

Disc. No.1870, dated 12.05.16 at Peddapalla MM

Extracts

Time: 12.16-13.30

Student: Baba, 'secret donation is highly beneficial', this is mentioned in the murlī. If one hand gives the donation and the other hand takes it, what is the attainment in this?

Baba: One hand is the giver and the other hand alone is the taker; such secret donation brings more attainment. If the others came to know [about it], then those who are poor, those who can't afford to give [money in service], they will have inferiority complex within them [thinking,] 'we are low and those who give donation are superior'. This is why... The Father is in fact Gariibnivaaz (the Friend of the poor), isn't He? So He takes care of the poor, doesn't He? This is why, a rule was made: There should be one hand that gives and the other hand that takes. Those who are poor shouldn't come to know about the giver or the taker.

Timing 14:50-16:14

Student: Baba, if the householders give money to the sister in Madhuban, won't they have the attainment of secret donation?

Baba: It was certainly said, "One hand should be of the giver and the other should be the hand of whoever is the instrument in Madhuban". Who made her the instrument? The Father has made her the instrument. So, is there any harm in giving [something] to that hand? No. This is why, if there is only one giver and only one taker, it is certainly the secret donation. And there is one more thing, whatever you give, you give it in a closed envelop. You don't give it in an open envelop. Whatever you gave to the instrument, did you give it openly? She won't come to know about it. Even she won't come to know about it. It will reach the treasury of the Father straightaway. This is why, it is just the one who takes it. There is no need to have doubt in it.

Timing 21:48-26.50

Student: A sister said before the class that Baba stays far from personal meetings, so try the *avyakt* (subtle) meeting. So, the *gate* to personal meeting is closed. If it is the *avyakt* meeting, we aren't able to see even His facial expressions; so how will we have the *satisfaction* Baba?

Baba: Does it mean that the *personal* meeting is compulsory? (Student: yes.) *Accha*, does Lakshmi take the inheritance or not? Doesn't she? (Student: She takes it.) She takes it. How many *personal* meetings does she have? Does she have [a personal meeting]? She doesn't. So *avyakt* Bapdada continuously insisted from the year 69 to 76 : 'Children, become *avyakt* and have an *avyakt* meeting with the *avyakt* Father; but no child paid attention to this. Then, the Father was revealed in a corporeal form. But despite coming in a corporeal form He can't meet all the children at the same time. This is why finally, Bapdada had to say in the *avyakt vani*: Now, *personal* meeting comes to an end. Now, little time is left. Will the Father be revealed when He becomes *avyakt* or will He be revealed if He is corporeal? Will the Father be revealed as long as He is corporeal or if He becomes *avyakt*... *Avyakt* means you can't have that meeting while being in this body. What kind of [meeting]? [The meeting] that happens with attachment. When the Father becomes detached through the mind and intellect, will that meeting have its effect or will the corporeal meeting which we have now have its effect? Which one is the effective meeting?

Student: We have a lot of *satisfaction* in *personal* meeting.

Baba: Yes, but the *personal* meeting which we have in corporeal now, is that corporeal one perfect or imperfect now? How is he? He is imperfect. Will we have more attainment when he becomes perfect or will we have more attainment now? We will have more attainment

when he becomes perfect. This is why, the Father says become *avyakt*. The meeting of *avyakt* with the *Avyakt* will be effective. The meeting of *vyakt* (corporeal) with the *vyakt* can't be that effective. This is why, there is no need to be disturbed. Do you have attainments through remembrance or will those who have surrendered and are sitting on [Baba's] shoulders all the time have attainments? They are meeting Him in corporeal but where is their intellect? Is it in the outside world or is it inside? It is in the outside world. They are continuously meeting Him in corporeal but they aren't going to have any attainment. So, what should we do? What should we do? Just like Lakshmi remembers [the Father], we too should remain in remembrance. We will definitely have the attainment. It is the attainment of the yoga of the intellect. It isn't the attainment of the body.

Timing 33.50-38.42

Question: While giving a donation, a third hand mustn't know about it. Otherwise, you will have little attainment. So Baba, those who give a house for the sake of [making it] Madhuban, their donation doesn't remain a secret. So, will they have little attainment?

Baba: Someone gave a house. He went to the *registrar office* secretly and had it registered. No one came to know about it at all. The one who is taking it came to know about it and the one who gave it came to know about it. So, won't he have the attainment? Will he have it or not? (Students: He will.) Second example, someone made a house. [And he said to the others:] 'Come brother, help me. Come brother, you too help me.' Someone helped through wealth, someone helped through the body, someone helped with iron, someone helped with *cement*; so, will the others to come know about it or not? They will. And the one who gave it, the one who made the house, did he help the *owner* of the house, did the house become the *property* of the *owner* or did it become Shivbaba's *property*? Whose *property* did it become? Did it become Baba's [property]? Baba doesn't take anyone's house at all. The Brahmakumais take it. At the most, Baba takes it for 10-12 years for the sake of Divine service or [He takes it] for as many years someone offers. So, whose *property* does it become? It becomes [the property] of the *owner*. So, who did they give it to? Who did they give it? *Arey*, did they give it to their mates or did they give it in Shivbaba's *yagya*? *Arey*? Whom did they give? Did they give it to the bodily being or to the incorporeal One? They gave it to the bodily being. So, will that create an account with the bodily being... It will certainly be created because there is the account for giving and taking. Whatever someone gave [to someone], he (the one who takes) will certainly have to repay it; if not in this birth, then in the next birth. Won't he have to repay? Isn't there the account of giving and taking? There is the account. So, a difference is created. Now, whoever has knowledge to whatever depth, he will act accordingly. If he has little knowledge, if he is used to take respect and honour in his life, he has been taking respect and honour in the path of *bhakti* as well; so, he has the habit that he certainly has to build a house and give it in the *yagya*, so that he becomes well known in the Brahmin world. Then will it make a difference or not? It will certainly make a difference. If someone takes respect and honour here itself; he did give a donation but if he took respect and honour from the *public*, will his respect and honour be reduced there or will he have more of it? It will be reduced. There is an account for everything.

Timing 49.35-51.32

Student: Garlic purifies the blood. It also reduces high blood pressure. So, why shouldn't we eat it?

Baba: It is because garlic, which purifies the blood, also brings excitement in it. And when there is excitement in blood, *raj* and *viirya* (the power of fertility and virility) becomes weak. Purity is violated when excitement comes in the *indriyaan* (sense organs and parts of the

body used to perform actions). This is why Baba has forbidden the Brahmins from eating garlic, although it benefits those who suffer from high blood pressure as long as they have that disease. As for the rest, in general, the Brahmins shouldn't eat garlic and onion as it is a stimulant. For example, asafoetida; asafoetida also brings excitement. It increases hunger. It generates heat in the *indriyaan*.

Another student: So, we shouldn't use asafoetida, should we?

Baba: Yes. It is hot, very hot.