will break out, the massive civil war of Mahabharat. Everyone will be finished. As for the rest, one land will remain. What? Which one land? (Student: Bharat.) The land of Bharat will remain. What will be its specialty that it will remain alone? (Students: Purity.) *Purity*. It means One Father and no one else. Bharat will be very small. All the others will be finished.

Look, heaven will be so small! And what about hell? Hell is so big. Now you have this knowledge in your intellect. What? The paradise which will be created, will be very small. Some need a long time to explain it. What? Some need a long time to explain about heaven and hell. Why? Why do they take a long time? It is because they themselves haven't understood it, so how will they explain to the others? This is the *Purushottam* Confluence Age. There are so many people here. Where? In the *Purushottam* Confluence Age. And there will be so few people there. When the *Purushottam* Confluence Age is over and the gathering of the Golden Age begins, all of them will be finished. What? 'All of them', meaning who will be finished? Those who know how to form the relationship, but they don't know how to maintain it. So, all of them will be finished. Only those, who know how to maintain the relationship 100% along with forming it will be saved. It is because Bharat is the country of the household path. Here, firmness in the *pravritti* (companionship) is needed. Firmness in the *pravritti* doesn't exist in the others countries. So, all of them will be finished. The *history* and *geography* of the world will *repeat* from the beginning. Definitely it will be repeated from heaven itself. (Concluded.)