

A WONDERFUL BIOGRAPHY

It is described in the Gita, 'Ignorant people cannot recognize Me, the Supreme Soul, who has come in an ordinary body'. How could they recognize [Him]? Because of passing through 84 births in this vast world drama of 5000 years, all the human beings have become sinful and vicious. Their intellects have become like stone. They have become unconscious as a result of using their minds and intellects for the soil like [mortal] body. It is described in the Gita: "Shri Krishna, in order to show Arjuna his universal form, granted him the divine vision". It is not about just one Arjuna, and Shri Krishna did not narrate the 18 chapters of the Gita to Arjuna in Sanskrit sitting on a chariot either. Actually, the incorporeal Supreme Father Shiva sits in a chariot like human body and explains the secret of the beginning, middle and the end of the world, to all the Arjuna-like souls who gain by making special effort for the soul. The Supreme Father Shiva is the Father of all of us. All of us have the right to His inheritance of knowledge and eternal peace and happiness. To give us this inheritance, the Supreme Soul has Himself come down on this earth and sitting in an ordinary chariot like human body, He is giving us the teaching of Divine knowledge and Rajyoga (meditation).

This task of the Supreme Soul began in 1936-37, in the city of Sindh-Hyderabad in Pakistan, when the Supreme Soul Shiva showed visions of the four-armed Vishnu to a well-known diamond merchant named Dada Lekhraj, but Dada Lekhraj was not able to understand the meaning of the divine visions. He asked his gurus for clarifications but how could they understand the play of God! They advised Dada Lekhraj to consult the great scholars of Varanasi for a solution. But he met with disappointment there too. He continued to have visions even there. He used to draw pictures of those visions on the walls situated on the banks of the Ganges. Since nobody could solve his problem, he remembered his business partner (Sevakram), who lived in Calcutta. Being impressed by the devotion, honesty and intelligence of that person, Dada Lekhraj had entrusted him with the responsibility of his diamond shop in Calcutta.

So, Dada Lekhraj went to Calcutta, but instead of speaking about his visions directly to his business partner, he spoke about them to his partner's wife and she in turn spoke to another mother, who was good at speaking, listening and narrating (reporting what was said to her). Later on when that mother who was good in listening and narrating, spoke about them (those visions) to Dada Lekhraj's partner (Prajapita), the Supreme Father Supreme Soul Shiva point of light entered simultaneously in that mother and Prajapita. Through the mother who was good in listening and narrating, he laid the foundation of the path of devotion and through Prajapita, Dada Lekhraj's business partner; he laid the foundation of sowing the seed of understanding and explaining, meaning the path of knowledge.

This family established by God in a corporeal form, moved back from Calcutta to Sindh-Hyderabad and later on, from there to Karachi. Over there, after becoming the corporeal media for Shiva, the partner as well as the mother and the other lady (the two mothers) left their bodies and the whole responsibility of the divine task on the earth fell on the shoulders of Dada Lekhraj. As soon as he received the introduction of God, Dada Lekhraj sacrificed his body, mind and wealth to Him. Hence, the Supreme Father Shiva continued the task of world transformation through the body

of Dada Lekhraj (whose name, according to the task performed by him, was Brahma). Meanwhile, this family of God, which initially was called 'Om Mandali', was transferred to Mount Abu in Rajasthan (India) after the partition of India and became known as 'Brahma Kumari Ishwariya Vishwa Vidyalaya'. From here, the teaching of spiritual knowledge and meditation (the rajyog) imparted by God started spreading all over India and abroad. The Supreme Father Supreme Soul Shiva, through Dada Lekhraj alias Brahma, imparted the primary or basic knowledge of the soul, the Supreme Soul and the beginning, middle and the end of the world. This divine task of the Supreme Father Shiva was going on at Mount Abu, but Dada Lekhraj alias Brahma left his body suddenly on 18 January 1969. Nevertheless, the unlimited task of God, the task of the world transformation, cannot stop. Hence, in the year 1969 itself, the point of light Shiva entered His permanent chariot-like body, meaning, the body of the aforesaid Dada Lekhraj's business partner (whose name according to the task performed by him is Shankar), in his next birth.

Kampila, an ancient dilapidated village, has been erased from the memory of the mankind today. In spite of receiving the status of a town, there is dirt everywhere even now. Stinking drains were a commonplace in the lanes. In spite of being a famous pilgrimage center, no special development could happen. The people from archaeological department carried out excavations in and around Kampila and found archeological artifacts. Actually, it is a very important village from an historical and mythological point of view. From the mythological point of view, during the period of the Mahabharat epic, Kampila was the capital of the kingdom Panchaal. It is believed that Draupadi, the daughter of Drupad, the king of Paanchaal, was born in Kampila. The memorial of the *Yagya kund*¹ of knowledge from which Draupadi was born is preserved in Kampila till today. Near the sacrificial fireplace, on a hillock, there is a hermitage, where the sage Kapil used to perform his ascetic practice. Two famous pilgrimage centers of Jain religion i.e. the Digambar Jain temple, dedicated to Vimalnath Swamiji, the 13th Teerthankar of the Jains and the Shwetambar Jain temple are also situated in Kampila. Apart from these, there are also many other old temples in Kampila, which prove the historical and religious importance of Kampila. Perhaps, this is why even God has chosen Kampila for his secret task of world transformation.

According to the *vanis* narrated through Brahma at Mount Abu, the mythological era² is being repeated. Only those people, who have undergone the 7 day free teaching imparted at any of the various branches of the AIVV and have attended the regular classes and have deeply studied and researched the knowledge, can understand these mysteries. Kampila, the holy pilgrimage centre is in a dilapidated condition now; nevertheless, it will be revealed to the world in its glorious form once again.

According to the *vanis*, meaning the murlis of knowledge narrated by Shiva through Dada Lekhraj (Brahma) at Mt.Abu, a world transformer, divine personality, a great soul has emerged presently in the Kampila village. Through him the purifier of the impure souls, the Supreme Father Supreme Soul Shiva has taken a divine incarnation and is performing the task of establishment of the Golden Age. In those *vanis*, incidents of his previous birth have been mentioned as well as there is a special

¹ A hole dug in the ground where sacrificial fire is made

² yug

mention of his present birth. Evidences for this fact are also found in the Avyakt Vanis being narrated by the soul of Dada Lekhraj Brahma through the body of Dadi Gulzar at Mount Abu. Dada Lekhraj has been narrating these vanis ever since he left his body in the year 1969 up until now. In a world with a population of 6 to 7 billion, it is important for the people to recognize such a great personality and it has to happen on time.

A resident of Kampila, Baba Virendra Dev Dixit was born in a poor Brahmin farmer family on the 1st February, 1942 in a village called Ahmedgunj, which is situated 4 km north of Kayamgunj, in the Farrukhabad district (Uttar Pradesh). He had an ascetic temperament since his childhood. His mother's name was Leelavati and his father's name was Sri Sohanlal Shivadayal Dixit. Sri Sohanlal left his village Ahmedgunj and was settled permanently in his maternal grandfather's village Kampila. Hence, Baba Dixitji was brought up under the protection of his parents in Kampila, which is a mythological and historical village. After completing his High School education at Kampila, he completed his intermediate school (at Hamirpur district) from the home of the ex-incharge of the police station of Kampila, named Inspector Siddique. Meanwhile, as he was the only son, his father used to always put pressure on him to get married. Baba did not like this. As a result of this, he was always cross with his father. Hence, his father told him that if he wished to stay in the house he will have to get married as well. Otherwise, he was free to go wherever he liked. So under pressure, he left the house. He has a younger sister who was also staying under the protection of their father, since their mother had died in 1965. At that time, Baba was around 23 years old. Then after completing the JTC (Junior Teachers Certificate) training at Eta, he taught at the Municipal Primary School of Kampila for 3 years. Then he also taught at the Kayamgunj Girls School for 2 years. After that, he left the job for a Ph.D research work at Ahmadabad (Gujarat).

INCIDENTS FROM THE DIVINE LIFE OF BABA

Contact and struggle with the Brahmakumaris during his Ph.D research work.

In 1969, while staying in the hostel of Gujarat University (Ahmadabad), Baba Dixitji started his research work (for his Ph.D) on the topic: "Who is the first man of this world?" 4-6 months later, during his research work, on the 30th November 1969, for the first time (after the death of the administrator of PBKIVV Dada Lekhraj Brahma on the 18th Jan. 1969) Baba entered PBKIVV at Paladi center, 2B, Prabhu Park, Ahmadabad. There, a BK sister named Vedanti attended to him. Whatever the sister said, Baba Virendra Dev Dixit opposed it. He was research-minded and hence a believer of the scriptures. He believed everything based on the scriptures; therefore, he challenged whatever she said. 3-4 days passed in this way but the problem was not solved. Sister Vedanti was indeed clever. She called the senior elderly brothers associated with the institution and had them seated near Baba. Then the senior brothers tried to explain to him: 'first listen to the 7 days course here'. Baba immediately replied that in that case he would certainly forget how to ask questions. However Baba listened to them and told them: keep explaining to me and I will note it down.

During the course, on the seventh day, the sister who was attending him went somewhere, then Baba Dixitji met the sister-in-charge of the center, BK Sarla. After having a discussion with her, he found answers to some of his questions; nevertheless, the sister-in-charge was not able to satisfy

him completely. Later on, she told Baba that a brother named BK Ramesh would be arriving from Calcutta the next day and that he could get solutions to his questions from him, because BK sister Sarla had this feeling internally that she was not able to satisfy Dixitji. When BK Ramesh arrived the next day, he asked Baba Dixitji just one question, whether he liked the form of the Supreme Soul which was described there; whether he liked His remembrance. So Baba replied in affirmative that he indeed liked the explanation that the Supreme Soul is an incorporeal point of light and that through His remembrance our soul, which is in the form of the mind and intellect, would become subtle. By remembering the subtle One, the intellect would become subtle. When he accepted the process of remembrance to be good, Ramesh Bhai told him to practice it for a few days, after which he would himself get the solutions to his questions. Later on, sister Vedanti also asked him to read the vanis of Shivbaba along with the remembrance. Baba accepted both their suggestions.

After some days, referring to the scriptures, Baba Dixitji said that the entire knowledge given by Shivbaba through the mouth of Dada Lekhraj Brahma at Mt. Abu is in accordance with the Gita. Furthermore, Baba has also written a brief interpretation of the Sanskrit Gita; that is very clear. It is said in the Gita, "*Bhruvor madhye pranam aaveshya samyak*" meaning when a person is about to leave his body, he should remember his life force (soul) in the centre of the forehead. And "*Anoraniyam samanu smaretyah*" meaning a soul is smaller than an atom. He liked the fact that the form of soul is like an atom (a point). Therefore, he agreed to practice this.

After that, when Baba approached sister Sarla to obtain the murlis, the sister in charge refused to give him the murlis, saying, 'you are a scholar (*Shastrakaar*); you are not fit to read Baba's murlis'. Baba Dixitji was very disappointed and thought, 'every one has a right to read and understand God's versions but here, she is refusing to give me murlis in spite of my interest'. That is the reason Shivbaba had already warned about such behavior in His murlis. In the revised murli dated 20-2-86, pg-3, Shivbaba has said, "Everything is based on the Murli. If you don't get the Murli, from where will you get Shrimat (God's direction)? It is not that only the sister (Brahmani) should narrate the Murli. Anyone can read out the Murli (for the others)."

Apart from this, in the revised Murli dated 22-12-81, it has been mentioned, "The murli of Baba, which is released, every student is entitled to read it thoroughly. Those who have an interest to read the Murli will read the Murli 3-4 times without fail. You should not understand anything else, other than the murli. If someone reads the murli 5-8 times thoroughly, he can go higher than the teacher (Brahmani) as well. Everyone must upgrade himself". After some time, keeping this shrimat in mind, sister Vedanti (who had dealt with Baba) told him that she would give him the bundle of Murlis at an appropriate time. Hence, when sister Sarla, the sister in charge was not present (at the center), she gave the bundle of murlis to Baba. Then Baba read the murlis and returned them. This process continued during the absence of the senior sister, meaning he used to take the stock of murlis every third or fourth day. Baba received so much confirmation and contentment from the murlis that he was overwhelmed by it. Within his mind he started to get solutions to all the doubts. Later, Baba Dixit began visiting the BK center regularly to listen to Shivbaba's murli because in the research study he was taught that if any subject is to be researched then its source should be got hold of.

After this, Baba did not give importance to the versions of the BK sisters, because he came across a version in Shivbaba's murlis "The directions (opinion) received from the Brahmakumari should also be judged (with regard to the Shrimat, meaning Baba's murlis) whether it is right or wrong." Due to the carelessness of the BKs in these matters, on page 81 of the Avyakt Vani dated 30.05.73, Avyakt Bapdada has clearly said, "Everyone should take up his own responsibility. If you think that Didi, Dadi or the teacher is responsible, then it proves that you have to become their subjects in future, and not kings (whereas Shivbaba has come particularly to make us kings). This also is the sanskar of subordination, isn't it? The one who remains subordinate, cannot become an heir, cannot achieve the kingship of the world. That is why those who [first] take up their own responsibility can then become the world emperors, who take up the responsibility of the world."

This shows that whenever Baba Dixitji faced any problem, he used to search the murlis or avyakt vanis [for a solution]. Baba started tallying the subject that he had received for his research work with the murlis. When all the aspects of the scriptures seemed to accurately tally with Baba's murlis, he started enjoying the research work very much. The thesis was prepared in such a way that the theory contained everything that Baba understood from the murlis.

After that, Baba started attending classes regularly. The teacher (sister) in the class used to give her own interpretation, which he used to overlook, because within, he understood all the secrets in the murlis. Hence, after understanding the murlis and avyakt vanis, Baba arrived at some conclusions. Thereafter, whatever he wanted to tell the sister-teachers, the sisters did not like those ideas, because the BKs say that all the scriptures are false. Whatever Shivbaba has said is the only truth. And Baba Dixit said that whatever Shivbaba said through Brahma is in accordance with the scriptures. 'I neither have any different view nor do I consider myself capable of this' because whatever Baba Dixitji said was solely based on the versions of Shivbaba available in Brahmakumari's Ashram. The murlis are the only lifeline of Baba. Most of the senior Brahmakumaris, for the reason that they are not so educated, are not able to explain the murlis properly and are not able to explain to the world that the God of the Gita is incorporeal Shiva and not corporeal Krishna, whereas we believe in both the Incorporeal as well as the corporeal. Incorporeal means the incorporeal point of light Shiva. How can Shiva, a point of light, give the knowledge of the Gita without a corporeal body? So Shiva, a point of light, enters the present Confluence Age bodies of the souls of Ram and Krishna (i.e. Shankar and Brahma) at separate times. The souls of Ram and Krishna are certainly somewhere in this world in an ordinary form, in a lowly stage, like us. Then, because of their degraded, vicious stage, the Supreme Soul enters them to narrate the Gita Gyan (the knowledge of the Gita). In fact, Dada Lekhraj Brahma himself is the soul of Krishna. [There is a hymn], "Hey Krishna Narayan Vasudev." Narayan is believed to be a King of the Golden Age in mythology. So Narayan, Vasudev and Krishna are the different names of the same person. He becomes the king of the Golden Age later on; actually, he was Brahma (Dada Lekhraj) in his previous birth (i.e. in the Confluence Age). Brahma is shown to have beard and moustache. Impure and degraded human beings have beard and moustache. That is why Brahma is not worshipped; temples are not made for him either. The benefit of the world is brought about only through the vani, which the Supreme Soul Shiva narrates after entering Brahma, but that is possible only if the knowledge is understood in a proper sense, otherwise it is not possible.

This is the reason why the Brahmakumaris have developed a difference of opinion with Baba Dixit. That is why they never gave him an opportunity to speak, take classes or explain in an exhibition. On the other hand, they made him sell literature. This treatment continued up until 1974. As far as possible, Baba Dixitji extended full cooperation to them. He was mostly given the divine service (Ishvariya seva) of selling literatures. Sometimes he used to go to the station to receive parcels or to deliver parcels to the centers. In those days, sometimes, the clerks had to be bribed. But even though Baba used to be late, he never used to bribe the clerk. The sister in charge used to be angry with him for this delay and used to tell him, "You waste a lot of time in any work". Once, in a similar occasion just when Baba tried to say something to the sister, she gave the example of another brother and said, "Look how quickly that brother gets the work done." On listening to this comment, Baba Dixitji was almost in tears and he said, "Tell me what I can do? To avoid corruption I have repeatedly resigned my jobs and you are forcing me to do the same. For this, I cannot ask you for money and I don't have so much money with me either." Despite hearing this explanation, the sister in charge said, "OK, do as we say. If you don't like this, then don't do any service in the Ashram."

So Baba Dixitji started going to temples to do the divine service [of giving divine knowledge]. He used to attend the class in the morning and then in whatever time was left after his research work; he started to go to temples to pay service to the brothers and sisters there. Then the students from the center also started attending the class along with Baba in the temple. They started to invite him to their homes. One among them was Manu bhai, who (later on left Ahmadabad for America) took Baba to his house and started holding the class there. In the evenings, Baba Dixitji used to read the murli at Manu bhai's house. Baba started to explain the murli the way he understood it. When the sisters at the center came to know about it, they became very angry because there was a wrong belief in them that he was breaking away (diverting) their students, and had begun to earn his own income, whereas it was not so. The Brahmakumaris continued to oppose [him]. So for about 6 months it continued like this. Baba anyway kept visiting the BK classes all along. The center in charge had already stopped entrusting him any kind of work related to the Ashram and in this way, the difference of opinion between them kept increasing. One day, the sister in charge of the center, thinking that he would certainly not listen to her, planned a conspiracy and detained luggage of a party which was going from the South of India to Mount Abu (via Ahmadabad) in the center, and let the party go to Mount Abu. The very next day of detaining their packages, Sister Sarla suddenly talked to Baba Dixitji in this manner "There has been no serviceable brother in the center for many days; nobody is ready to do service. This luggage has been lying here for many days. It has to be taken to Mt. Abu. Will you take it there?" Baba picked up the luggage and agreed to take it because he never declined any kind of service. He took the entire luggage, booked a train at the Ahmadabad Station and reached Mt. Abu.

DADI PRAKASHMANI REPRIMANDS BABA AT MT.ABU.

After reaching Mt. Abu, the chief administrator of the Brahmakumaris, Dadi Prakashmani (also known as Dadi Kumarika) asked Baba Dixitji to meet her at 4 O'clock in the evening. He was not aware why she was calling him. When Baba Dixitji met Dadi Prakashmani at 4 O'clock, immediately she started scolding him, "Live peacefully just as you used to live peacefully earlier

and used to come here. Why are you creating disturbance here & there?" Baba said, "Dadiji, I just talk about Shivbaba. I do not say any such things. And Shivbaba has certainly said that two kinds of birds are found in Shiva's temples. One is pigeons and the other is parrots, with a band in their throat." Presenting Shivbaba's versions in front of her in this way, Baba said, "The parrots with a band on their neck have a band of knowledge, i.e. whenever sound comes from their throat... whatever they hear; they make only the sound of knowledge on going out. And the pigeons keep dirtying the Shivlinga (with their droppings). And they cannot speak anything either." Baba Dixitji said that all these examples have been given by Shivbaba for us Brahmin children. Hence, he clearly told her, "I will surely tell others the correct versions of Baba which I have heard. I will not listen to you." That was it. On hearing this, Dadi became very angry. She immediately called a peon and asked him to leave Baba at the bus stand as soon as possible.

It was around 6 –7 O'clock in the evening on a winter day. He did not get a bus there. And on his way to the bus stand, the peon said that nowadays literate people have lost their senses. Baba felt that he was applying this statement to him. So, he thought that it was necessary to give him knowledge. So taking the opportunity, he started explaining the knowledge little by little to the peon. By the time they reached the bus stand the peon had turned in his favor and told him that his statements were completely true. Later, he also tried a lot for a bus or taxi but could not get any. So he rang up to Dadi but by then she had gone away from the office angrily. Another sister attended the phone. Since she did not know about all that had happened that day, she asked him not to worry and bring the brother (i.e. Baba Dixit) back. The next day when Kumarika Dadi was taking the class, Baba Dixitji went and sat in front of her. And after the class he picked up his bag and left. This incident occurred in January 1974.

Baba left Ahmadabad in June 1975. The reason for this too was that when he returned from Mt.Abu, suddenly Kumarika Dadi issued an order to the sister in charge of Ahmadabad center. In accordance with the order, she stopped Baba Dixitji from attending the classes. One day, when the class was going on, suddenly some brothers came near Baba and told him that Prakashmani Dadi had forbidden him from attending the classes. He replied that it was only Dadi Prakashmani who had forbidden him from attending the classes but Shivbaba has never said in any vani to refrain anyone from attending classes. He said, "If I have committed any mistake, tell me. I will try to correct it." They told him that they would not listen to him at all. Then Baba also said, "In that case, I will not listen to you either". Saying this, he continued to sit in class.

Then those 4-5 people went inside and consulted the teacher. After consultations for half an hour, 4-5 brothers came out, someone caught hold of Baba's hands, someone caught hold of Baba's feet and they lifted Baba and left him downstairs outside the Ashram (center). After that, two of them stood guard at the gate to prevent him from entering the class. This process continued for 3 days. When Dixitji used to come for class in the morning and evening, he used to find those brothers standing at the gate. All the other brothers were permitted to attend the class except Baba, who stood at the door. Then he had to stop going there.

After that, Baba reported this incident at the police station. However it so happened that a couple of months before that, the BKs had organized a big fair at Ahmadabad which was attended by almost

half of Ahmadabad's population. As it was a big fair, even the police was very impressed with them. Baba Dixitji wanted to file a report as to why he was being prevented from visiting a public place although he was an old student (member) of the institution. As they were impressed by the Brahma Kumari institution, instead of filing a case under section 341, the inspector filed only a case of beating. After this, when Baba went to other centers to attend class, there too, he was stopped at the gate itself. Three -four days later, when Baba went to file a case in the local Paladi area police station, there too, the inspector of that police station scolded him instead. Finally, an inspector *Pathan* at the police station attached to Maninagar ashram told him that he would prepare a report of violation of fundamental rights under section 341. But before that, he said that he needed two days to enquire. Then he started calling the BK sisters to the police station. That was it. A commotion was created among the Brahmakumaris. Against the rules of the institution, they immediately started displaying false boards on the gates of their local centers (saying) that it is not a public place and entry without permission is prohibited. Such boards were displayed at all the three contemporary centers of Ahmadabad. On reading that board even the concerned police officer was in doubt. After that Baba met a lawyer who said: the local police will not cooperate with you and nobody will be ready to act as a witness for you either; you don't have any money and your scholarship has also been stopped. Hence, go home and serve the public from there as much as possible. Then, at the age of 33, in 1975, Baba Dixitji left Ahmadabad and returned to his home in Kampila village.

BABA LEAVES FOR THE CAPITAL – DELHI -- FROM KAMPILA, IN THE INTOXICATION OF WORLD TRANSFORMATION

There, even at home, some villagers had misguided his father Sohanlal Dixit that his son was in the grip of the Brahmakumaris. So his father was influenced by their words and hence did not listen to a single word of his. He refused to give him even the room which was in the outer part of the house. Meanwhile, Baba caught hold of a version of Shivbaba in a murli that "the sound will spread from Delhi." So, immediately Baba left the village Kampila for Delhi. And soon after reaching Delhi, he achieved success. He went around the main 20-25 centres at Delhi and after that he got the opportunity to narrate the divine knowledge to some brothers and sisters of Shahadra Rohtash center as the teachers there had gone to Mt. Abu. Baba started narrating the Murli to those students. In this way he began this divine service from the centre at Shahadra. Similarly he went around the other BK centers as well and kept narrating the clarification of the murlis to the brothers and sisters.

Most of the students from the centers located on the banks of the river Yamuna started coming in contact with him. This news used to reach the BKs and restlessness and anger developed in them. They started chasing Baba Dixitji in jeep and car. They tried to catch him. But they could not find him that day at the house of Pushpa Mata where he stayed. Instead Mr.Sharma, (Pushpa Mataji's husband) was in the house. The so-called BKs mistook Sharmaji to be Baba and took him into the jeep. Meanwhile Sharmaji started to say something in Punjabi language. Then a brother said, 'This is not Virendra Dixit, this one is someone else'. After that those Brahmakumars let go Sharmaji and warned Pushpa Mata that she would have to lose her job, and then left in their jeep. Exactly after 10 minutes Baba Dixitji came there. Baba understood that now these people are not going to leave him alone. Therefore, Baba purchased an all route bus pass of Delhi and started going all around Delhi

from one place to another. Along with it, he started narrating the churning of knowledge that he had done.

In this way the so-called BKs chased Baba for almost 5 years but he didn't come in their grasp. Whatever he wanted to narrate, He used to go from house to house and narrate it. While listening to the knowledge from Baba Dixitji until 1976, among the people who extended their cooperation to him were BK Ravish Kumar Saksena (who worked as a clerk in the Finance Ministry of the Government of India at Delhi.) and BK Ashok Pahuja (who used to work in CID and was later suspended by Mrs Kiran Bedi. Later he lost his job as well.). These people became active supporters of Baba and in the beginning they also got some literature of Baba printed. The literature was sent by post to BK centres, due to which a lot of disturbance was caused among the BKs. Among the sisters who came in contact with Baba Dixit, there was one sister named Premkanta, who was comparatively more cooperative and by 1978, with the permission of her parents she started living with Baba. Meanwhile, with the cooperation of brothers and sisters, a centre of the Advance party was opened at RK Puram in Delhi. Baba and the sister started living there. Sister Premkanta was working in a private company. Therefore, during her stay with him & being cooperative, he advised her to leave the job. He asked her not to worry about the money and expenditure and that he was responsible for that. But she didn't believe Baba on this. So she told him that she will not leave her job. She said that she will extend cooperation with the money earned with her job.

After sometime, the sister told Baba that Ashok Pahuja and Ravish Saxena rang her up repeatedly telling her that when she could stay with brother Virendra then, why she could not stay at their Geeta Pathshala for 3-4 days. At this Baba Dixitji replied, "Look, I have brought you here, taking permission from your parents in my responsibility. I have taken permission. If you start staying at their house and if any untoward incident takes place, then who will be caught (i.e. held responsible)? Hence, I cannot give you permission. If you wish you can go to their place on your own wish." Hence she agreed with him at that time. But after a couple of days she went out on the pretext that she was going to her parents' house. Whereas she had not gone to her parents' place then. Baba Dixitji waited for her for 5 days but he didn't hear from her. Later when he went to her parents' house, her parents said that she had not come there. On hearing this Baba Dixitji understood that she had done what she was not supposed to do. After that when Baba returned to the ashram he found many people including Ravish Kumar, Ashok Pahuja and Dharam Singh etc. sitting as a group in the park below; they were jealous of Baba because Premkanta stayed only with him. As soon as Baba Dixitji arrived at the big hall located on the first floor of the ashram, all of them got up, went from the park and came to Baba. All of them started arguing with Baba. Baba was alone. All of them started speaking at the same time. Then Baba spontaneously reacted to the scene saying that the situation was like in a village, where many dogs start barking together when some dog passes by. Hearing this Ashok Pahuja hit Baba.

In this connection, Shivbaba has said at Mt. Abu, "those who use their physical power will be destroyed and those with power of yoga (meditation) will achieve kingship." The result of whatever happened there was that those people cautioned sister Premkanta's father, who came and took her back home. After that Baba Dixitji waited for her along with Pushpa Mata for 4-5 days in

the same house. When she did not return, he left the ashram and went out on an All India tour because he had no accommodation of his own at Delhi. So, there was no question of staying anywhere (at Delhi). In those days All-India railway tour tickets were issued, which used to be cheap. In the denominations of Rs.150/-, 250/- & 300/- he bought circular route passes for 2 months or 3 months and kept going around India till June 1982. When Baba Dixitji was at Kanpur, he met a person from his village Kampila, who told him that his father's health was not good. It would be good if he visited his home. So Baba Dixitji told him that he had a programme to visit Delhi after 2 days. He would go to Delhi via Kampila. When he reached Kampila after two days, he found that his father had passed away. His younger sister had performed the last rites.

After this, in 1982, Baba permanently settled at his house in his ancestral place Kampila, because he wanted a shelter. In the year 1983, Pushpa Mata surrendered her daughter, BK Kamla Devi Sharma, to Baba in divine service and since then she has extended her cooperation to Baba as the mother of the Yagya ...however she had been fully cooperative since 1976 itself. In this context, the parties of Brahma Kumars & Brahma Kumaris coming from far away towns gradually started receiving the desired sustenance of knowledge through the yagya mother Kamla Devi Dixit. Parties coming from places like Delhi, Kanpur and Varanasi were taking sustenance in knowledge. The number [of students] who came started to increase slowly.

Finally, after some time, on the basis of the special authentic evidences [found] in the jewels of knowledge called 'the murli' spoken by Shiv through the mouth of Brahma at Brahma Kumaris Ishvariya Vishvavidyalaya, Mount Abu, approving the clarifications of the murli's given by Virendra Deo Dixitji, the dissatisfied students coming from the BK service centres declared in a written form Virendra Deo Dixitji as the corporeal form of Shivbaba c/o Prajapita Brahma (World Father) and the first virgin to surrender PBK Kamala Devi Dixit as the corporeal form of the World Mother (Jagadamba) or Gyan-Gyaneshvari [as per the saying], 'You alone are the Mother and You alone are the Father'. (This is the same mother who became an instrument in listening to and narrating the visions experienced by Dada Lekhraj, and she has come now after taking a rebirth.)When the time comes, the Brahm Kumar and kumaris especially and the entire world in general will certainly accept this truth.

Brother Ravish Saxena, brother Ashok Pahuja and sister Premkanta come again many times to Kampila and then become opponents again.

Approximately in the year 84-85, brother Ravish, expressing repentance over his actions, came once again to the AIVV situated at Kampila and after understanding everything again, he went to Southern India to spread the message and by the year 89-90, within one year, 9 Brahma Kumaris from South India & other areas, leaving their own centers, surrendered under the care of Baba Virendra Dev Dixitji and the mother Kamala Deviji. Among those who surrendered, there were indeed many who were in charge of BK centers. Hence, their leaving the Brahma Kumari center was a great disappointment to the Brahma Kumari institution; because among them some were those who were about to surrender themselves at Mount Abu. So in a way a commotion took place among the Brahma Kumaris and they started opposing actively.

Meanwhile, brother Ravish once again turned [in favor of Baba Virendra Dev Dixit]. He returned to Kampila's Ashram for the third time in the year 93-94. He stayed for 2-4 days and went back. Brother Ashok and sister Premkanta had come at separate times along with their groups in 86-87 for the 2nd time. After that they became opponents once again. After some years, in 95-96 they came to the Delhi branch of AIVV and underwent the seven days course again and submitted letters of apology. They went away after understanding everything. However, by 1997 they again became opponents.

Before that, brother Ashok misled a London based family (BK Tejpal Singh and his wife Bindi Mata). He made them sell off all their property and made the family surrender themselves to him in 1987. He asked them to leave their job at London and settle at Model Town, Delhi. He usurped their property worth hundred thousands. The London based family had a crane and a jeep. They had bank balance too. He took all that under his control and opened a service centre for just 6 months at Model Town. Then he usurped their entire property and also took Bindi mata under his control. He registered a lot of property in his name through forgery and in turn filed a case of fraud (infringing article 420 of the criminal code) against the London based person. Tejpal Bhai was also charged of being a terrorist. When a false case of fraud was filed against Tejpal Bhai he returned to London in fear and entrusted his case to his father Dharm Singh. Meanwhile Mr Dharm Singh visited Kampila's Ashram to take the help of Baba in his court case. But Baba could only offer the help of the knowledge he narrates. Baba also knew that there will not be any use fighting with Ashok bhai because he was crafty in the ways of the world. Just after that the entire family of Tejpal Singh connected itself with Kampila's Ashram.

Many strange preplanned thefts at Kampila & nearby places in just one night.

In 1986-87 property nearly worth Rs. 50,000/- was stolen from the Ashram. The major part of the property was the jewellery, of sister Premkanta, which she had entrusted to Baba at Delhi when she had surrendered herself. The theft was a strange theft in the area; such a theft had never happened before in Kampila. News about the theft was also published in newspapers (like Dainik Jagran etc.). 20-25 days before the theft, a driver from Kampila's Police Station had started to come to the Ashram to take the knowledge. He listened to knowledge less and was more eager to enter the ashram and have a look at it. Baba understood that he was not very interested in listening to the knowledge but somehow he heard the knowledge for 6 to 7 days. Many times he had even asked the people of the ashram to show the interiors of the ashram. And a member of the Ashram named Siyaram had even shown the interiors of the Ashram to the police driver. Exactly a few days after that, the theft took place. At that time the upper floors of the Ashram had not been constructed. (Later on in 91-92 the upper floors of the ashram were constructed by Baba and his helpers by their own hands. No worker from outside was employed.). At the time of the theft, Baba was taking rest on the terrace, along with the party from Udaipur. There was just one door to walk down from the terrace. The theft was unique in the sense that all the locks of doors, trunks and *almirahs* in the Ashram were opened, perhaps with a master key or some other method. The same night, four more thefts occurred in the houses adjacent to the Ashram in the same lane. That whole night the power supply remained cut off. The next day when Baba went to file a report about the theft, the officer hesitated and started abusing Baba badly. When Baba insisted, the police inspector Solanki scolded

and said: 'write down his report on theft, what happens by just writing down'. When Rafiullah, a helper of the ashram, explained to him, he was somewhat pacified. But he refused to file reports of the other four people who had also been stolen.

Before the theft, once a police enquiry was also conducted at the Kampila Ashram on the charges of corruption, practice of prostitution, adultery. A similar enquiry was conducted by the S.P. (Superintendent of Police) as well. After the enquiry, when Baba asked for a copy of the complaint, he refused to oblige. Ravish Saxena's name was given in the complaint but when Baba saw the signature it was not of Ravish. Baba knew Ravish's signature very well. Ravish was not so clever legal expert to file such a false report.

Most of the Brahma Kumar-Kumaris who come to the Adhyatmik Vidyalaya are those who have come after being harassed at the Brahma Kumari Institution.

The opponents [of Baba], based in Mount Abu, the Brahma Kumars and Kumaris named God's family that is working in the form of the Advance Party 'Shankar Party', whereas nowhere in the murlis and avyakt vanis has any Brahma Party, Vishnu Party or Shankar Party been mentioned. Those people have themselves given this name according to their wish. Baba Dixitji's language has been the same as Shivbaba's language, because Shivbaba has Himself mentioned about the Advance Party in the murlis. The Brahma Kumaris who were in charge of centers from all over (the country) started complaining to their chief administrator, Dadi Prakashmani that the Shankar Party is breaking away all their followers and taking them to Kampila, and hence she should do something about it. As the result of the differences of opinion in the principles, Dadi appointed a Brahma Kumar (Rajkumar Sehgal) from Seekar (a place) in Rajasthan as their representative to oppose the Shankar Party. She asked him to write something against the Shankar Party and send it to her so that she could have it printed at their press and then circulate it to all the Brahma Kumari centers. She asked him to send that matter in the form of letters addressed to Baba Virendra Deo Dixit. In this way, a lot of printed matter prepared against Baba Dixitji started to be sent to all the Brahma Kumari's ashrams. Even the so-called opposition group, the duplicate Vishnu Party has not been able to oppose the Kampila Ashram so much through Newspapers, as much as the Brahma Kumaris have [done, they have] printed [so many letters] through Mr. Sehgal and have sent [them] to Baba and to all the BK centers. Baba still has the file containing those letters in which he has been asked to stop imparting knowledge, because Baba Dixitji was giving the true clarification of the murlis that came from Mt. Abu; those clarifications were against the Brahma Kumaris but were in accordance with the scriptures. This clarification of the murlis brings a type of fear within the so-called Brahma Kumar-Kumaris.

Since the year 87-88, parties started coming to the Kampila Ashram very quickly. So Baba started to clarify the murlis and avyakt vanis (versions of Dada Lekhraj's soul through the body of BK Gulzar) of Mount Abu. As Baba Veerendra Deo Dixitji used to explain the meaning of the vanis, the people in the 'party' started to record it in audio cassettes and the members of this so-called Vishnu Party also used to follow those cassettes initially. Later on they became opponents. The administrators of the ashrams related to Mount Abu started to declare that they have no connection with the Adhyatmik Ishwariya Vidyalaya, Kampila. Whereas in the Avyakta Vani dated 2-8-72, on

pg-349 published by them BapDada has said, "The work of the Advance Party is going on. They will prepare the entire field for you. Whether you go to their family or not, but they will become instruments for the work of the establishment, which is to take place. ... the Advance party's own work is going on...their work has to take place through your connection."

95% of the students coming to the Advance Party are those who are either harassed at the Brahma Kumari centers, that is to say they are exiled from there like the Pandavas or else they come here because their doubts regarding the divine knowledge are not cleared (there) and after coming here they are completely satisfied. This is just like Vibheeshan (one of Ravan's brothers) who reached the council of Ram. Those numberwise 'Vibheeshans' are accepted here for the purpose of enthronement.

It has become clear through the chariot of the Supreme Father Shiva who was revealed in Kampila in the year 76 who are the human souls through whom the incorporeal Supreme Father Shiva has undertaken the task of establishment, destruction and sustenance, meaning who are playing the roles of Brahma, Vishnu and Shankar; who are the mother and the father of the entire world, through whom the Supreme Father Shiva gives the imperishable inheritance of happiness and peace to the whole world and who will rule the world in the form of the world emperor Shri Narayan and world empress Shri Lakshmi; how will the coming new world (Paradise or Jannat) be and who will be the first leaves, i.e. Shri Krishna and Shri Radhe, in that heavenly world. In this way, through this Advance knowledge, which is being given through the Supreme Father since the year 1976, we have also been told how the shooting or rehearsal of the world drama of 5000 years takes place in this Confluence Age, who the seed of this human creation is, how the seed souls and the root souls of the different religions take the true knowledge from the Supreme Father Shiva and since the Copper Age, how they establish their respective religions, how the human souls take a maximum of 84 births and how the foundation for their ascent and descent in those births is laid here in the Confluence Age.

The Supreme Soul is Himself teaching Rajyog, giving the training; giving the power and the guidance to become the king of kings. These [training and guidance] are higher than even the knowledge in the scriptures. The very aim of the Supreme Soul's arrival on this earth is to tie all the souls of the world religions in one string, to establish the Ancient Deity Religion that has become almost extinct and to make a human being into a deity. A man, Arjuna, should perform such deeds that he will become Narayan from a man and Draupadi, a woman, should perform such deeds that she will become Lakshmi from a woman. There are two means to obtain this goal: the Divine knowledge and Rajyoga. The Advance course for this knowledge is given free of cost from the contemporary head office at Kampila Mini Madhuban. It is also given at their various interstate branches and Gita pathshalas that are located all over India.

The 'Murlis' are [the versions of knowledge] narrated by God Shiva through the mouth of Dada Lekhraj Brahma, [and] whatever is spoken by the soul of [the same] Dada Lekhraj Brahma after he left the body, when he enters the body of BK Hriday Mohini (Dadi Gulzar) is the 'Avyakt Vani'. The murlis are our poetry and the Avyakt Vani is our prose. These very ones are called Shrimat. Over here everything is explained based on Shrimat. Over here the facts that are read in the Gita are

narrated. For example, there is a *shlok* in the Gita, '*Guhyaat guhyataram gyanam*' i.e. I tell [you] the deepest secrets. It means that the knowledge that was narrated by Shiva the Supreme Soul through the medium of Dada Lekhraj Brahma at Mount Abu was definitely secret knowledge, but a unique clarification of even that secret knowledge is being given by Shivbaba in the form of the Supreme Teacher, through Baba Virendra Dev Dixit at Kampila. That is the reason why, without any type of advertisements like exhibitions, fairs and meetings, conferences, the so-called Brahma Kumar Kumaris are themselves leaving their centers and coming to Kampila, and the Brahma Kumar Kumaris who listen to knowledge here and go, the heads of the BK centers label them as 'Shankar Party' and immediately exile them from their so-called public centers. They don't even talk to them and sometimes they even hit them and throw them out or make use of physical power. Shivbaba has given in the murli the identification of the Brahma Kumars who receive blows, as the Pandavas of the Mahabharata fame, who were exiled, who remained incognito in King Drupad's Kampilya town for a long time.

AIVV, Kampila is run only on the basis of Shrimat. This is not an organization. It is indeed a very big *aloukik* Divine Brahmin family. It's a *grihasta ashram* i.e., a household hermitage. Its proof lies in the Avyakta Vani dated 22- 4-84 pg. 139, printed at Mount Abu itself, in which BapDada has said, "This is a wonderful university. It also looks like a home. But the Father alone is the true teacher. It's a home as well as a school. That's why many people cannot understand whether it's a home or a school. But it's both a home as well as a school" because the greatest lesson - the knowledge of the beginning, middle & end of the world and the Rajyoga - is taught here and the knowledge to know our 84 births is given here. The goal 'to become Narayan from a man and Lakshmi from a woman' in this very birth is given here, whereas in the BK center the goal 'to leave this body and to become prince-princess like Radha-Krishna in the next birth', is given. Apart from this, it has also been said in the murli, "This is a home as well as a university. And this itself is called the '*God Fatherly World University*' [the World University of God the Father], because the entire world's humanity attains true salvation here. This is the real world university. It's also a home. We are sitting in front of the mother-father. Then it is a university. The Spiritual Father is sitting here. This is spiritual knowledge (which) we get through the Spiritual Father. No human being except the Spiritual Father can give this spiritual knowledge. He alone is called The Ocean of Knowledge." (Revised murli dated 5/9/86, pg.1). On this basis, mostly the Brahmins who are householders like Arjuna take this knowledge.

In the last two decades and more, the Brahma Kumar Kumaris are attracted and are coming to the AIVV, Kampila from all over India and abroad. They come here and understand the entire Advance Knowledge. They remain in the ashram for 7 days and attend the continuous day and night *bhatti* (intense training). Based on the hints given in the murlis and avyakt vanis published by the Brahma Kumari institution, all the Brahma Kumar Kumaris who come here have been giving, in their own will, their affidavit as a letter of faith on a court stamp paper, [explaining:] this one is our World Father and this one is our World Mother. Those who complete this type of intense training of Rajyoga and give the letter of faith are called Prajapita Brahma Kumari Kumari (PBK). In spite of giving the letter of faith on their own wish, some senior PBKs have left this Divine family and gone away. Some previous PBKs have declared themselves or their followers have declared them as 'Shivbaba'. Among them the names of Brother Dashrath Patel from Ahmadabad, Brother Satish

Mehta from Mumbai, and Brother Nagaraj from Hyderabad may be mentioned. Therefore, for the last few years, the affidavit of the letter of faith is written on the court stamp paper by the PBKs, under Farrukhabad's court, so that in the future nobody can say that they have not given the letter of faith at all.

In the revised murli dated 24-3-92, pg-3, Shivbaba has said too, "What is your relationship with the Supreme Father Supreme Soul? Until someone gives the accurate reply to this question in writing, it is no use meeting Baba." Accurate reply means: where and in whose corporeal body is Shiva the Supreme Soul, the point of light, playing his role in this world? What is the name, form, place, time of that corporeal person? Until we know this, how can we make a corporeal relationship with the Supreme Soul?

Those Brahmakumars and Kumaris, coming from the Brahmakumaris ashrams located all over India and abroad, who have given importance to the murlis and Avyakta Vanis; only those mouth born progeny Brahmins can understand these matters. Avyakt Bapdada has made it clear in the avyakt vani dated 18.1.07, in the middle of page 5, "Love for the murlis means love for the Murlidhar. If someone says we love the Murlidhar but we listen to the murli once in a while, then Bapdada says that Bapdada does not consider it [to be] love. To love and to make a commitment in love are two different things. Those who love the murlis are the ones who make a commitment of love and those who don't have love for the murli are in the list of those who love, but are not the ones who make a commitment." Omshanti.