

Disc.No.1800, Dated: 16.12.15, (Extracts)**Timing: 20.07-30.28****Student:** Baba, explain the method of remaining in continuous remembrance.**Baba:** There shouldn't be any interruption (*antar*) in it. You should have continuous remembrance. Will the one who remembers continuously make good fortune or will he have bad fortune? He will make good fortune. And who has the best fortune in the world? (Student: The children of the Father, the Maker of fortune.) There are many children. Among those children, who will be called the most fortunate ones? *Arey!* In which chariot do I enter? I come in the fortunate chariot, don't I? So the fortunate chariot himself becomes Narayan. Now, what is your question?**Student:** What is the method to remain in continuous remembrance?**Baba:** Are there the karmic accounts of the previous births or not? We experience that sometimes we have very good remembrance, it doesn't break at all [or] it breaks very less and sometimes, even after making a lot of *purushaarth*, the remembrance breaks; what is the reason? When the reel of good actions of the previous births spins, we make very good *purushaarth*. You remember [Him] a lot automatically. And when the reel of bad actions spins, no matter how much we wish to make *purushaarth* but we aren't able to make good *purushaarth* [and] the remembrance breaks a lot. It means, who will remember a lot? The ones who would have performed the best actions in their previous births; and who would have performed the best actions? The Father, the Father Shiva does tell [us] the dynamics of *karma*, *akarma* [and] *vikarma* (actions, neutral actions and wrong actions). It is another thing that [the Father] narrates them but to *follow* it in life in practice is something different. So, who is the one who has deeply understood the *shrimat* of God 100%? (Student: The father Ram, Prajapita.) And did he just understand it or does he set an example by putting it in practice in life as well? He also sets an example. So, because of performing very good actions in the 63 births, will the reel of good [actions] alone spin in the Confluence Age or will the bad one spin? The good one itself will spin. So, what did he do? What did he do that he performed [only] good actions? (Student: Remembrance.) Remembrance? Doesn't Brahma Baba remember? (Student: Brahma Baba's remembrance isn't the correct one. He didn't recognize [the Father] at all.) It means, recognition means knowledge, information. What is the main thing about? The main thing is: the more we grasp knowledge deeply, the more we will have good remembrance. Knowledge means information. About what should you have information first of all? The Father. Whatever I am, in whichever form I am, the form in which I am playing the *part*, there is hardly anyone who knows it. So, if we come in the *list* of those rare ones, our *purushaarth* will definitely be good. What should we do for that? Knowledge says: the more you sacrifice, the greater the fortune you make. If you want to become very fortunate, if you want to make your chariot fortunate like Prajapita in the Confluence Age, what should you do? Prove yourself by making maximum sacrifices. Don't even show it; just start doing it in practice. What is sacrifice? What is sacrifice? Should you take a sword and cut your own head? Just like Ravan did? What sacrifice did Ravan make? They have written songs: I cut 100 heads and worshipped Shankar. There isn't the question of having 100 heads at all. (Student commented.) Yes. Cutting the head means the wishes you have... Where are the wishes [in the body]? [Are they] in the hands, in the torso, in the legs? Where are the desires [in the body]? In the head. So sacrifice you desires. Many types of wishes arise in this world. [Become] *icchaa maatram avidya* (without the trace of the knowledge of desire). So, what should we do? Should we leave the wish to eat? Should we drop the wish to eat and drink? Will it work if we don't eat and drink? No. You must eat, drink, wear clothes, [and] live but you should do all of that only as much as it is necessary to

make *purusharth* in life. If you have to eat [just] to make *purusharth*, how much is necessary? Will you stay alive if you just eat two *rotis* with salt or not? (Students: We will.) That's it, you must have only that much. It is because God has many children, there are five-seven billion [souls]; who knows how many of them die out of starvation. Do [people] die or not? Then, should we ourselves eat the good food? If you eat good food at some point of time, you aren't that *tyaagii* (the one who has sacrifices all his wishes). Yes, to nourish the body, to do service through the body, you must have so much that the body is able to do the service of God nicely. So, you have to sacrifice that which is easy. The sacrifice of the body. Every bone [of the body] is to be sacrificed in the service of God. We have been told to do so. Whose example is given? Just like Sage Dadhichi. Just like Dadhichi sacrificed his bones in the service of God. When bones are sacrificed, when they wear out, break... because of what do they wear out? Do the bones wear out because of doing the service of God or is there some other reason? If the bones wear out because of doing the service of God, do the ones who do the service remember the Father more or less? (Students: They remember the Father more.) It is because the Father remembers those children; which children? The serviceable children. When the Father remembers the serviceable children, they are very fortunate. The ones whom the Father remembers, will their zeal and enthusiasm increase more or will it be less? It will increase all the more. So, it is seen; what Baba has said: No matter how the body is but the soul should be *powerful*. If the soul is *powerful*, will he remember more, will he do more service or will he do less service? He will remember more, he will do more service. It is service that makes the fortune. You will receive happiness the fruit of service in this birth as well as in many births. Suppose, someone is sick. The best medicine, the best *hospital* and the best *doctor* is arranged for him. It happens like this, doesn't it? *Arey*, does it happen like this in the world or not? It does. But his mental state doesn't respond. His zeal and enthusiasm dies from within. He isn't happy at all. So, are diseases cured when someone is happy or are diseases cured when he is dejected? Diseases are cured when someone is happy. This is the fact.

Timing: 33.20-39.49

Student: Baba, this is a question of a PBK brother: can we rear sheep, goats and hen for livelihood?

Baba: Baba has forbidden only one business in the murli. It is the business of [selling] alcohol. It is very bad. As for the rest, all the businesses of the world are bad. What? Just like it has been said in the Gita: All the actions of the world except the ones performed for the *yayga* bind [us] in the bondage of action, they put [us] in bondage. They are only the actions performed for the *yagya* [i.e.] *yagya* service which create no bondage. There will be no kind of sorrow in it. This is why, it has been said in the murli: There is loss in all the businesses except the one service of God. Now, do what you want? The *result* is going to be declared in this very world, in this very birth in front of everyone. What *result* is going to be declared? No matter how widespread worldly business someone has, the people of the world may look up at it [and say:] *Arey*, He has progressed a lot. But, what kind of a day will come for him as well? All the businesses will fail [and] there will be loss. And in the *last*, such prosperous souls... Are there very prosperous ones in today's world or not? Who is it in India? Tata, Birla. Will they be at loss in the Confluence Age or will they be at profit? When they incur loss persistently and see that nothing is left, they go in the protection of God. So, when they go in the protection of God in the end, they invest whatever they are left with in the service of God. Will the ones who invested in the beginning be more fortunate or will the ones who invest everything, the body, mind [and] wealth in the end be more fortunate? The ones [who invested] in the beginning be more [fortunate]. The ones who [invest] in the end will [make

their fortune] according to that time, they invested **everything** they had. But, they will [make a fortune] in the end; neither [will they make it] for the beginning nor for the time in the middle of the world. So, did they receive attainments in the last birth or did they make the attainments in the births in the middle or did they make attainments in the beginning? They received attainments in the last birth.

Student: In the end, Baba won't accept it either.

Baba: Baba won't accept it in the end? Whether Baba accepts it or not, we will invest it in the service of God. Is [something] invested in the service of God only when Baba accepts it? Is it so? (Student: No.) Can't we invest [something] in the service of God because we like to? (Student: If Baba accepts it, we will have to give it as well.) Yes, if it comes in use in the service of God, you will have to give it as well. Can anyone forbid someone from investing [something] in the service of God? No one can stop him.

Student: It has been said in the murlis that [Baba will say:] 'What will I do with your money?'

Baba: *Accha*, although the one Baba has made the instrument doesn't take it, can the one who wants to invest [something] in the service of God invest it or not?

Student: How can he invest it when God doesn't take it at all?

Baba: It has been said for 21 births, the 21st birth that the most elevated birth in this Confluence Age is where the *Suryavanshiis* (those who belong to the Sun dynasty) receive attainments directly from God, they won't [make their fortune] for it. Didn't you understand?

Student: Now, Baba has said: invest whatever you want now, what will I do with your money in the end?

Baba: Later, when the complete capital of the *Suryavanshiis* has been established in 2028, what is the use of taking it then? The *Suryavanshiis*, 450,000 who had to become ready, did they become ready or not? It means that they won't attain **that** position. It is because the One who is the instrument to take it isn't there to take it at all. **Many** others will become instruments. Just like the *didi*, *dadi* and *dadas* have become instruments in the *basic* [knowledge] today. Will you find that corporeal one? One hand is of the giver and the other is of the one who takes. Will that one hand (instrument) who takes it come to your hand? (Student: Now, Baba doesn't take [anything] in his hands, does he?) Do you keep a track whether Baba takes [something] in his hands or not?

Timing: 44.17-46.27

Student: Baba, the BKs can't face [people belonging to] *Advance* [knowledge] with knowledge, so they adopt methods like defamation, bribery and physical assault. They don't have the *power* of knowledge with them at all. They also *research* on what new allegations they can frame on us. Instead of thinking and churning murlis, they *research* and make *invention* on how to defame us. How must we children respond to this?

Baba: If they defame you, what will they obtain birth after birth? (Student: They will obtain an inferior position.) *Arey*, they will obtain defamation itself, won't they? The ones who are continuously affectionate towards others in their life, what will they obtain birth after birth? They will obtain affection. The ones who constantly help others in their *purusharthi* life, they help friends as well as foes, what will they obtain? What will they obtain birth after birth? They will obtain help. The ones who show sympathy [for others] will receive sympathy. So, keep giving, giving and giving. You shouldn't think about others, 'what are they doing so that return [the same] to them?' You shouldn't take revenge (*badalaa*) but you should change (*badal*) and set an example. *Jo toko kanta bove, tahe bove tu phuul* (if someone puts thorns on your path, lay flowers for them). And what will the *result* be? *Toko phuul ke phuul hain aur bako hain trisul* (You will have flowers and he will suffer pain like

being stabbed with a *trishul* [a trident; the weapon that Shankar is depicted with]). They will receive bigger thorns for many births.

Timing: 59.13-01.00.27

Student: Baba, in the *lokik* (physical) world, after the *result* is declared, when someone *applies* for *reevaluation*, many take the first rank. Does [something like] this happen in the unlimited?

Baba: What did he say?

Student: In the examinations of the limited world some apply for *reevaluation* after the examination.

Baba: What does it mean?

A second student: After the exams, if a student thinks his [exam] paper isn't checked properly and he has received very little *marks*, he requests [the authorities] to *check* his [exam] paper again. It is called *reevaluation*.

Baba: *Accha*.

The second student: And sometimes they receive more marks.

The first student: Some receive more [marks] and some even get the *first rank*.

Baba: *Accha*.

First student: Does something like this happen in the limited?

Baba: *Accha*, what are you doing now?

Second student: But Baba, that is wrong. No has received the first rank [by *reevaluation*] so far.

Baba: Look!

The first student: It happened Baba. Two students from Bhopar University received first rank.

Baba: Yes do speak up. This is the corrupt government. The government of Shivbaba is the righteous government. What is once done is final.