

Disc.No. 1909, Part-1, Extracts**Time: 03:26 to 10:18****Brother:** Baba, Ram and Sita are the Khadi cloth in the unlimited. What does it mean?

Baba: Yes, is the thread of Khadi (a very thick and coarse kind of cotton cloth), Khaddar spun one by one or are many threads spun simultaneously, like in a machine? Even when these King and Queen of Khadi got ready or when other clothes of Khadi like them got ready... what is meant by cloth? Cloth like body. Those clothes, their threads were spun one by one. It is not like the Brahmakumari Vidyalaya where knowledge is narrated by organizing exhibitions, by organizing fairs, conferences, by gathering numerous people. Are numerous threads prepared [at the same time] or does one sit and narrate to one? When one sits and narrates [knowledge] to one, kings get ready. Kings like Ram-Sita. And when knowledge is narrated collectively to numerous people... just as there are gurus and holy men of the present day, they narrate [the knowledge] to numerous people collectively because of the greed of money. Who performs this *shooting*? Who performs the *shooting* (rehearsal) of those gurus? Is it the Bks or the PBKs? The BKs are performing that *shooting*. Second point, Ram and Sita have been called Khadi cloth because Khadi is such a cloth which remains warm in the winters and gives us comfort. And in the summers? It remains cool. The Golden Age and the Silver Age are the winter season. The intellect remains cool. How does the intellect of the deities remain? It remains cool. And the souls of Ram-Sita in the Copper Age and the Iron Age, which is the summer season, when the intellect of the people becomes hot... When the souls of Ram and Sita come in contact and connection with them, their intellect becomes cool. It remains cool. And in the rainy season? During rains, when the Khadi cloth gets drenched [with water], when it gets drenched a lot in the water of knowledge, then does it become heavy or does it become light? It becomes heavy. So, it makes everyone's intellect heavy. What? The *part* of the souls of Ram and Sita is such in the Confluence Age. When the same soul of Sita plays the *part* of Mahakali, then everyone's intellect becomes heavy. And when the soul of Ram plays the *part* of Shankar, when it plays the *part* of Jagannath, then all those who pull his chariot, their intellect becomes heavy, they become tired while pulling his chariot. [They become tired] to the extent that they start insulting him. They start defaming him. They start disgracing (*kalank*) him. This is why, he is also praised as the incarnation of Kalanki in the end of the Iron Age (*Kaliyug*). It means, when God comes and rains the rain of knowledge in the season of the rain of knowledge, in the Confluence Age, do the souls of Ram and Sita make [others] experience happiness or do they make them experience sorrow? Everyone becomes sorrowful. Nobody is able to have an intellect with faith (*nihcay buddhi*) forever. Do they become *niscay buddhi*, do they become happy by being born as the Father's children or do they also die the death of doubts? Ultimately, when there is the final exam of Maya, all the children die a death of doubts. Do they die in sorrow or do they die in joy? They die in pain. Does anyone want to die? Nobody wants to die. So look, these King and Queen of Khadi, i.e. Ram and Sita are famous.

Time:-13:39 to 27:35**Brother:** Baba, the Guru's call is the call of death.**Baba:** Yes.**Brother:** So, when those who are the in charge of the *gitapathshala* leave it, how and with whom will the others get a chance to leave?**Baba:** In a way, the entire human world is ignorant before 36-37. It is, isn't it? Then how do they enter the path of knowledge gradually? Do they or not? They do. That establishment is

subtle. Every task of the world is first accomplished in a subtle form. When a house is built, then first the map is created in the intellect. Later, the blueprint is drawn on a paper. Then a *model* is created. Then a house is constructed. Similarly, in 36-37, God the Father comes and does the subtle establishment in the mind and intellect like soul. For example, when a human being leaves his body, then after leaving the body his soul enters in a non-living foetus (*garbhpind*). That foetus gets ready four to five months before that human being leaves his body. Does it get ready or not? The task of establishment began from there itself. Similarly, when the residents of *gitapathshala* have to leave the *gitapathshala*, when they have to leave the *Gyan Sarovar*... call it *Gyan Sarovar*, call it *Gyan-Mansarovar*, it is the Father Himself. Today, you are holding Him. You are not holding any bodily being, *didi, dadi, dadas*. Whom are you holding? You have held on to the *Gyan Sarovar*. So, those who are holding the *Gyan Sarovar*, Maya will shake them in such a way that they will have to leave even the *Gyan Sarovar*, the Father. The residents of Madhuban will have to leave Madhuban. So look, will anyone survive or not? Will no one survive? The seed will survive. The seed is imperishable, isn't it? The seed of this human world, the original seed is an imperishable seed. Baba has said for him, 'I am the Father who sows the seed of knowledge through that corporeal seed. I am also the *Teacher* who gives the explanation of knowledge as well as I am the corporeal guru who brings *sadgati*. Is the guru corporeal or incorporeal? He is corporeal. So, that seed is always present (*sadaa kaayam*) in this world. Baba has said in the Murlis that there is nothing everlasting in this world. It is Shivbaba alone who is everlasting. It was not said that the Father Shiva alone is everlasting in this world. The Father of the souls is not everlasting. He goes back to the abode of the souls. It is Shiv**baba** who is everlasting. I come and make him equal to Myself. What is meant by 'equal to Myself' (*aap samaan*)? He becomes incorporeal, vice less, egoless in the Confluence Age itself. That Father is forever present in this world. So, did you get the answer?

Brother: There are many souls which do not understand the depth [of the knowledge].

Baba: Can many children be born from one father or not? They can. So, that seed father who alone survives, eight children who are called the eight deities emerge from him quickly. And the entire capital is established. Will the first and foremost capital be the smallest and the most perfect capital or will it be big and incomplete? It will be small. It includes the king and queen; it also includes the helpers who run the kingdom as well as the members of the royal family. Then there are maids and servants too. Some are going to become even *caandaals* (those who cremate corpses) in one or other birth. So, the entire capital is established, but it is a small form. When the complete capital is established, will the gathering be *powerful* or weak? [It will be] the world's most *powerful* gathering; the smallest gathering. For example, in the Mahabharata who were called the children of God the Father, the Guide (Panda)? The Pandavas. They never used to fight and quarrel with each other. Similar are these eight deities. They are the true children of the Father, who don't fight with each other. Even in the 84 births they remain the helpers of the One. This is the *powerful* gathering of the world. It is the first and foremost gathering. And when such a gathering becomes ready, Baba has said in the *Ved vani*: Even if one *powerful group* gets ready, i.e. when the *group* of the Suryavanshis gets ready, it will pull the *number two group* and the *number two* will pull the *number three*. In the process of one *group* pulling the other, the gathering of the rosary of 108 will get ready. And when 108 kings get ready, will it take time for the subjects to get ready? No. Baba has given a boon. What? He has given a boon to His children, the kingly children. What? Your entire family will start following the knowledge. The souls which *convert* to other religions do not get this boon. Only those who are firm in the Deity religion, those who obtain the Father's inheritance, it is only they who get [this boon]. So, tell Me, will the ninth *number*

emerge or not after the eighth? (Students: He will.) And will the ninth one who emerges be a king or will he be from the subjects category? (Mother said – King.) He will belong to the category of kings. When the king emerges, will it take time for all those who belong to his kingdom for many births along with him to emerge? It won't.

Brother: It will not take time for them to emerge, but ... there are old women, helpless people, with whose support will they go? All of you will go first, then with whose support will we go?

Baba: Will you go to the Supreme Abode at a serial number according to your *purusharth* or will you go before? (Brothers said - According to our *purusharth*.) Someone may say, 'Arey, she is an old woman, how will she be able to go?' Arey, is it about going through hands and legs here? (Brothers said - No.) Is it about going through the connection of the intellect (*buddhiyog*) or is it about going through hands and legs here? It is about going through the connection of the intellect. And do the mothers in bondage remember [Shivbaba] more, will those who become *vaanprashth* (retire at the age of 60), who are old, whose *indriyaan* go beyond the stage of seeking pleasures, their intellect does not remain busy in seeking pleasures of the *indriyaan*; will they remember more through the intellect or will those who have more power in their body, the body of the young ones who have power in their *indriyaan* remember more? Who will remember? (Brother: Those whose *indriyaan* are not powerful.) Yes, it is the same case here. Here, you cannot estimate old women on the basis of their body. Here the soul does not become old. Yes, the soul can become the most ancient. What? It is possible that it is an ancient soul who comes after the eight. (Student said something.) If they would have made *purusharth*, they will go, if they wouldn't have made *purusharth*, they won't be able to go. And only they will be able to make *purusharth* who would have performed good actions for many births, who would have helped the good ones, who would have been with the best Father for many births, who would have the *sanskaars* of making only good *purusharth*. They can't give any excuse: we are like this; have mercy upon us. No. Here, there is no question of showing mercy or pity. What is important here? We have to make *purusharth*. *Purush* means the soul. You have to do it for the sake of the soul. You shouldn't do [anything] for the sake of the body. You should not do [anything] for the sake of the relatives of the body. You should not do [anything] for the things related to the body. You have to make the entire *purusharth* for the benefit of the soul.

Time:-37:04 to 41:51

Brother: Baba, where did the *alokik* birth of Shankar take place?

Baba: *Alokik* birth. *Alokik* means the birth of knowledge. (Brother: Yes.) *Accha*. Is Shankar shown to be *ajanmaa* (the one who is not born) or has he been shown to be born? (Everyone said - *Ajanmaa*.) And where did you see that he has a birth? If he is born, then the one who gives birth to him is his father. Then, the one who gives birth to him, will he be called the Father of fathers? Shankar is called the Father of fathers, the one who does not have any father. There is no one in a corporeal form in this world who would sow the seed of knowledge in him. He is such a father of fathers. He is the father of even the religious fathers. There is no corporeal human being in this world who would sow the seed of knowledge in his intellect. He is also the *supreme teacher* in the corporeal form. There is no *teacher* to explain to him in this world. Is there anyone? If there is a *part* in practice somewhere now ... is it there or not? It is. Is there anyone who would explain to him? (Everyone said – No.) There is no *supreme teacher* [for him]. And the one who brings the true liberation (*sadgati*) of his mind and intellect; *sat* means true liberation. *Gati* means movement. If the movement of the mind, the mind and intellect like soul, which is a point of light goes downwards, is it *sadgati*? If that mind and intellect like soul, if that point of light soul goes into a pit, is it *sadgati* or is

it *sadgati* if it goes upwards? (Students: If it goes upwards.) So, he is the only corporeal [being], who brings the *sadgati* of his soul through thinking and churning. It has been written in the Gita as well; what *purusharth* should we make so that we become the highest of the high? Just as our Father is praised: You abode is the highest, Your name is the highest, Your task is the highest. What is the *purusharth*? *Arey*, Baba has told you about the *purusharth*, hasn't He? What *purusharth* did He tell you? *Arey*, [it is] to remain in the soul conscious stage while performing actions through the *karmendriyaan* and to take the soul to a high *stage*, because our goal is to go to the Supreme Abode, to go to the highest of the high abode. This is why, it has been written in the Gita as well – *Uddharet aatma aatmaanam*. *Ut* means above, *haret* means to abduct and take away. Whom? The one who [takes] his mind and intellect like point of light soul upwards; *uddharet*, he abducts it and takes it forcibly. It goes downwards again and again, the intellect goes downwards to the pit, yet what should we do? We should *practice* to take our soul upwards. *Na atmaanam avasaadayet*. We should not allow the soul to fall. If you are in the awareness of [the world] below, if the soul remembers the pit, will there be downfall or will there be uplift? There will be downfall. We will become sinful. The Father has come to make us a pure deity. So, we will have to follow the Father's directions.

Time: 1:00:54 to 1:02:47

Mother: When we narrate the knowledge to someone, the knowledge keeps increasing...

Baba: Baba has said – When the children show courage, the Father helps them. There are many mothers, there are many old women, there are many mothers in bondage who say that the knowledge doesn't stay in their intellect. [They say,] 'We do understand the knowledge, but we cannot narrate it to anyone'. Still, if they show courage, the Father has promised that the Father helps those who show courage. So, the children who showed the courage to narrate the knowledge and if the listener is sharp, if the narrator is not that sharp, then Shivbaba enters in that child. He gives the power of vibrations, He gives the *power* of *drishti*, He gives the *power* of knowledge in speech. And He explains [the knowledge] to that soul. Then, if the child is soul conscious he feels, he says, 'This knowledge was not in my intellect earlier. Definitely, Bapdada gave me this intellect'. And if the child is body conscious he will say, 'Look, I narrated such nice knowledge, I gained victory even over such a soul '. Did you understand? Yes.