

Disc. No.1807, Extracts**Time: 8.13-8.59****Student:** Baba, when we give the message to anyone, they ask, who is your guru, where is your *Head Office*, where is your organization located?**Baba:** Whoever asks you, give them the *address* of our organization. Give them the *phone number* and give them the details of [our] *website*. Give them the *email* Id as well. And along with that tell them, “our Guru is Brahma. We follow the topics of Brahma.” What? And it has been said in the scriptures also, *Gururbrahma*... Who is the first Guru? The mother. Who is the first Guru of the small children as well? The mother. We too have a senior mother.**Time: 22.19-24.44****Student:** When will the nine lakh stars radiate the light of knowledge in the world?**Baba:** They will shine when they understand the knowledge. First there are four and a half lakhs [souls]. Four and a half lakhs enter those four and a half lakhs. So, the four and a half lakhs who enter and the four and a half lakh [souls] in whom they enter, together constitute the nine lakh stars. They are the *followers* of the Sun of knowledge and the *followers* of the Moon of knowledge in the night. So, the four and a half lakh stars, *followers* of the Sun of knowledge and the four and a half lakh *followers* of the Moon of knowledge – only when these nine lakhs understand completely they will narrate it to the world. (Student: Is it after the destruction or before the destruction?) It was said just now that from whom do you children listen? You listen from the Sun of knowledge. You understand from the Sun of knowledge. And from whom do the *Chandravanshis* (the descendants of the Moon of knowledge) understand? They understand it from you children. They understand it through the *followers* of the Sun of knowledge. So, when both understand, then the household of the brothers and sisters becomes firm. They are the *Chandravanshis* and we are the *Suryavanshis*. When this companionship becomes firm, they become instruments in narrating it to all those who belong to the religions on the path of renunciation in the world. It means, will the Moon of knowledge become completely intelligent in knowledge by 2028 or not? He will. And when the king gets ready, then as is the king, so are the subjects; they too get ready. When nine lakh stars get ready, then will they narrate [knowledge] and make the people of the other religions ready or not? They will. If the people of the world do not get ready, will they be able to go to the Father’s home? No. Do they also have to become Brahmins or not? They too have to become Brahmins, although they become Brahmins of the lower categories, they definitely become [Brahmins].**Time: 39.17-40.08****Student:** Which *points* are included in the financial *potamail* and the personal *potamail*?**Baba:** Financial (*aarthik*). *Arth* means related to wealth and property. That is called financial. And the *maansik potamail* is of the thoughts. Whatever good and bad thoughts we get, we told [Baba] about all those bad thoughts, we wrote [them]. That is mental *potamail*. Sometimes dirty words emerge from the mouth, someone’s defamation emerges [from the mouth], insulting words come out [from the mouth] for someone, all that is the *potamail* related to speech. And whatever dirty actions are performed through the *karmendriyaan* (parts of the body used to perform actions and the sense organs), whatever sorrow we give the others, all that is the physical *potamail*.

Time: 40.11-41.17

Student: Which dangers (*khatraa*) will the children face in 2017 (*satraa*)?

Baba: What is the biggest danger for the Brahmins? (Someone said something.) No. The biggest danger is to lose faith. What? To lose faith. Now, a few [people] lose faith. Today they obtain the knowledge and tomorrow they lose faith. Some lose [faith] and some don't. Some lose faith today and some lose [faith] tomorrow. But what will happen at that time? What will the biggest danger be? Everyone will lose faith. The eight will also definitely lose faith numberwise (one after the other) for some time. So, is this not the biggest danger? Is there any danger bigger than this? No.

Time: 48.07-51.52

Student: Is whatever we see in dreams true?

Baba: It has been said, hasn't it? A person performs good as well as bad actions. A person sitting in a cloth store tears (cuts) cloth throughout the day. He is doing his job. He tears cloth throughout the day and he tears his *dhoti* in the night (in sleep). So, what kind of a dream is it? (Student: A good dream...) Was it a good dream that he tore his *dhoti*? Tell me. That shopkeeper, who sells clothes and who tore his *dhoti* in the night, in dreams was that a good action or a bad action? (Student: It is bad.) Well, what is bad in this? He is doing his job, shouldn't he do his job? Shouldn't he sustain his children? Should he sustain them or not? (Student: Yes.) Then why did he get a bad dream? (Student: Not a bad dream Baba, a good dream...) Is that a good dream? (Student: That is not a good [dream] Baba...) Oho! I gave this example to solve your query. He tears his *dhoti*; that poor man's *dhoti* got torn when he was dreaming; was that a good dream or a bad dream? It was a bad. He saw a bad dream, he did a bad act; he suffered loss. And was he proved to be a *bhogi* (pleasure seeker) or a *yogi*? He was proved to be a *bhogi*. Those who are *bhogi* perform bad actions and those who are *yogi*... *Yogah karmasu kaushalam* (efficiency in actions itself is yoga). Yoga is that what teaches us to perform skillful actions. There can't be any mistake in [the actions] at all. Some say, I was standing [by] the stove to boil milk and I was so intoxicated in Baba's remembrance that the milk overflowed from the container. The milk overflowed. So... Well, was he in remembrance or did his intellect run somewhere else? Yes, he was not a *yogi*, his intellect wandered somewhere else. It is the same case. If you perform good actions, you will get nice dreams and if you perform bad actions, you will get bad dreams. You will say, 'which bad action did he (the shopkeeper) perform? He sells clothes in the day time'. The bad action that he performed is, before sleeping at night, he did not remember God. He is busy only in his business for 24 hours. And what has been said in the Gita? It has been said in the Gita that except for the *yagya*, except for the Divine service, except for the benefit of the mankind, except for the actions for the benefit of the world, all the tasks of the world bind you in the bondage of actions (*karmabandhan*). So, he became so immersed in the business of tearing clothes that he did not remember at all that he should remember God as well.

Time: 51.57-52.40

Student: Remembrance and service should be equal?

Baba: There should be a *balance* between remembrance and service. It should not be the case that we become so busy in service that we do not remember the soul conscious stage at all and we start performing actions in body consciousness. Suppose we are doing service, we are narrating the knowledge to someone and we lost our soul conscious stage and become body conscious. We start scolding him. "How do you say this?" And we start quarrelling with him.

So, did we become body conscious or did we remain in soul conscious stage? We became body conscious. So, we should maintain a *balance*. It should not be that the *balance* is disturbed. Then instead of service, *disservice* will take place.

Time: 52.42-53.47

Student: Sometimes we try to remember Baba but He does not come to our mind at all; then we think, ‘what has happened, what has happened to me’, why does it happen like this?

Baba: It happens because you do not practice at all sitting at *amritvela*. *Amritvela* is the *foundation* time; at the *time* of that *foundation*, you should lay at least a little *foundation* for soul consciousness. (Student: When we sit at amritvela, we call this one, that one... we simply speak.) Yes. So, try, will you not? If you practice, what is impossible? *Karat karat abhyaas ke jadmat hot sujaan, rasri aavat jaat te, sil par parat nishaan* (just as when a rope rubs against a stone on a well continuously, it leaves a mark on it, similarly by incessant practice, an inert intellect also becomes wise). There is a rope of the well; when it rubs against the stone continuously, it creates a wedge in it. It breaks even the stone. So, if you practice, what is impossible?

Time: 01.05.12-01.06.14

Student: We are told that our service is Baba’s service, the world service.

Baba: Serve Baba. (Student: Baba’s service.) Yes, serve Baba. (Student: the world service.) Who is our Baba? (Student: Shivbaba.) Who is Shiva? Who is Shiva? The Point of light. He is not a body. So, what is the service of the Point of light? To do what service does the Point of light come to this world? Does He come to serve His chariot or does He come to serve the entire world? To serve the entire world. So, what is our task as well? Then what is our task? The Father’s service is our service.