

Sacrifice and Fortune

Do you consider yourselves to be images of renunciation and tapasya? Which is the greatest renunciation that takes a lot of effort? (Body consciousness.) Why does someone have arrogance about knowledge or arrogance of his intellect? Why are you not able to renounce your old sanskars? The main reason for this is body consciousness. To let go of body consciousness is the greatest renunciation. So check yourself at every second. When it is renunciation of something physical, having renounced it once, you can step away from it. However, in the renunciation of body consciousness, you have to take the support of the body at every second, and also be detached whilst being in the body. Therefore, because the soul has a deep connection with the body through being with the body at every second, body consciousness has also become very deep. Now, it takes effort to finish it. Ask yourself whether you have had renunciation of every type. Because, the more you renounce something, accordingly, the more fortune you receive: at the present time and also in the future. Do not think that at the confluence age you only have renunciation and claim the fortune in the future. It is not like that. To the extent that someone renounces something, he definitely receives a fortune to the extent that he has renounced it at the moment he renounces it. What visible fortune do you receive at the confluence age as a result of your renunciation? Do you know this? What fortune do you receive at this time? You will receive the jeevanmukti status in the golden age, but what do you receive now? Are you receiving the fortune of your renunciation? At the confluence age, the greatest fortune of your renunciation is that the Fortune-Maker Himself belongs to you. This is the greatest fortune of all, is it not? Only at the confluence age do you receive this: God Himself belongs to you. If you do not have any renunciation then neither does Baba belong to you. If you have body consciousness, then are you remembering Baba? Only when you have renounced body consciousness can you have the experience of a close relationship with the Father. By renouncing body consciousness, by being soul conscious, what is the first attainment? That you constantly stay in the awareness of the Father, that is, through every second of renunciation, you experience all relationships and all powers through the Father at every second. So is this not the greatest fortune of all? You will not receive this in the future. Therefore, it is said that this easy gyan and easy Raja Yoga is not just for giving you fruit in the future, but also at the present time. The future is already tied to the present. But, throughout the entire kalpa, nowhere else can you claim the most elevated fortune of all. It is only at this time that, through renunciation and tapasya, you are able to experience all relationships with the Father at every second, that is, you can make Baba belong to you in all relationships. You did not call out for this. Your call was for something else, but what did you attain instead? You are attaining that which you did not even have in your thoughts or dreams. If you receive something that you had never even thought or dreamt of, that is called fortune. Whatever you receive through your labour is not called fortune. If whatever was impossible becomes possible and you attain it automatically, and if you develop hope for something in which there was no hope, that is called fortune. Have you not received this fortune? You called out for something else: Make me belong to You in one way or another. You had no desire to become so elevated, yet what did you receive in return? You yourself became something, but you also made Baba your everything. So is this not a fortune? You receive the elevated fortune of the confluence age through this renunciation. Always think that if you do not renounce body consciousness, that is, if you do not become soul conscious, then you will not be able to create your fortune, that is, you will be deprived of the elevated fortune of the confluence age. If, for instance, you renounce body consciousness for some time during the whole day, and at other times, you remain down below, that is, you have not renounced body consciousness, then to that extent you deprive yourself of the elevated fortune of the confluence age. Since Baba, the Fortune-Maker, is telling you the method to create your fortune at every second, what should you do?

You should attain total success through this method. Because of not adopting this method, what is the result? Neither do you progress in your stage nor do you attain the success of all attainments. So what should you do? You should constantly adopt the methods you have been given by the Bestower through which there will be progress and success. So check to what extent you have renounced waste thoughts. You should constantly have an attitude of brotherhood. To what extent have you adopted this attitude? And, whilst being in the body, to what extent have you renounced the attitude of being a bodily being?

What do those from Mysore think? Today, Baba has especially come to meet them, because they have made so much effort to come from so far with so much love. So Baba has also had to come from the far-away land. So you experience this happiness, do you not? Today, Baba has also come from the far-away land especially to meet those who have come from far away. So to renounce something for the one you love is not a big thing. Because of having love for the vices, you renounced your consciousness of your own self as well as your own body. A mother even renounces her body because of her love for her children. Since you can let go of your crown, your throne and your original form because of your love for a human relation, can you not renounce body consciousness, now that you have love for the Father? Is it difficult? You should think about this. In a temporary relationship, you had so much power that it brought you down from up above; you came down from up above because of this, did you not? And now that you say, "Baba", and you have all relationships with the Father, is it a big thing to renounce this wrong consciousness of the body because of your love for the Father? It is a small thing, is it not? So then, why are you not able to do it? You should be able to do it in one second? If a child is ill for one month, then the mother who has a temporary relationship, a bodily relationship, is able to renounce everything for one month, on the basis of that relationship. Because of having the awareness of the bodily relationship, she does not take long to renounce her happiness. Neither does she consider it to be difficult. So what should you do here?

Here, you have a permanent relationship and you have all relationships with One; you have a relationship of total attainment. So you should not delay by even one second when it comes to renouncing anything. But, how many years is it taking you to renounce the consciousness of the body? It should have taken one second and yet you are taking so many years. (We have had the practice of this for half the kalpa.) What about the other half kalpa in which you were beyond body consciousness and the vices? Did you forget that practice of half a kalpa in one second? Did you take time in that? (We still came down by two degrees in the silver age.) Even so, you still remained beyond the vices, did you not? You were viceless in the golden and silver ages. Even though you lost two degrees, you are still said to be viceless in the silver age, are you not? You were beyond the attraction of the vices, were you not? If these have become your sanskars for half a kalpa, why are you not able to bring those sanskars into your consciousness just as quickly? What is the original form of the soul? What are the original sanskars and virtues of you, the soul? They are the same as those of the Father, are they not? Whatever are the virtues of the Father: The Ocean of Knowledge, the Ocean of Happiness, the Ocean of Peace; He is the Ocean, but at least you are the embodiment. So whatever are the original virtues of the soul, you are the embodiment of peace. You transformed yourselves due to the colour of the company, but the original virtue of the form of the soul is the same as that of the Father, is it not? Why does that not come into your consciousness as quickly? Talk to yourself in this way. Do you understand? By talking to yourself in this way, that is, by having a spiritual heart-to-heart conversation, you will be able to stabilise yourself in spirituality. Do not think: Because you have had these old sanskars from the copper age, this happened. Do not think this. Instead think: What do I, the soul, have as my original and eternal sanskars? When the soul first came down at the beginning of the world, what sanskars did it have? It had divine sanskars, did it not? So think about what the original sanskars and virtues of the soul were.

Do not think about the middle period. Think about the original and eternal sanskars of the soul. What will happen then? The sanskars of the middle period that emerge now and again will become mediocre. Mediocre means slack. It is said: This one's activities are of a mediocre level. So the sanskars of the middle period will become mediocre and the original and eternal sanskars will be practically visible. Do you understand? Always think about the original and the eternal.

Whatever thoughts you create, your awareness will be according to that, and as is your awareness, so will be your power in every action. Therefore, constantly have an elevated awareness. So what will you do now? Through every second of renunciation, continue to attain at every second, because this is the confluence age when you can attain a fortune. Whatever fortune you create at this time has to be experienced throughout the kalpa, whether it is elevated or low. It is only at the confluence age that you can create a fortune. You can

create as much as you want, because you have the company of the Father who is the Fortune-Maker. At that time, this Father will not be with you nor will there be this attainment. The One who enables you to attain something is with you now, and the attainment has to be made at this time. If not now then never. Keep this slogan in your awareness. You have the slogans written down, do you not? Do you consider the slogans to be for your own self? If you constantly have the awareness that if not now then never, then what will you do? You will constantly think that you should do whatever you want to, now. So constantly keep this slogan in your awareness. Do you understand? Achcha.

What will those from Mysore remember? The mothers just stay on the pilgrimage of remembrance, do they not? Because, they cannot understand the language. Even so, you are fortunate. Do you consider yourselves to be the special souls out of the entire world? Achcha, do you think that you have been here many times before? Or, do you think that this is the first time you have come here? You do not have any bondages, so do you consider yourselves to be fortunate or unfortunate? You are free from bondage and so you can create an elevated future for yourself. You are doubly fortunate: firstly, you have found the Father, and secondly, you are free from bondage in order to create your future. You experience even greater happiness, do you not? You do not think: I don't know what this is, do you? You don't experience any sorrow, do you? You experience happiness, do you not? It is good that you are free from bondage. So do you consider yourself to be fortunate? Or, do you also sometimes experience sorrow? If anyone else is with you, there will be conflict. If Shiv Baba is with you, there won't be any conflict, will there? If, whilst living in the household, you stay in the relationship of the soul, you can create your double fortune. Whilst living in the household, do you remain detached from the relationships of the body? So those who are living in the household are creating such a fortune. Achcha.

*** OM SHANTI ***