

Disc. No.1930, Extracts**Time: 26.03-27.04**

Student: Baba, in an old discussion number 45, Baba has said that among the 16108, 108 won't be called *gop-gopis*. Why is it so?

Baba: Do they make hidden *purusharth*? Or are they revealed in the form of the beads of the rosary before the world? (Student: Hidden.) Do they make hidden *purusharth*? Aren't they revealed before the world? Do the Hindus, the Muslims, the Sikhs, the Christians, do all of them chant the rosary or not? (Student: They do.) So, everyone knows them, don't they? Everyone has recognized them in the Confluence Age, haven't they: 'Who are the main beads of the rosary in our religion? Who are the main actor souls?' So, how are they hidden? They are revealed. As for the 16000, they form a secret relationship with God, so they remain hidden till the end.

Time: 33.03-34.26

Student: Among the 108, how many are foreigners, *swadeshi* (those who belong to the country Bharat) and how many are double foreigners?

Baba: Are there nine religions or not? Divide them in 12 groups. 12 into 9 are 108.

Student: How many are *swadeshi*?

Baba: Tell me, how many are *swadeshi*, those who remain constant in the soul conscious stage? (Student: Eight.) In the stage of soul consciousness... let anything happen in the world, they won't leave the soul conscious stage. (Student: Eight.) Are they the eight? Are they the eight? Will only the eight survive when there is the massive destruction of the entire world? Will only the eight survive at that time? (Student: Four and a half lakh.) Will the four and a half lakh survive or not? Then? They are the ones in the soul conscious stage, *swadharm* (religion of the self). *Swadharme nidhanam shreyah pardharmo bhayavah* (it is better to die in your own religion. The religion of others is fearful). They will never convert to any religion while being alive. And those apart from the four and a half lakh will also convert to other religions, or they will at least come under their influence. To come under the influence [of someone] is to become [his] subject.

Time: 34.45-41.39

Baba: (Reading out a question:) What should we do in order to become your true children in practice?

Answer: What should you do? (Student: The exact *purusharth*.) What is the *purusharth*? (Student: Soul.) Soul...? The very meaning of *purusharth* is *purush arth* (for the soul). Not *deh arth* (for the body). *Purush* means the soul. You shouldn't do anything for the body. Whatever you do, you should do it for the soul. Then? Now look, look at your body with your eyes open, look within yourself: what have we done for the body and what have we done for the soul? We are wearing this watch. Have we worn it for the body or for the soul? (Students: For the body.) Can the body be protected with it? (Student: To check the time.) To check the time? Isn't there *mobile*? (Student: We keep it in our pocket. We have to take it out to check the time.) *Accha*? (Student: Instead of doing that, you can simply look at the watch.) Nowadays, such an option is also available in the mobile; you can set it in such a way that it tells you the time. (Another student: Baba, earlier we didn't know about the soul. We knew only about the body.) Alright, you have come to know about it now. (Student: Even now, our intellect doesn't remain focused on it, what to do?) Don't you know that you are a soul? (Student: We know the soul but when we sit in the soul conscious stage, don't know what we remember.) That is another argument that we are unable to remain stable in the soul

conscious stage for 24 hours but we are certainly aware of what the soul is. So, don't you know what you are doing for the soul? We are making *rotis* (bread), for what are we making it? (Students: For the body.) Then? *Accha*, we won't make [*rotis*], we'll become a sanyasi. Sanyasis don't cook food. Then, what will happen? (Student: We'll die of hunger.) Will you die of hunger? Has Baba said this in the murlis? Will everyone die of hunger? Those who don't cook for themselves, will all of them die of hunger? (Student: Baba says, you are *karmayogi*, remember Me while working.) Yes? (Student: We remember and...) Reply to the question asked now. Don't change the context. Now the discussion going on is about: We'll remain alive if we cook food for the body, if we perform actions and cook food otherwise we will die. Is it like this? *Arey*, say something, yes or no. (Student: No.) Why? If we don't cook food, if we don't cook [food] at all and no one asks us [for food], then if not today, won't we die tomorrow? (Student: If we don't eat food for two-four days, we won't be able to even get up.) *Arey*, will we die or not? (Student: We will die.) We will die. Is everyone giving the same answer? (A student commented.) (To a student:) *Arey*, what do you say? If it's not this, what are you saying? (Student: Baba has said, those who remember Me can't die of hunger.) Yes! You have forgotten the main thing. What has Baba said regarding this? What has He said? (Student: The one who remembers Me, can't die of hunger.) Wrong. (Student: The one who does My service...) Yes! It isn't an easy task to remember Me for 24 hours that you have said it so easily, 'those who remember Me can't die of hunger'! Yes, Baba has certainly said, 'The children who do My service, the serviceable children, the children who are engaged in **My** service can never die of hunger. You say that you will die. So look, you are so concerned for the body that you didn't remember Baba's great sentence at all. What is this! So, tell [Me], will you cook food from tomorrow or not? ☺ Tell [Me]. (Student: We will cook in Baba's remembrance.) You will cook in Baba's remembrance? Just like that brother is saying. (Student: We will certainly have to eat if we want to be alive.) No, Baba hasn't said for eating. He has said, you have to drink as long as you live. He hasn't said for **eating**. Don't lie! You spoke selfishly. (Student: We haven't stabilized in such soul conscious stage. We will have to eat for the body; we will have to work for the body.) That means, you won't say that you will invest 24 hours for Godly service! We will **have to**... We will **have to** eat! ☺ The more you grow old, the other *indriyaan* don't work at all but the *indriyaan* to eat... 'We should get this to eat, we should get that to eat.' You create a trouble for your children! ☺ So, what should you do? (Students: Godly service.) Yes, remain busy in Godly service for 24 hours. Whatever action you perform, check: Are we doing Godly service through this? Aren't we doing demonic service? Aren't we engaged in the service of our body? Are we engaged in the service of the soul, the benefit of the soul? Are we working for the welfare of the soul? [If you do this,] you are true children. You are true children in practice. 'In practice' means to perform actions through the body. 'Impractical' means, you are doing nothing through the body, you are just thinking in your mind. That is impractical. If you perform actions through the body, it is in practice.

Time: 41.42-43.18

Student: Baba, I don't feel hungry.

Baba: This is very good. Baba has said... Baba has said, those who are *yogis*, they will have very little hunger. It is possible that you are going to reach the perfect *stage*, this is why you don't feel hungry. Do you eat one or half a *roti* or not? (Student: Yes. To run the body.) You eat one or half a *roti*, don't you? Yes, that's enough. The *yogis* have light food. How much will the deities eat? Do the deities eat a little or do they eat a lot? (Students: A little.) How much did Nizam Badshah used to eat? The more they become vicious, the more they become pleasure-seeking, the more they will eat. The more they become vice less, *abhokta* (the one who doesn't seek pleasure), the little they will eat. This is the rule. A whole stalk of bananas,

ripe bananas use to come as breakfast for Nizam Badshah early morning. He used to gobble up all of them immediately in breakfast. He had 500 queens. (To the student:) This is a good indication. (Student: I don't feel hungry at all. Just to run this body...) Is it something good to feel more hungry? (Student: No.)

Time: 43.36-47.50

Question: How do we come to know if all the thinking and churning that we are doing is correct? How do we come to know if all the thinking and churning that we are doing is correct and not incorrect?

Baba: You will come to know it through happiness. If the thinking and churning is correct, will happiness increase or will it decrease? It will increase. If a shopkeeper earns a lot of wealth, does he feel very happy or does his happiness decrease? His happiness increases [thinking:] I earned so much today! Nobody in the whole market would have earned as much as my shop has earned today. So, the happiness will increase, won't it? Now, the opposite of this...

Question: And what is the method to think and churn in the correct way?

Baba: The method was mentioned right now. What was the question asked before? (Student: I don't feel hungry...) No. The question that was asked before. Looks like, I have torn and thrown it (the paper). (Another student: Baba, what should we do to become your true children in practice.) Yes. What should you do? (Students: Service.) Yes. Do service for 24 hours; the service of the soul, not the service of the body. Whose service? The service of the soul means the service of the Supreme Soul, Godly service. If we have brought the welfare of our soul, we have done Godly service. Why has God come? To bring the welfare of our soul. If we have brought the welfare of our soul, the service of God is complete. We have completed it from our side. So, check this. What is the method to think and churn in the proper way? What is the method? (Students replied.) No. (Student: The soul conscious stage.) No! Everyone said it just now. (Student: We should bring the welfare of the soul.) Yes! Whatever service we do... We should check: Are we engaged in Godly service continuously? The more the service we do, the more the thinking and churning will go on automatically. You have received the key. What? Mothers say, 'We are just unable to think and churn'. Many brothers also say, 'We are unable to think and churn at all'. So, what should you do? Check yourselves: Do we remain engaged in the Godly service all the time or not? And if we remain engaged in Godly service but are still unable to think and churn, look for the reason, why you aren't able to [think and churn]. Is it the case that we are doing the Godly service to create our own impression? We are your guru. Ask us before you do anything. Are we doing it with the intention that the souls to whom we are narrating the knowledge come under our influence? This is what the *kumars* (bachelors) mostly do when they narrate knowledge to the *kumaris* (maidens). Then, will thinking and churning work at that time? Will thinking and churning work? It won't.

Time: 47.56-51.17

Question: What should we do in order to remember the Father 100%?

Baba: You should remember 100%. What is so difficult in this? You shouldn't forget the Father for even 1%; you shouldn't forget remembrance. If you remember 99% and forget 1%, it isn't 100% remembrance.

Question: And what should we do to destroy our wrong actions?

Baba: To destroy them quickly, you should remember in an unadulterated way. There is gold, it is mixed with silver and copper. It isn't 24 carat pure gold. It is 20 carat, 18 carat or of fewer carat, there are impurities of other metals in gold, then what do goldsmiths do to make it pure gold? (Student: They put it in intense fire.) Yes. [The impurities] won't separate

if it is put in ordinary fire. If an intense fire is created, the gold will separate, silver will separate and copper will separate, iron will separate. In the same way, intense fire means unadulterated remembrance. There shouldn't be the remembrance of anyone in between. We are remembering [Baba] and we remembered Rasgulla (an Indian sweet) in between and it's gone! So, what should you do to destroy the wrong actions? (Student: We should remember [the Father].) Remembrance is something ordinary. (Student: Unadulterated remembrance.) Yes, you should be in unadulterated remembrance. There should be such remembrance that you don't remember anyone else in between. Someone else will certainly come to your mind. The one whose company you have kept throughout your life will certainly come to your mind. What? What is written in the Gita? *Sangaat sanjaayate kaama*. The one whose company you have kept, he will give rise to the vice of lust. He will certainly give rise to desire. You will remember his company again and again. If the desire is not fulfilled, you become angry. *Kaamat krodho abhijaayte* (lust gives birth to anger). Anger is such that it spoils the intellect. The intellect becomes dull. The person becomes like a fool. He breaks the utensil of his own house. Does he break them or not? If someone becomes very angry, he starts breaking the utensil of his own house. *Sammurhta* arises; *sampuurn murkh* (completely foolish). He becomes [completely foolish].

Time: 57.26-59.53

Student: Baba, it is said in an avyakt vani, 'Saying "yours" is attaining everything and saying "mine" is losing everything.'

Baba: Yes. Is only saying enough? Should you do it in practice or not? Should you just say? They say a lot on the path of *bhakti*: Everything is yours, nothing belongs to me. The Sikhs say a lot: Everything is yours, nothing is mine. Everything is yours, nothing is mine. So, is only saying this enough? (Student: No.) Then? (Student: We should do it in practice.) Yes, you should do it in practice, shouldn't you? (Student: Baba, for example we purchase property in our name in Mount Abu. Then, the feeling of 'mine' will arise.) Is it necessary? If you don't purchase it in your name, you think that you are true... if you purchase it in someone else's name, is there any *guarantee* for him that he won't leave the knowledge and run away? Will he run away or not? (Students: He will.) Do you trust yourself more or someone else more? (Student: Myself.) Then? What will you do? (Student: But the feeling of mine will certainly arise in it.) What is this! The entire *yagya* was entrusted to Brahma, then, did the feeling of mine arise [in him]? It means, everything is in the hands of the soul of Prajapita, he is the father of *yagya*, so does the feeling of mine arise [in him]? Will it arise? Is it necessary? It isn't. *Arey*, is it something great if [a possession] is in my hands and still the feeling of 'mine' doesn't arise or [it is great] if there is nothing in my hands, I am a pauper, I don't have anything, then, will the feeling of 'mine' arise? What is great? There should be everything with you, still how should the sacrifice be, like King Bali? Despite there being everything, nothing is mine. What belonged to Harishchandra (a king in mythology famous for his truthfulness)? The entire kingship, everything is yours. Nothing is mine. You should have [the possession] but it should be equal to nothing. You have to make your *stage* such. This is high *stage*. Om Shanti.