

**Disc. No.1719 Extracts**

**Time 8.20-9.30**

**Student:** Baba, Baba said in today's Murli that those who defame the the Father, *Teacher* and the *Sadguru* do not find any destination (*thaur*) and Baba has also said in the Vanis, My children have defamed Me the most. So, Baba, why this contradiction?

**Baba:** Did all the children defame [the Father] the most, hundred *percent*? Did the eight defame Him? The eight defame [the Father] the most only when they *convert* in the last birth. In the remaining 83 births have they been the helpers of the Father or have they defamed Him?

**Everyone:** They have been helpers.

**Baba:** So, will the calculations not be made? *Arey*, it is a balance (*taraaju*) of justice; so, both the sides will be seen, won't they? Who has defamed to what extent and who has praised to what extent for many births?

**Baba:** Will it not be seen?

**Student:** It will.

**Baba:** Yes, this is the account.

**Time 24.49-26.02**

**Student:** Baba, what is the difference between service (*seva*) and help (*sahyog*)?

**Baba:** Help is rendered even in case of vices. Isn't it? Help is given in case of bad deeds too. There is a thief, dacoit; he says: help me a little, when I get lakhs of rupees, I will give half of it to you. He helps you and you help him.

**Student:** We can even serve that thief.

**Baba:** That is a service to the thieves, isn't it? Isn't it the service to the thieves and dacoits? Only the service rendered to God is service. Apart from God, the service that is rendered to any human being on being asked by him, that service may not be service, it may be *disservice*. It may not bring benefit of the world; it may bring harm to it.

**Time: 35.21-48.53**

**Student:** Baba, [it has been said that] whatever you earn through your worldly (*lokik*) business is sin.

**Baba:** It is correct.

**Student:** It is because, now, every *second* is very valuable. God comes to make us kings. So Baba, now everyone's intellect is busy in worldly occupation; so...

**Baba:** It has already been said, it has been said in the murli, hasn't it – "There is loss in worldly occupation, in all the occupations except for the one Divine occupation." There is benefit and just benefit in Divine occupation; there is benefit for the self as well as for the children; there is benefit of Baba's children as well.

**Student:** How can we manage without doing worldly occupation Baba?

**Baba:** Does Baba speak of anything without keeping a *sample* (an example) in front of you? Does He?

**Student:** No.

**Baba:** Then? Baba says, "*Follow Father*", doesn't He? He does say but who will eat *khicri* (a dish made with rice and pulses) everyday?

**Student:** Now there is very little time left, isn't it Baba?

**Baba:** (Sarcastically :) Yes, there is little time and there are many *laddus* and *pedas* (sweets) to eat yet.

**A second student:** Baba, it also happens that the children, the wife don't follow the knowledge, so in order to sustain the family...

**Baba:** For those [family members] who don't follow [the knowledge], you have been given a boon that your entire family will follow the knowledge.

**The first student:** So, we will have to earn for them, won't we? Well, what will we do if they don't follow the knowledge?

**A third student:** Baba, we have to take care of our creation, haven't we?

**Baba:** In the world, if someone's husband dies or if he becomes a sanyasi and goes away and if he has ten to fifteen children, don't they remain alive?

**Student:** They do.

**Baba:** Don't the *lokik* [relatives] take care of them? Do the members of the *lokik* family take care of them or not?

**Student:** They take care of them.

**Baba:** They take care of them but you have attachment, 'Oh my children! Who will take care of them apart from me?' You forgot who *Karankaraavanhaar* (*Karanhaar*-the one who does things himself; *karaavanhaar*-the one who makes others do the tasks) is. I am Kuru; who am I? The progeny of Kuru is Kaurav. If you do, you will fill your stomach; if you don't do, your stomach won't be filled. Is it so? Do deities do anything? Do deities ever think that if they don't work how the stomach of their children will be filled? *Arey*, do deities do anything or not? Don't they do anything? They don't do anything through their physical *indriyaan* (parts of the body used to perform actions and the sense organs). What? Do they do anything through the subtle *indriyaan* or not? Do they remain in soul conscious stage through the intellect or not? They do. So, will the one who remains in continuous soul conscious stage bring others in the soul conscious stage or not? Will just a glance at his face cast an influence over others or not? It will. Your *avyakt* (subtle) stage itself will reveal Bapdada. (Ironically: ) So, the business of the mind and intellect, the vision and speech is not a business at all. Is only the business done through the physical *indriyaan* a business? And whatever Baba has said is a line drawn on stone. What? There is loss in all [other] occupations... If you don't understand now, you will understand in future when you suffer a heavy loss.

**A fourth student:** Baba, there is [the fear] of public honour (*loklaaj*) as well, isn't there?

**Baba:** (Sarcastically: ) Yes, you should definitely be concerned about the public honour of the world that is going to burn into ashes. You shouldn't care about the public honour of the new world that is in front of you.

**The fourth student:** If we don't take care of the children, the *lokik* family, people will say, "What kind of God have you found that you..."

**Baba:** You should definitely care for what they will say, even if Baba has said in murli that you must neither ask anything from the *lokik* relatives, nor should you follow their opinion. (Sarcastically:) We won't accept these words of Baba. Will we be concerned about our children or will we be concerned about God? God belongs to His home, we belong to our home. Should we take care of our home or should we care for God! Do as your mind says for a few days.

**The fourth student:** Baba, [the fear] of public honour (*loklaaj*) does arise, doesn't it Baba?

**Baba:** It has already been said, do whether you have to maintain the public honour of the *lokik* world, the world that is going to burn into ashes or do you have to maintain the public honour of the new world that has been kept before you?

**The fourth student:** The new world.

**Baba:** You do say ‘of the new world, of the new world’, but there is something else inside.

**The fourth student:** [The fear] of public honour does arise, doesn’t it?

**Baba:** Who has [the fear] of public honour? Who will care about the public honour? Will the one who has [in his intellect] that this world is going to burn into ashes have [the fear] of public honour, will the one in whose intellect it has sat that this world is as good as burnt to ashes have [the fear] of public honour or will the one who thinks ‘this world has continued like this and it will continue like this further too’ have [the fear] of public honour? Who will be concerned about public honour? Who?

**The fourth student:** The one who thinks this world has continued like this and it will continue like this further too, will have [the fear] of public honour.

**Baba:** Yes. So, it is like this.

**A fifth student:** Baba, if we pass in remembrance, we pass in all the *subjects*.

**Baba:** Look! He has said a completely opposite thing! He says, “If we do service by running around, if we do service through speech and pass in it, there is no *value* for that”. If we pass in Baba’s remembrance, we will *pass* in all the *subjects*, but if we fail in remembrance, we will *fail*. (To the first student:) Now, where will you place the worldly occupations?

**The first student:** *Yogah karmasu kaushalam* (efficiency in actions itself is yoga).

**Baba:** Yes, efficiency in actions; what does Shankar do? Nothing. Why was it said ‘nothing’? It is because nobody sees him performing actions through the *karmendriyaan* (parts of the body used to perform actions). Nobody is able to see what he does through *karmendriyaan*. He doesn’t perform any such action through *karmendriyaan* that the world could see. How does he do then?

**Student:** Through the mind and intellect.

**Baba:** Is the mind and intellect visible? So, he performs the entire task through the *indriya* which is not visible. So, doesn’t it have any *value*?

**Student:** It does.

**Baba:** Is there a little *value* or more [value]?

**Student:** More.

**Baba:** Or [is the value] one hundred *percent*?

**Student:** One hundred *percent*.

**Baba:** That alone holds one hundred *percent value*.

**A sixth student:** Baba, it has also been said in murli that we have to be in remembrance even while doing our business.

**Baba:** Yes, if you can [be remain in remembrance], do remain in it. Be in remembrance, won’t you? Be in [remembrance] it.

**The sixth student:** But we aren’t able to remain in [remembrance]. Baba has used the word ‘may’ (*bhal*).

**Baba:** Does it mean that Shankar doesn’t drink poison? *Arey*, answer quickly.

**Students:** He drinks does.

**Baba:** He drinks; does he drink through the *karmendriyaan* or through the nose? Does he drink through the eyes? *Arey*?

**Students:** Through the *karmendriyaan*.

**Baba:** In the Iron Age, it is *karmendriyaan* that are seen, aren't they? If someone spoils vision (*drishti*) through the eyes, it isn't considered so bad. What is considered worse in the Iron Age? The [bad actions performed through] *karmendriyaan* are considered [bad]. Baba also says: You shouldn't do anything [wrong] through *karmendriyaan*. So, it isn't that Shankar doesn't do anything, but whatever he does is not seen by anyone. So, then does he perform a big task or a small task?

**Students:** He performs a big task.

**Baba:** He certainly does a lot of work and he does work through such an *indriya* that everyone suffers defeat in performing actions through that *indriya*. Are they defeated or not? They are defeated. He alone is the one who is called one hundred *percent* victorious. So, is he doing any business or not?

**Students:** He is.

**Baba:** Then? (To the sixth student) who stopped you from doing [business saying:] Don't do your business.

**The first student:** What if the intellect goes in it the [business]?

**Baba:** This is the game of the intellect; it is the intellect which we have to *control*. When Laila and Majnu can do it with each other, when a lover and a beloved can do it with each other; a lover is going to the factory, he is walking with the thoughts of his beloved. He is walking with his eyes open. After reaching the factory someone asks him: Brother, who did you see on your way? He says, "I didn't see anyone." [The other person asks:] Were your eyes open or did they turn into buttons?

**Students:** They were open.

**Baba:** The eyes were certainly open, then why didn't he see? It is because the mind was not helping the eyes. So, *practice* to do your business in such a way.

**The first student:** So, is it a big deal to make *purusharth* while living in the household?

**Baba:** Being in the household... Does it mean that the Father is not an unlimited householder?

**Students:** He is.

**Baba:** Doesn't He prove Himself by performing a big task?

**Students:** He does.

**Baba:** So, can't we children do it?

**Students:** We can.

**Baba:** Does the Father come and teach Raja Yoga to the Sanyasis?

**Students:** He teaches the householders.

**Baba:** He teaches just the householders. So, what is the point of in questioning on this topic?

**The first Student:** Baba, even if we leave (the worldly business). For example Baba said that your relatives will take care [of them]; so, will such people be called sanyasis?

**Baba:** You should leave [business] only when you start receiving so many invitations that you don't get time to take leave from the job. We are doing a job, we are receiving a lot of invitations for Divine service, we can't leave the Divine service and we go on taking leave and continue to do it. We also keep taking paid leave, we continue to do service. Then it is okay. You can leave the business [or job]. Now, if you don't do that [job] and if you don't do that [Divine service] as well either, if you sit idle, what will happen? Maya will gobble you up. So, will the task be accomplished if you sit like sanyasis leaving your work? Will it be accomplished? No. *Arey*, there aren't as many *powerful* souls in the world to trouble you as there are sitting in the Brahmin family; will you be able to do *service* living along with them?

Won't you be fed up? Won't you leave and run away? Should this also be considered or not? If you want to see the most sinful soul, see here and if you want to see the noblest soul, see here.

**The first student:** Those who have surrendered [themselves] or those who consider themselves to be surrendered will be included among the 16108.

**Baba:** Do you know how many are in the list of those who surrender [themselves] and how many are in the list of those who run away? Are those who ran away included in the list of the surrendered ones? Will they receive kingship or donkey-ship (in parallel to *raajayi*: kingship) or will they become servants and maids of the subjects? They ran away and served others in the world who don't follow the knowledge at all. So, whose servants did they become? They became the servants of the subjects. So, should you also consider this or not?

### **Time 48.55-50.51**

**Student:** Baba, [it has been said that] even if you don't remember the Father and just consider yourself to be a point of light soul, a *star*, then the Father will automatically come to you.

**Baba:** It is correct; the soul is the Father's child, if the parents don't take care of their child, who else will they take care of?

**Student:** I mean if we don't remember the incorporeal One within the corporeal one and just consider ourselves to be a point of light *star*, [will that be enough]?

**Baba:** Do Shivbaba's children become constant in the soul conscious stage or are they the children of the Father who remain body conscious?

**Student:** In the soul conscious stage.

**Baba:** So, this is the very *purusharth*.

**Student:** It mean that there shouldn't be any kind of body consciousness.

**Baba:** A donkey doesn't have body consciousness. There is a donkey, an ox, it is castrated and it is working in the fields, does it become body conscious like the obstinate bull? It doesn't. So, did it become constant in the soul conscious stage?

**Student:** No.

**Baba:** Then? To become constant in the soul conscious stage means that you should see the point of light soul, you should not see this body. *Na hyasannayastasankalpo yogi bhavati kashchan*. [It means] can the one who hasn't renounced the thoughts completely be a *yogi*? He can't be a *yogi*. If someone doesn't remember anything except the one point of light soul, then he is a *yogi*, otherwise he is a *bhogi* (pleasure seeker). Om Shanti.