

Disc. No.1750, Extracts**Time: 01:02:38**

Student: Baba, children achieve their individual status according to their *purusharth*. It has been written in the Bhagwad Gita, 'I had created the group of four classes: Brahmin meaning Deity, Kshatriya, Vaishya and Shudra according to their qualities and *karma* a cycle ago as well'. Does God create them or do the souls achieve these statuses according to their *purusharth*?

Baba: If God hadn't come; a soul does make *purusharth* to some extent in 63 births too, doesn't it? Then, did they become Brahmins? (Student: No, Baba.) They didn't. God comes... (The remaining discussion is continued in Disc.CD no.1751)

Disc. No.1751 (Part 2 of Disc. No. 1750), Extracts**Time: 06.17**

Baba: God comes, He narrates knowledge, He comes in a *practical* corporeal body in practice;, He says through that *practical* corporeal body/in practice that is whether that the creator is corporeal or incorporeal?. He is corporeal. So, the one who is corporeal, is he *bahiryaami* (extrovert) or *antaryaami*¹? (Student: He is *antaryaami*.) The corporeal? (Student: The corporeal is *bahiryaami*.) The corporeal is *bahiryaami*. The incorporeal is *antaryaami*. The corporeal soul who is *bahiryaami* collects such *proofs* through which He could know who is performing the actions of a Brahmin and to what extent. For example, a Brahmin's *karma* (occupation/actions) was mentioned. What is his *karma*? To take knowledge and to give knowledge; if he does any other work to fill his stomach, he is not a Brahmin. The one who remains busy only in the work for [feeding his stomach] and the one who offers wealth earned from the work for feeding the stomach, will be called a Vaishya or a Brahmin? He will be called a Vaishya. So, *proofs* like these for each class (*varna*) are collected in video; and then they are revealed by narrating the knowledge. He did this, this one does this, [and] then it is like this. He did that, he does that, [and] that is why he is likethat. What is the *karma* of the Kshatriyas? The *karma* of the Kshatriyas is to fight with the tormentors and to safeguard the Brahmins. So here, in the world of Brahmins, we have to look, who is going to run away from this war of knowledge, from this war with the vices and who is going to remain steadfast throughout the life. For example, Shivaji's slogan was '*deham va paatyaami*', [meaning] the body may be lost, '*kaaryam va saadhyaami*', [meaning] I will definitely accomplish the task. So similarly, the souls which keep fighting till death in the Brahmin life will be born only as Kshatriyas. There are numberwise (at different levels) Kshatriyas. They fight. They don't back out from the war. This is not a violent war of Mahabharata of arrow and sword and cannon and gun. Which war is it? (Someone: Non-violent.) Non-violent; which war is it? (Student: It is a war with vices.) It is a war with vices. If someone comes... and just as it is famous on the path of *bhakti* that if someone challenges you for a fight, should you fight or should you run away? Those who are real Kshatriyas will fight in the war. They will not run away.

So, this is also a war of vices. You shouldn't run away from this. You should gain victory in it. You have to become victorious over the *indriyaan*². Those who fight, who don't run away... for example the Brahmakumar-kumaris in the basic [knowledge]; do they fight [the

¹ The one who knows the inner thoughts or feelings of others.

² Parts of the body used to perform actions and the sense organs

vices] or did they run away? (Student: *Duurbaaz-khushbaaz*.) They are *duurbaaz-khushbaaz* (to remain happy while being separate). They run far away; for example to the jungles. They start living in the *ashram*. They won't live in *pravritti* (companionship/the household path). Just like the *sanyasis* keep experiencing pleasure of vices stealthily, they will also continue to experience the pleasure of vices like them. Then, what should they be called? Should they be called Brahmins? Should they be called Kshatriyas? No. They are neither Brahmins, nor Kshatriyas. The Vaishya are *vicious*. They do worldly businesses to fill their stomach. They fill their stomach, the stomach of wife and children in the best way. Why will they fill it? Why will they fill it? What do they wish? (Student: Body consciousness...) In order to satisfy their body consciousness. [They think:] Let us build nice palaces and buildings. Let us collect good instruments. So, their aim is physical prosperity. The high attainment of the new world is not their aim.

It has been said in the Gita, '*Yasya sarve samaarambhah kaam sankalp varjitaah*'. They, whose every task is devoid of the thought of lust are pundits (scholars) among Brahmins. Whatever task they perform, they won't have the aim of the vice of lust in it; [they won't think] that they have to experience the pleasure of lust.

Similar is the case with the Shudras. Like it is said in the Gita, the nature of the Shudras is to serve others. They can't use their intellect to that extent. They can't think and churn the knowledge to that extent. They can't bring out new *points* of knowledge. Then, what will they do? They cannot narrate knowledge. Whatever they listen doesn't remain in their intellect because of being very adulterous, Shudra. It (the intellect) has completely become a vessel of the soil of body consciousness. So, the milk of a lioness won't stay in the vessel of soil at all. So, the knowledge doesn't remain in the intellect. They listen through one ear and it goes out through the other. They performed such actions in the previous birth. They have such *sanskars*. They don't have that vibration/interest inclination (*vritti*) in knowledge at all. So, when they can't imbibe knowledge at all, when they can't listen to it at all, when they can't listen and imbibe it, how will they narrate to others? If they can't bring benefit to others, what should they do? So, it comes to their intellect: Baba also says that there are 100 marks for physical service as well. When we cannot narrate knowledge, we can indeed do physical service for the *yagya*. So, they remain engaged in service. They do physical service. Bodily ego also comes by doing physical service, [they think:] we did so much service. The bodily ego will make them fall. So, the karma of Shudras is according to their *sanskars* of many births. Where was that *foundation* laid? The *foundation* is being laid now, in the Confluence Age. Some are becoming firm Brahmins, some are becoming firm Kshatriyas, some are becoming firm Vaishyas, some are becoming Shudras.

Time: 30.09

Student: What the Father said just now for Nepal, about the earthquake, will that happen in the mind and intellect and physically too?

Baba: Yes. Those who are present in the Brahmin world, who sustain the new world in the unlimited, for them Baba said: You children have been given the gift of the new world; you visit that new world, don't you? So, does it mean that the *foundation* for the new world has been laid or not? It is laid. So, the earthquake has to occur in the unlimited Nepalis who lay the *foundation* of the new world. Will the earthquake occur or not? It will occur. Does anyone pass a test without giving the examination? Who should be examined first? Is it the

*Candravanshis*³, the *Islamvanshis*⁴, the *Bauddhivanshis*⁵ or the *Suryavanshis*⁶? The *Suryavanshis* should be examined first. Even among them the *founders* should be examined first. Those who lay the *foundation* are indeed the unlimited Nepalis. So, an earthquake will occur because they remain in a high *stage* like Nepal. Is Nepal on the mountains, in a high stage or is it below? It is in a high *stage*. They also live in a high *stage*. But the test will definitely take place.

Time: 37.15

Student: Who is Kashmir in the unlimited?

Baba: *Kaash mai raja hota* (how I wish I would be the king). It means, is the one who is speaking a king or not? He isn't. That is why he says so. So, majority of people living there in Kashmir definitely belong to which religion? More Muslims live there. It is the Muslim region of India; but it is in India. It wasn't included in Pakistan's share during partition. So, also here, there is a soul which dreams that it should have been the king but it couldn't become the king. For example, it was mentioned in Ramayana that Ram became the king. Then what did Kaikayi (Ram's stepmother) say? Bharat (Kaikayi's son) should become the king. Well, Bharat belongs to Islam religion. The one who belonged to Islam religion got the name Kashmir. He couldn't become a king. But why does he dream to become a king? It is because his name itself is Bharat. Bharat means the one who sustains. It has been written in the Ramayana as well '*Vishwa bharan poshan kar johi taakr naam bharat as hoi*'⁷. Does Bharat sustain the world? No. He sustained the one who becomes the Master of the world, the Lord of the world (Vishwanath) in the beginning of the *advance* [knowledge]. This is why he dreams. [He thinks:] how I wish I would be the king. Pakistan also dreams for the same reason because there are a lot of Muslims in Kashmir.

Time: 45.35

Student: How can we remember continuously while living in the *lokik* [world]?

Baba: Remembrance **can** be continuous even while living in the *lokik* [world], while doing worldly occupation if we transform the worldly occupation into *alokik*⁸ occupation. Suppose, someone runs a shop; if he invests the entire income from the shop in God's service, is it an *alokik* occupation or not? It is. Our mind will be wherever our wealth is./Wherever is our wealth, there will be our mind. We will remember continuously.

Time: 50.30

Student: The intellect runs here and there while sitting in remembrance.

Baba: It is because the reel of good or bad actions performed in the past births rotates quickly in remembrance. This is why when the *reel* of bad actions rotates, it turns the intellect. The remembrance breaks. This will also happen that if not today, tomorrow the intellect will remain continuously in the remembrance of Baba. Will it remain or not? So, it proves that the burden of our sins must have ended at that time. When the burden of sinful

³ Those who belong to the Moon dynasty

⁴ Those who belong to the Islam dynasty

⁵ Those who belong to the Buddhist dynasty

⁶ Those who belong to the Sun dynasty

⁷ The one who sustains the world is named Bharat

⁸ That doesn't belong to this world; subtle

actions ends, how will they rotate in the *reel*? Then, you will have good remembrance. Now, obstacles are created in remembrance every moment. The karmic account of sinful actions comes in the *reel* again and again. The *rehearsal* is taking place. The *shooting* of karmic accounts of 63 births is taking place. It isn't that the stage always remains bad in remembrance. Sometimes the stage is good as well, isn't it? So, how is it [good]? The good actions of the previous births come in the *reel* and our remembrance becomes good.

Time: 53.13

Student: Prajapita establishes kingship in every religion. How does its *shooting* take place here?

Baba: It is because it is just the soul of Naryan whose sanskars don't clash with anyone openly. His sanskars match with everyone, the smallest person as well as the biggest person, the poorest person as well as the richest person. So, will he harmonize with the souls of every religion or not? He harmonizes. This is the reason he goes to every religion and establishes the kingdom. He lays the *foundation* of the kingdom. The Father of the souls gives spiritual inheritance of kingship of the Golden and Silver Ages where there is the spiritual stage. And who is the physical father? Prajapita. He gives the physical kingship among the physical personalities people. There is no violence in spiritual kingship. And there is violence in physical kingship.

Time: 55.32

Student: It is said, [the Father] gives *jiivanmukti* in a *second*. Will the *shooting* of the first birth take place from the time we receive *jiivanmukti*?

Baba: There isn't *jiivanmukti* in a *second* for every religion. This is about the *Suryavanshis*.

Student: Does it mean that the karmic account of 63 births is not yet settled?

Baba: Whose karmic account is already settled? The indication of karmic account being settled is that the remembrance will become continuous. The remembrance will not break at all. You may perform any action through any *karmendriya*, the remembrance will not break. As for now, the remembrance breaks. The *second* in which we achieve such stage that the remembrance becomes permanent that very *second* is glorified. *Jiivanmukti* in a *second*.

Time: 58.32

Student: Baba has asked us to go to the BKs and serve them. If we go, they reject us/kick us out saying: Your Baba and our Baba is the same, isn't He? So, should we go and serve them even if they say so?

Baba: Yes. Whether you love us or reject us, we are crazy (*deewaaney diivaane*) for about you O' beloved/darling sweetheart! If you are crazy for the Father, are you not crazy for the Father's children? (Student answered.) Yes. Then? They will reject you only to the extent you have karmic accounts of the previous births with them. So, should you settle the karmic accounts happily or should you create disputes? You should settle them happily. Baba gave the example of a husband and a wife. The husband and wife used to live affectionately earlier. They used to live lovingly. When one of them follows knowledge dispute begins. So, when dispute began, should the husband leave the wife or should the wife leave the husband? Should they get divorced? No. What should they do? They should tolerate and explain to the other one lovingly.

Time: 01:02:48

Student: When the organs become weak/impotent, souls enter. Do ghosts and spirits enter while sleeping?

Baba: You dream, don't you? You also have bad dreams, don't you?

Another Student: Baba, does it mean that all the bad dreams are due to ghosts and spirits?

Baba: No, no. They come depending on thoughts as well. We have dreams according to the thoughts that we create throughout the day.

Student: So, are they not ghosts and spirits?

Baba: No.

Time: 01.03.40

Student: When we fall asleep during the class, do souls enter and listen to Baba's knowledge?

Baba: It happens this way too that there were some *Kumbhakarni* souls (souls like Kumbhkaran), who didn't used to attend classes in the basic [knowledge], they didn't do any service, they lived like the children of Kumbhakarna. Those souls leave their body there and enter the children of *advance* [party]. They don't try to understand the knowledge rather, they make them fall asleep.

Another student: Sometimes, we speak to the Father in sleep, we meet Him, we attend *classes*; we see like this; what is it?

Baba: If we remember, if we speak [to Baba] throughout the day, we do that in the night [in the dreams] as well. It is good. Om Shanti.