

Disc.CD 210
Nepal Party; Date: 5.12.2006
Part-1

Time: 22:11

Student: Baba, my first question is , like some of the souls[when they] come in front of Baba in corporeal form, some are there who forget everything, their mind becomes 0 [blank], they don't remember anything. Before, several questions arise in their mind but when Baba comes in front to them, they forget everything and the questions don't come in his mind. What can be the reason for this for those souls? Why does it happen so?

Baba - Those who are Baba's children, those who belong to Baba's home...then, Baba's home is *Paramdham* (the Supreme Abode). He is a resident of where?

Student: Of Paramdham.

Baba- Do thoughts emerge in *Paramdham*?

Student: It is thoughtless (nirsankalpi) stage.

Baba - It is a *nirsankalpi* stage (thoughtless stage) there. He is the resident of *nirsankalpi* home, so those children who talk (to Baba), those children whose connection is formed (with Baba); their connection is formed with *Paramdham*. Why won't (they experience this stage).

Student: If some souls don't experience that (thoughtless stage)?

Baba - Those who don't experience it, they don't belong to our clan (*kul*).

Student: They are not (of our clan). So, it means.....

Baba - They are from other clans.

Student: So, that soul must have been with Baba for 63 births.

Baba - Definitely, he might have remained. That's why he forgets everything as soon as he sees Baba. He forgets the worldly affairs.

Student: Baba, the second question is, like we speak in Hindi, does ShivBaba understand only Hindi? Doesn't He understand other language? Not Shivbaba. The Father Shiv (Shivbaap)

Baba - In which permanent chariot does the Father Shiva come?

Student: The one who knows Hindi language.

Baba - He will understand the language according to the chariot He enters. What is the need to speak so many languages?

Student: Does it mean that Shivbaap doesn't know any other language except Hindi.

Baba - Will He just sit and learn languages?

Student: Say if He enters a chariot who is American...

Baba - Why will He enter an American chariot?

Student: No, I am saying it as an example.

Baba – When God is one, the child of God is also said to be one. So, will He enter only one or in all? Will He become *sarvavyapi* (omnipresent)? Does He come becoming 'present in one' (*ekvyapi*) or as *sarvavyapi*?

Student: He comes as ekvyapi.

Baba – Then? Yes, He enters children for service but it cannot be known, when did He come , when did He go, what happened?... Mamma-Baba can enter in other children.

Student: Mamma-Baba can enter?

Baba –Hum.

Student: Like, Baba says many times in murlis, "[I] don't ride the ox all the time?"

Baba – Doesn't He have to do service through other children? He lifts up some (children) by giving the power through *drishti* (vision). He uplifts some (children) through the power of *vaaca* (speech); if the one who explains is weak but he shows courage (to speak), so, won't the Father help the one who shows courage?

Student: Baba in this way, ShivBaba will not remain ekvyapi, will He?

Baba - This will not be proved at all (that He enters other children). Then how can be *sarvavyapi*? He will be said to be *sarvavyapi* only when it is proved or any proof is found. He enters the children to do service (*seva*).

Student: Baba, like it is said that every religious father comes and repairs the house-like world; all the religious fathers like Abraham, Buddha, Christ, Guru Nanak etc. So, when Tretayug (the Silver Age) ends, Abraham comes in this earth. How does Abraham do the repairing when he comes because, he spreads duality in the world?

Baba - He does spread duality but at that time the souls of the Islam religion (*dharm*) experience the stage of downfall while enjoying the pleasures of *drishti*. They are very much habituated of experiencing the pleasures of the body. They fall down the most, they become impure (*patit*). He (Abraham) comes and uplifts the same souls (who have fallen down). He fills power in them, their battery charges as soon as he (Abraham) comes.

Student: No Baba, like the soul of Abraham comes down from the Supreme Abode ...

Baba – There is no need to repair the whole house. Only those parts which are broken and damaged need to be repaired. All the souls who convert into the Islam religion fall down by that time. That portion of the world (the souls who have fallen down) breaks, it starts to break. So, he repairs that (souls).

Student: That means he repairs only (the souls of) his clan.

Baba - Yes, he repairs the souls of his own clan.

Student: The same thing is applied for Christ and Buddha etc?

Baba - It is the same for everyone.

Student: Baba, when we did the 'Trimurti' course during our Bhatti in Advance , we were explained that when Parampita Parmatma (the Supreme Father Supreme Soul) comes in this world, first of all , he comes collectively with the 'Trimurti' (three personalities) . So, when Gita mata (mother Gita) narrates the clarifications of Dada Lekhraj, Shivbaba enters her at that time, I mean Shivbaap , doesn't He?

Baba – Gita Mata doesn't narrate clarification.

Student: No, not clarification, she narrates the vision.

Baba – Yes, she narrates the visions as it is.

Student: Yes, the task of narration is done by Shivbaba, isn't it?

Baba – Hum. Whatever she heard (from Dada Lekhraj), she narrates it.

Student: Yes, she narrates whatever she heard. It is only Shivbaba who narrated it through her mouth, isn't it?

Baba – (Baba nods his head saying no.) Only the work of narrating what she heard (from Dada Lekhraj) was done through her.

Student: Shivbaba did it, didn't He?

Baba – (Baba nods his head saying yes.) No one had the courage to speak much in front of Prajapita. Brahma didn't have courage at all so he didn't tell him (Prajapita) directly. He told it to the *matas* (mothers). Even the *matas* didn't have that much courage either. Shivbaba entered her and gave her courage (*himmat*).

Student: 'Gave courage' means, Baba entered her, didn't He? After entering.....

Baba – When He enters, on one side, she will start to narrate and (on the other side) he (Prajapita) will start to listen and understand. The work of narrating and listening by her (*Gita mata*) and the work of understanding and explaining by him (Prajapita) happen simultaneously.

Student: They were saying that Shivbaba (enters them simultaneously), the work happens together.

Baba - I tell you something, then don't you understand along with listening.

Student: Yes, I understand.

Baba - And when you understand you will also explain. The one who understands can make others understand as well. She (*Gita mata*) did the work of listening and narrating

Student: The one who made this do was certainly Shivbaap, wasn't He?

Baba -and he (Prajapita) did the work of understanding and explaining.

Student: Baba, that happened together, didn't it?

Baba – It certainly happens together.

Student: How can Shivbaba enter them together and do the work?

Baba – Arey! Doesn't the work of understanding happen along with listening? I told you something and didn't you understand that along with listening? So, doesn't it happen together?

Student: It means, Shivbaba.....

Baba – The sowing of the seed of knowledge.....understanding and explaining is also called *gyan* (knowledge). So, Shiv sowed the seed of understanding and explaining, the seed of knowledge but through *mata* (the mother) the foundation of *bhakti* (devotion) was laid.

Student: Of listening and narrating.

Baba - The foundation of listening and narrating was laid (through the mother) (and) through him (Prajapita) the foundation of understanding and explaining was laid, meaning the foundation

of *gyan* was laid through him. That's why in the Gita it is said '*Aham beej Pradahpita*' i.e. I'm the father who sows the seed, the father sowed the seed of knowledge.

Student: Baba, I mean to say the task of listening and narrating and understanding and explaining.....

Baba -happens together.

Student:....together.....it is Shivbaap alone who makes it happen?

Baba – In any process in the creation...; in the process creating a creation there is an equal involvement of man-woman together. It is not that the man gave birth to the child first or the mother gave birth first. Does it happen like that?

Student: No.

Baba - Then...

Student:So, the work that was being done, did Shivbaap alone do it together. He did that task after entering, didn't He?

Baba - Only Shiv does the work of commencement of this world. *Mata* inculcates and *Baap* makes her inculcate the seed..... (to be continued)

Part-2

Time 30:45

Baba, like it is said the light of we souls radiates through these (our) eyes.

Baba – It is correct.

So, how does it happen, I mean, how does the task of radiation of light takes place?

Baba – Don't you receive a more powerful *drishti* (vision) sometimes?

Yes, I receive it.

Baba - Do you experience it?

Yes, I experience it.

Baba – Likewise, when we give *drishti* to someone else, our *drishti* has more force. Like someone becomes angry... at that time of anger, his eyes are more raged, aren't they?

So that (force) becomes the light...

Baba - Yes, that is the *rajopradhan* (dominated by the quality of activity or passion) power of the *atma* (soul) which comes out when someone becomes angry.

Baba, I have one confusion about ice. Like it is said that later (at the time of destruction) the ones who aren't able to complete their purusharth (special effort for the soul), their bodies are buried in ice, aren't they?

Baba – Their bodies will freeze.

It means their bodies will jam, so at that time, when their bodies are inside ice, does their soul remain inside the body or does it move out?

Baba - When the body has become senseless; the mind and intellect has become senseless as well, isn't it? The mind and intellect means *atma*.

That means atma remains there.

Baba - Why will it stay (inside)?

Won't it remain?

Baba - When the body became immobile, what will the soul do remaining inside it? It will roam anywhere.

Baba that means it won't go above to Paramdham (the Supreme abode), it will (remain here).

Baba - It will roam in the subtle world (*sukshma vatan*).

Any soul among the 4 and half lakh souls (450 thousand), who will be able to complete their purusharth...

Baba - Whichever souls whose *purusharth* doesn't complete now; whether they die due to an untimely death or they may freeze in ice, they will all assemble in the subtle world. When the final destruction takes place, then all (the souls) will go back (to Paramdham).

Baba, 'all' means the seed-form 4 and half lakh souls will stay just here in this world, won't they?

Baba - Those who will become fit to make their bodies *kancan kaya* (rejuvenate), their souls will start entering those respective bodies. What? The entrance (of the soul) will take place and the birth of children will begin as well. The ones who give birth and the ones who take birth, both of them will go up together meaning the soul who enters and the one in whom the soul entered, they go up together.

Will they go to Paramdham?

Baba - They go to *Paramdham* and come back and enter the same body, the body which has frozen.

The frozen body. But Baba, some souls complete their purusharth beforehand; they don't need to be buried in ice, do they?

Baba - All will have to be buried except 8.

Everyone will have to be buried?

Baba – Certainly.

All!!!... That means only 8 will remain in this world and all the rest.....

Baba - In the beginning there will be only 8, won't there?

And all the rest will go to Paramdham...

Baba - It is not about going back to *Paramdham*. It is about remaining in the seed-form stage. Like you said here, 'I forget everything, I develop a *nirsankalpi* (thoughtless) stage'. So, did you go to *Paramdham*?

No.

Baba - You didn't go to *Paramdham* but you came in the vibration of the Father, you came to the Father's home.

That means the soul remains here, it doesn't go anywhere?

Baba - That means the soul reaches that stage. The *nirsankalpi* stage means the *nirakari* (incorporeal) stage.

That means Baba, it's not about going to Paramdham but it's about attaining that stage, isn't it?

Baba - The idea of going to *Paramdham* is only when (the soul) reaches a complete stage. Right now, it's like coming and going (to *Paramdham*). That going to *Paramdham* will become everlasting and there won't be coming back in **this** world. At present time, we go there for a while and again come back in the world of thoughts. The final 'going' will be at the end. It will be 'we went and came back' ((into the new world).

When Navin bhai (a PBK brother) did his course about Paramdham, he told that just like the Brahmakumaris show that below is the earth and above it is the levels of sukshamvatan (the subtle world) ...

Baba - They show the circular portion, don't they? The circular portion means the earth is in the middle and all around it is *sukshma vatan* and *Paramdham*. It is on all the sides, all around the earth. There is *Vayumañdal* (the atmosphere) all around the earth, and all around the atmosphere is space, and all around the space is *sukshma vatan* and *Paramdham*.

Baba, is it in a circular form?

Baba – Yes, it is. It's all around it. It's not like, it is situated only up or it is situated down. It is in all the four directions.

So Baba, what will be the perimeter of Paramdham? It will be unlimited, won't it?

Baba – It is unlimited.

It cannot be measured, can it be?

Baba - This world is limited. The sun, moon and stars, are limited as well.

So, how does the soul stay there? Navin bhai said they (souls) keep rotating round and round around their.....

Baba - The souls which are sharper by the intellect, the more the soul is swift, , the more it takes everyone within it's perimeter and lives , it keeps everyone under its control like Shiv. Next is Prajapita. He will not take Shiv under his control, within his perimeter. And all the rest of the world, the human souls will be under his control. Similarly, the other 500 crore (5 billion) number wise souls that are there, they all remain in each other's perimeter. Even the souls of living creatures, stay within human being's perimeter. The souls of insects and spiders, they stay within the perimeter of animals and birds. And the souls of non-living (*jar*) trees and plants stay close to the earth. That means, the more someone has a sharp intellect, the more he is beyond the five elements (*paanc tatva*) of earth. And the more someone has a inert intellect, the more is he closer to the earth.

That's why the Father Shiv is the farthest.

Baba - He (the Father Shiv) is the most beyond. He controls everyone.

Baba, in one murli I heard that the microscopic organism like amoeba, bacteria, which cannot be seen with these eyes, they also have a soul, haven't they?

Baba - Doesn't bacteria have a soul? Don't the doctors see the bacteria with the microscope? Don't they see the bacteria of malaria?

They see.

Baba - So is that living or non living?

It is living.

Baba – It is living. There is a soul in it too..... (to be continued)

Part-3

Time: 38.02

Student: And Baba we see in the discovery channel, national geographic channel that where a tiger kills a goat and a crocodile too kills (its prey); so it feels so much sorrow, isn't it? Its blood comes out. So Baba, why does it happen so? I mean, why the animal has to suffer such brutality? Do they have accounts of their karma as well?

Baba - There are the *karmic* accounts of the four-legged animals. The animals which are *Caupaii*, those with four hands or legs, those which walk with hands or legs; those which walk with two legs and two hands are called *caupaii*; they have are a species. What? They convert from one species into another. Transition takes place. Like in the beginning of the Copper Age (*Dwapur*), there must have been dinosaurs.

Student: At the end of the Silver Age (treta).

Baba – Yes. They used to stay in a jungle. And the jungle was set on fire suddenly, all of them died; someone somewhere remained, a male or a female. So, if it is the only one left, it will mate with some other creature, won't it? So a new species will emerge and the former one will become extinct.

Student: Baba, however, the animals don't think and churn, as if they have an inert intellect.

Baba - However, they have an intellect. They seek for their food and drink, don't it they? They do have an intellect.

Student: But it cannot think.

Baba - Why not? When it sees fire it runs away, doesn't it? If a tiger is approaching, the goat will run away, won't it? The cow will run away after seeing the tiger, won't it? Don't they have an intellect?

Student: They do have an intellect.

Baba – Then?

Student: So Baba, it has to suffer according to its karmic accounts, hasn't it? Like in the case of the goat...

Baba - Yes, the goat became a goat in this birth. Who knows in its previous birth which kind of four-legged animal was it?

Student: But Baba this won't happen in the Golden Age (Satyug), will it? I mean like the tiger.....

Baba - In *Satyug* there is no brutality, violent animals are not there.

Student: Because, it has been said that in Satyug there is natural beauty everywhere.

Baba – Violent creatures are not there. When the human beings are non-violent, the animals are non-violent as well.

Student: Baba, even the tigers are not there, are they? I mean the violent animals that are present here.

Baba - Whichever living creatures that will be there, they won't be violent. Here the human being has a violent attitude, so the living creatures who do violence are present as well. There the human being themselves won't be violent so, whichever living creatures that will be there, they all will be *saatvik* (pure). They will not be the ones to do violence. When the human being becomes vicious, all the living creatures become vicious as well. There is a power of vibrations within the human beings which brings about transformation of the whole world. Even now, the transformation of the world will not happen through delivery of speeches. The transformation will not take place through the service of running around as well. Only vibration will bring about transformation. *Drishti* (vision) and *vritti* (vibration) do a very powerful work.

Student: Baba it is said that except the Ashta-dev (eight deities), all the rest will suffer the (beatings of) danda (stick) of Dharamraj, won't they?

Baba – Hum.

Student: The 108, I mean the 100 (beads of the rosary) as well as the 16000, they all will suffer (the beatings). What does it mean by suffering (the beating of the stick)? How (it happens)?

Baba – Number wise some sinful deeds (of those who suffer the beatings) of theirs remain to be burnt into ashes, they aren't able to complete their *purusharth*.

Student: Baba, what is the meaning of being swept off?

Baba – It is *Prakriti* (nature) who sweeps, to clear the rubbish. (But) there is beating of *Dharamraj*. They suffer thrashing. .

Student: How are they beaten by a stick? I mean Baba, they have done sinful deeds, haven't they? So, how does the soul realizes, my sinful deeds are being destroyed, I am suffering beatings of Dharamraj's danda?

Baba - Those who don't have a body now, like Brahma Baba, Saraswati, *Vishwa Kishor* (a BK brother) who have already left their body, they won't receive a body now but, they will suffer beatings after their entrance with their subtle body in someone (bodily being). Baba has said, "I will make you take a body and then give you punishment. It is not that your punishments will end by suffering it through thoughts."

Student: They will suffer beatings physically too?

(Baba consents by shaking his head.)

Student: Baba, like last time a soul had entered me, didn't it? So, the soul which had entered me, was it the one to be included among the 4 and half lakh souls who will take birth in the form of a child or was it someone else? Like some souls enter the seed-form souls, so the soul who enters, is it the one who is going to take birth through the seed-form soul (in whom it has entered or...

Baba – There are of 2 types. The first ones are those who after leaving their body in BK enter into the seed-form souls. The stage of the souls who enter the seed-form souls becomes seed-form as well. Therefore, their facial expression, their vision doesn't change. Their vision, their facial expression remains normal, they act normally. We don't come to know when the soul came and when did it go away. But there are some evil souls who enter and make the condition (of the one in whom it has entered) bad.

Student: Like it happened to me.

Baba, he (another student) is telling that, just like you said now that, when someone comes in front of you in corporeal, he becomes thoughtless, meaning he forgets. But, he didn't experience anything like this. So, he is asking, does it mean that I don't belong to this clan at all?

Baba – What happened? What didn't he experience?

Student: He didn't experience like that (thoughtless stage).

Baba - Is it a good thing that some soul, an evil soul enters you?

Student: No, no.

Baba - If there is no firm *purusharth* of soul-conscious stage, an evil soul will enter. If you have a firm *purusharth* of soul-conscious stage, why will it enter?

Student: And Baba, like it is said, there is a root-soul of every religion.....no, no, like there was Siddharth. Mahatma Buddha entered in Siddharth. So, Mahatma Buddha comes from Paramdham for the first time. Meaning, he doesn't take birth, he enters. So, Siddharth takes birth through Shuddhodhan. So, Shuddhodhan is a seed-form soul who is in the advance (knowledge) currently and Prajpita becomes his father.

Baba - The father of *Suddhodhan*.

Student: Bindusar

Baba – Bindusar, he is the father of even him (*Shuddhodhan*) i.e. he is the father of even the seed-form souls.

Student: Baba, that means he is Rambap (the father Ram), isn't he?

Baba - Yes. He is Baba (grandfather). Here (in *Sangamyug*) too, he plays the part of Baba; he does the shooting as well as there he becomes Baba.

Student: So, Prajapita is the grandfather of even Christ, Mohammad.

Baba - He is the grandfather of everyone; he will be the grandfather everywhere (in every religion).

Student: Baba, does the yugal (wife) of Prajapita, remain Jagatmata (the world mother) always?

Baba – Hum. It can be possible.

Student: Another brother – But it is said that Christ didn't have a father?

Baba - It is just said so.

Student: How will a child take birth without a father.

-----End of discussion-----

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Note: The words in italics are Hindi words. Some words have been added in the brackets by the translator for better understanding of the translation.

