

A WONDERFUL BIOGRAPHY

It is described in the Shrimad Bhagwad Gita: ‘**Ignorant people are unable to recognize Me, the Supreme Father Supreme Soul, who has come in an ordinary body**’. After all, how will they recognize [Him]? Because by having 84 births in this vast world drama of 5000 years, all the human souls have become sinful and vicious. They have become the ones with a stone like intellect, they have become unconscious because of constantly engaging the mind and intellect in the soil like body. It is described in the Gita: ‘**God granted divine sight to Arjun¹ in order to show him His Universal form**’. It is not about just one Arjun and God didn’t sit on any chariot and narrate the 18 chapters of the Gita in Sanskrit to Arjun alone 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 souls in the form of Arjun who gains *purusharth* (spiritual effort). He is the Father of all of us souls. We all have the right to His inheritance of knowledge and eternal happiness and peace. To give us this inheritance, He Himself has arrived on this earth and is giving us the teachings of Divine (*Ishwariya*) knowledge and Raja yoga by sitting in an ordinary chariot like human body.

This task of the Supreme Soul Shiva began **in 1936-37, in the city of Sindh Hyderabad in Pakistan**, when He made a well-known diamond merchant named ‘**Dada Lekhraj**’ have visions of the four-armed Vishnu, the destruction of the old world of hell and establishment of the new world of heaven; but Dada Lekhraj was unable to understand the meaning of those divine visions. He asked the meaning of them to his gurus but how could they understand the play of God? They advised Dada Lekhraj to obtain an answer for this from the great scholars at Varanasi². 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 made on the banks of the [river] Ganga. When nobody was able to solve his problem, he remembered his [business] **partner** residing in **Calcutta**. It is because he was impressed by his (the partner’s) devotion, honesty and intelligence he had entrusted him the responsibility of his diamond shop in Calcutta. So, Dada Lekhraj went to Calcutta, but instead of describing his visions to his business partner directly, he narrated them to the mother (junior mother) who was his close relative and she narrated them to another mother, who was good at speaking, listening and narrating. Later on, when that mother, who was good at listening and narrating, narrated them to Prajapita (the partner), at that very moment the Point of Light, the Supreme Father Supreme Soul Shiva entered the same mother and Prajapita simultaneously. And in this way, the foundation of **the path of bhakti (devotion)** through the process of **listening and narrating** the description of visions was laid through the practiced mother and the foundation of **the path of knowledge** through the process of **understanding and explaining** the secret of the visions was laid through the partner.

This family established in a corporeal form by God transferred from Calcutta to Sindh Hyderabad and later on to **Karachi**. There, after becoming the corporeal media for Shiva for some years, the partner and both the mothers left their body and the whole responsibility of the *Ishwariya* task on the earth fell on the shoulders of Dada Lekhraj. As soon as he received the introduction of God, he 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 is ‘**Brahma**’). Meanwhile, this *Ishwariya* family, which was initially called ‘**Om Mandali**’, was transferred to **Mount Abu** in Rajasthan (India) after the partition of the country and came to be known as ‘**Brahmakumari Ishwariya Vishwa Vidyalaya**’. From here, the teaching of knowledge and Raja yoga imparted by God started to spread in the country 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 *Ishwariya* task of the Supreme Father Shiva was going on at Mount Abu, but Dada Lekhraj alias Brahma left his body suddenly on 18th January, 1969. The unlimited task of God, the task of world transformation certainly can’t stop. So, in 1969 itself, the Point of Light Shiva entered the permanent chariot like body of the previously mentioned partner (whose name becomes famous as ‘Shankar’ from 1976, according to the task he performed), in his following birth.

Kampila, a very ancient dilapidated village in the Farrukabad district, is erased from the memory of mankind today. In spite of receiving the status of a town, there is dirt and only dirt all around the village even now. Stinking drains in the lanes is common. In spite of being a famous pilgrimage place, there hasn’t been any special development here. People from an archaeological department carried out excavations around this village

¹ Third brother among the Pandavas in the epic Mahabharat

² A pilgrimage place in Uttar Pradesh

and have found archeological artifacts. Actually, this village is very important from the historical and mythological point of view. According to the Mahabharat purana, this village was the capital of the country of Paancaal. It is believed that 'Draupadi', the daughter of 'Drupad', the king of Paancaal was born here itself. Today, the Draupadi *kund* (hole) has been made here in the remembrance of the *yagya kund*³ of knowledge from which Draupadi was born. Just near the *yagya kund*, there is an ashram on a hillock; it is the place where sage Kapil performed *tapasyaa*⁴. In this very village Kampila, two famous pilgrimage places of the Jains, meaning the Digambar Jain temple dedicated to Vimalnath Swamiji, the 13th Tirthankar (Jain gurus) and the Shwetambar Jain temple are also situated. Apart from these, there are also many other old temples here, which prove the historical and religious importance of Kampila. Perhaps, this is the reason that even the Supreme Father Supreme Soul Shiva has chosen the village Kampila for His secret task of world transformation. According to the principles of the vanis (murlis) narrated through Brahma at Mount Abu, the mythological era (*yug*) is being repeated, meaning [the period of] the Pandavas staying incognito for a long time is going on again now. Only those people can understand these secrets who have gone to various Minimadhubans and Gita Schools or Gita Temples of the *adhyatmik*⁵ family, obtained the seven days free teaching, taken knowledge daily and have also researched [the knowledge] after deeply studying. Kampila is such a pure religious place, which is in a dilapidated condition at present, but is going to become famous in front of the world once again. **According to the vanis, meaning the murlis of knowledge narrated by Shivbaba through Dada Lekhraj Brahma at Mt. Abu, a divine great man who will transform the present age has emerged in the village Kampila. The dearest Purifier of the impure, the Supreme Father Shiva, the Supreme Soul has incarnated in his body and is performing the task of the establishment of the Golden Age.** This is the belief of many Brahmakumar-kumaris. In those vanis, the account of his previous births is also mentioned and there is a special mention of his present birth as well. 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 after his death in 1969. It is certainly important for the world with a population of six-seven billion to recognize such a great man and it is bound to happen at the right time.

A resident of **Kampila, Baba Virendra Dev Dikshitji** was born in a poor Brahmin farmer family **on 1st February, 1942** in a village called **Ahmedganj** situated four kilometres north of Kayamganj, in the **Farrukhabad** district (Uttar Pradesh). His mother's name was Leelavati and his father's name was Shri Sohanlal Shivadayal Dikshit. Shri Sohanlalji left his village Ahmedganj and settled permanently in his maternal grandfather's village **Kampila**. So, Baba Dikshitji was brought up under the protection of his parents in the mythological and historical village Kampila. After completing his High School education [at Kampila], he completed his intermediate school (at Hamirpur district) from the private home of Inspector Siddique, the ex-incharge of the Kampila police station. As he was the only son, his father used to always pressurize him to get married. Baba didn't like it. 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 would have to get married as well, otherwise, he was free to go wherever he liked. So because of the pressure, he left the house. He also has a younger sister who was 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 did the job of teaching children at the Municipal Primary School of Kampila for three years. After leaving it he also taught at the Kayamganj Girls School for two years. After that, he left the job and went to Ahmedabad (Gujarat) for a Ph.D research work.

INCIDENTS FROM THE ALOKIK (DIVINE) LIFE OF BABA

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

In 1969, while staying in the hostel of the Gujarat University (Ahmedabad), Baba Dikshitji started his research work (for his Ph.D) on the topic: 'Who is the first man of this world?' Four-six months later, during his research work, on the 30th November 1969, for the first time (after the death of Dada Lekhraj Brahma, the administrator of Prajapita Brahmakumari Ishwariya Vishwa Vidyalaya (PBKIVV) situated at Mount Abu in Rajasthan on 18th January 1969) Baba Virendra Dev Dikshit entered the Brahmakumari institution at the **Paladi service centre**, 2B, Prabhu Park, Ahmedabad. There, a **BK sister Vedanti** attended him. Whatever the sister said, Baba opposed it. He was research-minded and believed in everything based on the scriptures; so, he crossed her words. In this way, three-four days passed but the problem wasn't solved. Sister Vedanti was

³ A hole dug in the ground where a sacrificial fire is made

⁴ Intense meditation

⁵ Spiritual; lit. '*adhi*' means inside and '*atmik*' means the soul', i.e. the knowledge of what is inside the soul

certainly clever. She called the senior elderly Brahmakumar brothers there and seated them around Baba. Then the elderly brothers started explaining to him: ‘first, at least listen to the seven days course here’. After listening to this, Baba replied: ‘in that case, I will forget to ask questions.’ However, Baba accepted the words of all of them and said: keep narrating to me and I will note it down.

During the course, on the seventh day, the sister who was attending him went somewhere else, so, Baba Dikshitji met the sister in charge of that centre, BK sister Sarla. After having a discussion with her, he did find answers to some of his questions; still, the sister in charge wasn’t able to satisfy him completely. Later on, she told Baba: ‘a brother named BK Ramesh would be arriving from Calcutta the next day; you may ask for solution to your questions from him’, because sister Sarla had this feeling internally that she was unable to satisfy Baba Dikshitji. When brother Ramesh arrived the next day and met Baba, he asked Baba just one question: ‘did you like the form of the Supreme Father Supreme Soul Shiva which has been described here? Did you like His remembrance?’ So, Baba replied: ‘yes, I liked the explanation that the Supreme Father Supreme Soul Shiva is a point of light; by remembering Him our point of light soul in the form of the mind and intellect will attain a subtle stage. By remembering the subtle One, the intellect will become subtle.’ When Baba accepted the process of remembrance to be good, brother Ramesh told him: ‘if you like the process of remembrance, practice it for a few days. After practicing it you will automatically get answers to all your questions.’ Later on, sister Vedanti also asked him to read the vanis of Shivbaba simultaneously along with the remembrance. Baba accepted both of their suggestions.

After some days, referring to the scriptures, Dikshitji said that whatever has been narrated by Shivbaba through the mouth of Dada Lekhraj Brahma at Mt. Abu was completely in accordance with the scriptures. Baba Dikshitji also wrote a brief interpretation of the Gita, which was in accordance with the murlis of Brahma Baba narrated at Mt. Abu. It is said in the Gita: ‘*Bhruvornadhye praanam aaveshyasamyak*’, meaning, when a person is about to leave his body, he should remember his life (soul) in the centre of the forehead. And ‘*Anoraniyamsamanusmaret yah*’, meaning the soul is minute than an atom. He liked the fact that the form of the soul is like an atom (a point). So, he said: ‘alright, I will practice it.’

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 (*shaastrakaar*); you are not fit to read the vanis (murlis) of Shivbaba’. He was very disappointed by these words [and thought]: ‘every one has the right to read and understand the great sentences (*mahaavaakya*) of God, but she is refusing [to give murlis] in spite of my interest’. For this very reason Shivbaba had already warned [the children] about such behaviour of the bodily gurus in the murlis. Shivbaba said in the **beginning of the middle part of pg.3** of the revised *saakaar* murli⁶ dated **21.02.86** published by the Brahmakumaris: “**Everyone is based on the murli. If you don’t get the murli, from where will you get ‘shrimat’?** It is not that only the *Brahmani* (sister in charge) should narrate the murli. Anyone can read out the murli [for the others].” Apart from this, it is mentioned in the **middle of pg.2** of the revised murli dated **22.12.91**: “**The murli of Baba, which is released, every student has the right to read it thoroughly. Those who have an interest [to read] the murli will definitely read the murli three-four times. You shouldn’t think of anything else at all other than the murli. If someone reads the murli five-eight times thoroughly, he can even go higher than the Brahmani. Everyone must upgrade himself**”. After some time, keeping this very shrimat in the mind, sister Vedanti (who had dealt with Baba) told him that she would give him a bundle of murlis at an appropriate time. Thus, when sister Sarla, the sister in charge was not present there (at the centre), Baba used to get the bundle of murlis from there. Then Baba read the murlis and returned them as well. This round continued during the absence of the senior sister, it means, he continued to take the stock of murlis every third or fourth day. He received so much confirmation and contentment from the murlis that he was overwhelmed by it. Within his mind he started receiving solutions to all the doubts. Later, he started visiting the Brahmakumari service centre regularly to listen to Shivbaba’s vani, because in the research, he was taught that if any subject is to be researched, it is necessary to get hold on its source.

After this, Baba didn’t give importance to the words of the BK sisters, because Baba Dikshitji read this great sentence in Shivbaba’s vani: “**The directions (opinion) received from the Brahmakumari should also be judged** (with regard to the ‘shrimat’, meaning the vanis of Shivbaba) **whether it is right or wrong. You children have also received the sense of [discrimination between] right and wrong now.**” (Mu.21.01.2000, **middle of pg.3**) Due to the negligence of these things by the so-called Brahmakumar-kumaris at Mt.Abu, avyakt Bapdada has clearly said in the **middle of pg.81 of the avyakt vani dated 30.05.73**: “**Everyone should**

⁶ The murlis narrated through the corporeal chariot of Brahma Baba (from 1947-69)

⁷ Elevated directions; the directions of God

take his own responsibility. If you think that the *didi*, *dadi* or the *teacher* is responsible, it proves that you have to become their subjects in future. You don't have to become kings. (Whereas Shivbaba has come particularly to make us kings). This is also the *sanskaar*⁸ of subordination, isn't it? Those who remain subordinate, can't become heir, they can't achieve the kingship of the world. This is why, those who [first] take up their own responsibility and then the responsibility of the entire world can become world emperors." This means that whenever Baba Dikshitji faced any problem, he just used to search in the murlis or avyakt vanis [for solution]. Baba started comparing the subject that he had received for his research work with the vanis of Brahma Baba. When he felt that all the topics in the scriptures completely matched with the vanis of Brahma Baba, he started enjoying the thesis very much. The thesis was prepared in this way that whatever Baba understood from the murlis, that entire theory was proved on the basis of the scriptures and came in front of him in the form of a research book (*shodhgranth*).

In the class, the class teacher (sister) used to explain the murlis in her own way, [but] Baba didn't pay attention to it because from within, he understood all the secrets of the murlis. So, after understanding the murlis and avyakt vanis, Baba arrived at some conclusions. Whatever he wanted to tell or narrate to the teacher sisters according to it, the sisters didn't like those ideas, because the Brahmakumaris said that all the scriptures are false. Whatever Shivbaba has said is the only truth. And Baba Dikshitji said: 'whatever the Supreme Soul Shiva has narrated through Brahma is certainly in accordance with the scriptures. I neither have any different view nor do I consider myself capable of this', because whatever Dikshitji said was solely based on the versions of Shivbaba available in the Brahmakumari ashram (centre). The murlis alone are the life of Baba. Most of the senior Brahmakumaris can't explain the murlis correctly for being uneducated, they can't explain to the world either that God of the Gita is the Incorporeal Shiva and not the corporeal Krishna, whereas we believe in both the Incorporeal One as well as the corporeal one. The Incorporeal One means the Point of Light Shiva. How can the Point of Light Shiva give the knowledge of the Gita without a physical body? So that Point of Light Shiva enters the present Confluence Age body of the souls of Ram and Krishna (i.e. Shankar and Brahma) at different times. The souls of Ram and Krishna are certainly present somewhere in this very world in an ordinary form, in a lowly stage, like us. Because of being in the impure, vicious stage, the Supreme Soul Shiva enters them in succession and narrates the knowledge of the Gita. In fact, Dada Lekhraj Brahma himself is the soul of Krishna complete with 16 celestial degrees. [It is said:] '**Hey Krishna Narayan Vasudev.**' Mythologically, Narayan is believed to be the king of the Golden Age. He becomes the king of the Golden Age later on; actually, he was Brahma in his previous birth, (i.e. in the Confluence Age). Brahma is shown with a beard and a moustache. Impure human beings have a beard and a moustache. This is why Brahma isn't worshipped; temples are not made for him either. The entire world is benefitted only through the explanation given by the form of the Teacher, of the murlis narrated by the Supreme Father Shiva after entering Brahma, but only if the correct meanings of them are understood, otherwise it isn't possible.

This is the reason why the Brahmakumaris developed a difference of opinion with Baba Dikshitji. So, they never gave him an opportunity to give lectures, take classes or explain in an exhibition. This treatment continued until 1974. Baba Dikshitji continued to cooperate with them as much as possible. He was mostly given the Divine (*Ishwariya*) service of selling literatures. Sometimes he also used to go to the station to receive parcels or to book parcels for the centre. In those days, sometimes the clerks had to be bribed. But even though Baba was late, he never used to bribe the clerk. The sister in charge of the centre used to be angry with him for this delay and tell him: "You waste a lot of time in any work". Once, in a similar occasion, just when Baba Dikshitji tried to say something to the sister, she gave the example of another brother and said: "Look, that brother gets the work done so quickly." On listening to this comment, Baba Dikshitji felt like crying and he said: "Tell me, what should I do? To avoid corruption I have repeatedly resigned my jobs and you are forcing me to do the same. For this, I can neither ask you for money nor do I have so much money." Despite hearing this explanation, the sister in charge said: "*Acchaa*, alright, do as we say. If you don't want to do so, don't do service in the ashram."

So Baba Dikshitji started going to temples and doing service [of giving *Ishwariya* knowledge]. He attended 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. The students from the centre also started attending the class along with Baba in the temple. They started to invite him to their homes. One among them was brother Manu, who (later on left Ahmedabad for America) took Baba to his house and started conducting classes there. In the evenings, Baba used to read Shivbaba's murli at the house of brother Manu and gave explanations of them the way he understood it. When the sisters at the centre came to know about it, they became very angry

⁸ A trait remaining in the soul as the result of deeds performed

because there was a wrong belief in them that he was breaking away (diverting) their students and had started to earn his own income. But it was not so. The Brahmakumaris continued to oppose [him]. So, this series continued for six months. Baba anyway kept visiting the BK classes all along. The centre in charge had already stopped entrusting him any kind of work related to the ashram and in this way, the difference of opinion increased more and more. One day, the sister in charge thought that he would certainly not listen to her, so, a conspiracy was planned and a programme was made: she detained the luggage of a party which was going from South of India to Mt. Abu (via Ahmedabad) in the centre, and let the party go to Mt. Abu. The very next day of detaining their luggage, sister Sarla suddenly talked to Baba Dikshitji: “There hasn’t been any serviceable brother here 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 carry it there?” Baba picked up the luggage and said: “*Acchaa*, I will carry it”; because he never refused to do service. He made a reservation of the entire luggage and went to Mt. Abu from Ahmedabad railway station.

2. Dadi Prakashmani scolded Baba at Mount Abu

After reaching Mt. Abu, the chief administrator of the Brahmakumaris institution, Dadi Prakashmani (also known as Dadi Kumarka) asked Baba Dikshitji to meet her at 4 o’clock in the evening. He wasn’t aware why she was calling him. When he went to Dadi at 4 o’clock, immediately she started scolding him: “Live peacefully just as you used to live peacefully earlier and came here. Why do you create disturbance here and there?” He said: “Dadiji, I just talk about Shivbaba. I don’t talk unnecessarily at all. And Shivbaba has certainly said that **“there are two kinds of birds in Shiva’s temples. One is pigeons and the other is parrots with a band on their throat.”** Presenting Shivbaba’s great sentences in front of her in this way, Baba Dikshitji said: **“The parrots with a band on their throat have a band of knowledge. It means, whenever sound comes from their throat, whatever they hear, they will make only the sound of knowledge on going out. And the pigeons dirty the *Shivling*⁹ (with their droppings) in the temples and they can’t speak anything either.”** Shivbaba has given all these examples just for us Brahmin children. So, Baba clearly told her: ‘I will surely tell others the correct words of God that I have heard. I won’t listen to you.’ That’s it; on hearing this, Dadi became very angry. She immediately called a peon, asked him to leave Baba at the bus stand and send him off as soon as possible.

It was around six-seven o’clock in the evening on a winter day. He didn’t get a bus and while walking on his way to the bus stand, the peon said to Baba that nowadays, literate people have lost their senses. Baba felt that he was applying that 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 hard to get a bus or a taxi but couldn’t get any. So he rang Dadi Kumarka but by then she had gone away from the office very angrily. Another sister attended the phone. She didn’t know at all about what had happened [that day]. She directly said: Don’t worry, bring that brother (Baba Dikshitji) back. The next day, when Dadi Kumarka was taking the class, Baba Dikshitji 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 Ahmedabad in June 1975. The reason for this too was that when he returned from Mt. Abu, Dadi Kumarka immediately gave an order to the sister in charge of Ahmedabad centre. In accordance with the order, she stopped Baba Dikshitji from sitting in the classes. One day, when the class was going on, suddenly some brothers came to Baba and told him that Dadi had forbidden him from attending the classes. Then Baba told them: Dadi has forbidden me from attending the classes but Shivbaba has never said in any *vani* (murli) to prohibit anyone from attending classes. If I have committed any mistake, tell me. I will correct it. They told him that they won’t listen to him at all. Then Baba also said: In that case, I won’t listen to you either. Saying this, he continued to sit in class. Then those four-five people went inside and discussed something with the sister who was the teacher there. After half an hour of the discussion four-five brothers came out, some caught hold of Baba’s hands, some caught hold of Baba’s feet and they lifted him and left him downstairs outside the ashram. After that, two of them stood guard at the gate to prevent him from going inside to attend the class. This process continued for three days. When Baba used to go for class in the morning and evening, he found those brothers standing at the gate. All the other brothers and sisters 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 happened that a couple of months back, the BKs had organized a big fair at Ahmedabad, which was attended by almost half of Ahmedabad’s

⁹ An oblong shaped stone worshipped all over India as a symbol of Shiva in the path of *bhakti*

population. As it was a very big fair, even the police was very impressed by them. Baba Dikshitji 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. But because of being impressed by the Brahmakumari institution at that time, instead of filing a case under section 341, the inspector filed only a case of being beaten. After this, when Baba went to other BK centres to attend class, there too, he was stopped at the gate itself. Two-three 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, a *Pathan* inspector at the police station attached to Maninagar ashram said to Baba that he would file his report of violation of fundamental rights under section 341 but before that, he needed two-three days to enquire. Then he started calling the BK sisters to the police station. This created a commotion among the Brahmakumaris. Soon, against the rules of the institution, they started displaying false boards on the gates of their local centres: 'This is not a public institution and entry without permission is prohibited'. Such boards were displayed at all the three contemporary centres of Ahmedabad. On reading that board even the concerned police officer became confused. Then Baba went and met a lawyer who said: The local police won't 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, return to your village and serve people as much as possible.

Then, at the age of 33, in 1975, Baba Dikshitji left Ahmedabad and returned to his home in Kampila village.

3. Baba leaves for the capital - Delhi - from Kampila, in the intoxication of [bringing] benefit to the world

There, even at home, some villagers had misguided his father Sohanlal Dikshitji, [telling him] that his son was in the grip of the Brahmakumaris. Being influenced by their words Baba's father didn't listen to a single word of his. He refused to even give him the room which was in the outer part of the house. Meanwhile, Baba caught hold of a great sentence of Shvababa in a murlī: **“the sound will spread from Delhi”**. He immediately left the village Kampila for Delhi and soon after reaching Delhi, he achieved success. He went around the main 20-25 service centres at Delhi and after that he got a little chance to narrate the *Ishwariya* knowledge to some brothers and sisters of Shahadra Rohtash service centre as the teacher sisters there had gone to Mt. Abu. Baba started narrating the murlī to those students. In this way he began this *Ishwariya* service from the Shahadra ashram. Similarly, he went around the other BK service centres as well and kept narrating the clarification of the murlīs to the brothers and sisters.

Among those service centres, most of the students from the service centres located on the banks of the river Yamuna started coming in contact with him. This news was reaching the so-called Brahmakumar-kumaris and they developed restlessness and anger within them. So, they started chasing Baba Dikshitji in jeep and car. They tried to catch him. But they couldn't 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 Brahmakumars mistook Sharmaji to be Baba, caught him and sat him in the jeep but when Sharmaji started to tell them something in Punjabi a brother said: *Arey*, he isn't Virendra Dikshit, he is someone else. After that those Brahmakumars let go of Sharmaji and warned Pushpa *mata* that she would have to lose her job and left in their jeep and car. Exactly after 10 minutes, Baba Dikshitji arrived there. Baba understood that now those people won't stop chasing him. Therefore, Baba purchased an all route pass of Delhi and started going all around Delhi from one place to another. Along with it, he also started narrating the churning of knowledge that he had done.

In this way the so-called Brahmakumars chased Baba for almost five 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 Dikshitji, until 1976, among the people who cooperated with him were BK Ravish Kumar Saxena (who worked in the Finance Ministry of the Government of India at Delhi) and BK Ashok Pahuja (who used to work in the CID police 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 had some literature of Baba printed. They posted them to the Brahmakumari ashrams too, due to which a lot of disturbance was caused in the Brahmakumari ashrams. Among the sisters who came in contact with Baba at that time, there was one sister named BK Premkanta, who helped Baba Dikshitji the most and by 1978, with the permission of her parents, she also started living with Baba. Meanwhile, with the cooperation of brothers and sisters, a service 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, when she was staying with him and helping, Baba Dikshitji 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. She told him that she wouldn't leave her job [and] help him with the money earned from her job.

After sometime, the sister told Baba that Ashok Pahuja and Ravish Saxena rang her up repeatedly telling her: ‘when you can stay with brother Virendra, why can’t you stay at our *Gita paathshaalaa* (Gita school) for two-four days?’ At this Baba Dikshitji replied: “Look, I have brought you here, taking permission from your parents on my responsibility. I have taken permission. If you go to stay at his house and if any untoward incident takes place, who will be caught (held responsible)? So, I can’t give you permission. If you wish you can go to them on your own wish.” So, she agreed with him at that time but the second or third day she went out saying Baba that she was going to her parents’ house, but she didn’t go to her parents’ place then. Baba Dikshitji waited for her for five days but he didn’t hear from her. Later when Baba went to her parents’ house, her parents said that she hadn’t come. On hearing this Baba Dikshitji understood that she had done the very thing that she wasn’t supposed to do. After that when Baba returned to the service centre, he found many people including Ravish Saxena, Ashok Pahuja and Dharam Singh Loni etc. sitting as a group in the park below; they were jealous of Baba Dikshitji [thinking:] why has this sister (BK Premkanta) started staying only with him. As soon as Baba went to the big hall located on the first floor of the service centre, all of them got up, left the park and went to Baba. They all started arguing with Baba. Baba was certainly alone. They all started speaking at the same time. Seeing this scene, Baba said that the situation was like when some dog passes a village, the other dogs start barking at it together. As soon as he said this, Ashok Pahuja hit Baba Dikshitji.

About this, Shvibaba has said at Mt. Abu in the **murli dated 05.02.74, end of the middle part of pg.2: “establishment is brought about through the power of yoga (yogbal), destruction is brought about through physical power.”** The result of whatever happened there was that those people convinced sister Premkanta’s father to go [at the service centre] and take her back home. After that Baba Dikshitji waited for her along with Pushpa *mata* for four-five days in the same house. When she didn’t return, he left the service centre and went out on an ‘All India tour’ because he had no accommodation of his own at Delhi at all. So, there was no question of staying anywhere [at Delhi] at all. In those days, All-India railway tour tickets were issued at low cost. With Rs.150/-, 250/- and 300/- he bought circular route passes for two months or three months and kept going around the whole India till June 1982. When Baba Dikshitji was in 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 Dikshitji told him that he had a programme to visit Delhi after two days, so, he would go to Delhi via Kampila at that time. When Baba reached his home 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 village Kampila, because he wanted three feet of land (a shelter). In the year 1983, Pushpa *mata* surrendered her daughter **BK Kamala Devi Sharma** to Baba for *Ishwariya* service and since then she has cooperated with Baba as the **mother of the yagya (yagya mata)** ...however she had been very cooperative from 1976 too. In this way, the parties of Brahmakumar-kumaris coming from far away towns gradually started receiving the desired sustenance of knowledge through the *yagya mata* Kamala *deviji*. The parties coming from Delhi, Kanpur and Varanasi also continued to receive the sustenance of advance knowledge. Gradually, the number [of students] arriving started to increase. Finally, after some time, based on special authentic evidences [found] in the jewels of knowledge called ‘**the murli**’, narrated by Shiva through the mouth of Brahma at the Brahmakumaris Ishwariya Vishwavidyalaya, Mount Abu, approving the clarifications of the murlis given by Baba Virendra Dev Dikshitji, the dissatisfied Brahmakumar-kumaris coming from the BK service centres declared in a written form Baba Virendra Dev Dikshitji as the corporeal form of ‘**Shvibaba c/o Prajapita Brahma (World Father)**’ and the first maiden to surrender, PBK Kamala *deviji*, as the corporeal form of ‘**Gyaan-Gyaaneshwari, the World Mother (Jagadamba)**’ [according to the saying:] ‘**You alone are the Mother and the Father**’. (This is the same mother who became an instrument in the process of listening and narrating the visions that Dada Lekhraj had in the beginning of the *yagya* and she has come now after being reborn.) When the time comes, especially the Brahmakumar-kumaris and the entire world in general will certainly accept this truth.

4. The series of brother Ravish Saxena, brother Ashok Pahuja and sister Premkanta coming again many times to Kampila and then becoming opponents

Approximately in the year 1984-85, expressing repentance for his mistakes, brother Ravish again went to the Adhyatmik Ishwariya Vishwavidyalaya situated at Kampila and after understanding everything there again went to Southern India and gave Baba’s message and by 89-90, within one year, nine Brahmakumaris from South India and other areas, left their own centres and surrendered there, under the care of Baba Virendra Dev Dikshitji and mother Kamala *deviji*. Among those who surrendered, there were many who were in charge of BK ashrams there (where they came from). So, their leaving the Brahmakumari ashram and going away was a great disappointment to the Brahmakumari institution, because some among them were about to surrender at

Mt. Abu. So in a way, a commotion was created among the Brahmakumaris and they started opposing actively. Meanwhile, brother Ravish's intellect changed once again. Then he went to Kampila service centre for the third time in 93-94. He stayed there for two-four days and went back. Brother Ashok and sister Premkanta went to Kampila service centre at different times along with their groups in 86-87 for the second time. After that they became opponents once again. After some years, in 95-96 they went to the service centre at Delhi and underwent the seven days course again and submitted letters of apology as well. They went away after understanding everything but, 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 their entire property and made the family surrender to him in 1987. He asked them to leave their business in London, brought them to Model Town, Delhi and usurped their property worth hundred thousands. The London based family had a crane and a jeep. They had a bank balance too. He took all that under his control and opened a service centre for just six months at Model Town. He usurped their entire property and also took Bindi *mata* under his control. He registered a lot of property in his name through fake signature and in turn filed a case of fraud (infringing article 420 of the criminal code) against the London based person. Brother Tejpal was also charged of being a terrorist. When a case under section 420 was filed against brother Tejpal, he returned to London in fear and entrusted his case to his father Mr. Dharm Singh. Meanwhile, Mr. Dharm Singhji visited Kampila to take Baba's help in his court case. But Baba could only offer the help of the knowledge [he narrates]. Baba also knew that there won't be any use of fighting with brother Ashok because he was crafty in the ways of the world. After that, the entire family of Tejpal Singh connected itself with the service centre at Kampila.

5. Many strange preplanned thefts at Kampila service centre and nearby places in just one night

In 1986-87 the entire property worth Rs.50,000 was stolen from the service centre. The major part of the property was the jewellery of sister Premkanta, which she had entrusted to Baba at Delhi when she surrendered. The theft was a strange theft in the area; such a theft had never happened before in the Kampila area. News about the theft was also published in newspapers like 'Dainik Jagran' etc. 20-25 days before the theft, a driver from Kampila police station had started to go to the service centre to take knowledge. He listened little to the knowledge and was more eager to enter the service centre and have a look at it. Baba understood that he wasn't very interested in listening to the knowledge, but somehow he listened to the knowledge for six-seven days. Many times he even asked people of the service centre to show inside. So, a helper of the service centre named brother Siyaram did show inside to the police driver. Exactly a few days after that, the theft took place at the service centre. At that time the upper floors of the building hadn't been constructed. (Later on, in 91-92, the upper floors of the service centre were also 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 cupboards in the service centre were opened, perhaps with a master key or some other method. The same night, four more thefts occurred in the houses adjacent to the service centre in the same lane. That whole night the power supply also remained cut off. The next day when Baba went to Kampila police station to file a report about the theft, the officer there turned a deaf ear for writing the report. He became angry and started speaking bad words [for Baba]: a pimp has come here, you are this and you are that. When Baba insisted, the police inspector Solanki used bad words for him and said [to someone]: 'write down his report on theft, nothing happens by just writing it down'. When brother Rafiullah, a helper of the service centre explained to the inspector, he was somewhat pacified. But he completely refused to file reports of thefts of the other four people.

Before the theft, once a police enquiry was also conducted at the service centre at Kampila on the charges of corruption, practice of prostitution and 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 give it. Ravish Saxena's name was given in the complaint but when Baba checked the signature, it wasn't of brother Ravish. Baba knew brother Ravish's signature well. And brother Ravish wasn't so clever legal expert to file such a false report.

6. Most of the Brahmakumar-kumaris who come to the Adhyatmik Vidyalaya are those who have come after being dissatisfied or scolded at the Brahmakumari institution

The opponents [of Baba] in Mt. Abu, the Brahmakumar-kumaris named the *Ishwariya* family that is working at Kampila in the form of the 'Advance Party' as 'Shankar Party', whereas nowhere in the murlis

and avyakt vanis has the name of Shankar Party, Vishnu Party or Brahma Party been mentioned. Actually, those people have themselves given this name according to their wish. Baba Dikshitji's language has been the same as Shvibaba's language, because Shvibaba has just mentioned the 'Advance Party' in the murlis. On the other hand, the Brahmakumaris who were in charge of centres from all over [the country] started complaining to their chief administrator, Dadi Prakashmani that Shankar Party is making all their followers break away and taking them to Kampila, so she should do something about it. As the result of the differences of opinion in the principles, Dadi appointed a Brahmakumar (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 Brahmakumari ashrams. She asked him to send that matter in the form of letters addressed to Baba Virendra Dev Dikshit. In this way, a lot of printed matter prepared against Baba Virendra Dev Dikshit started to be sent to all the Brahmakumari ashrams. Even the so-called duplicate Vishnu Party (an opposition group) hasn't been able to oppose [the Advance Party] so strongly through newspapers, as much as [the Brahmakumaris have] by printing [so many letters] at Mt. Abu through Mr. Sehgal and sending [them] to Baba and all the BK ashrams. Baba still has the file containing those letters in which it has also been printed: 'Virendra, stop narrating the vani (words) [of knowledge] that you narrate'. Though Baba Dikshitji used to give the true clarification of the murlis narrated at Mt. Abu, they (those clarifications) were against the intelligence of the Brahmakumaris, but were in accordance with the scriptures. This clarification of the murlis created some fear within the so-called, the false Brahmakumar-kumaris.

Since 87-88, parties from every corner of the country started coming to the service centre at Kampila very quickly. So Baba started to clarify the murlis and avyakt vanis of Mt. Abu. As Baba Virendra Dev Dikshitji used to explain the meaning of the vanis (murlis), the people in the arriving party started to record it in audio cassettes and the opponents and even the members of this so-called Vishnu Party used to follow those cassettes initially. Later on, they became opponents. The administrators of the ashrams related to Mt. Abu started to declare that they had no connection with the Adhyatmik Ishwariya Vishwavidyalaya, Kampila. Whereas in the **avyakt vani dated 02.08.72, in the middle of 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. It doesn't matter whether you go to their family or not, but they will become instruments in the task of establishment that is to be done. [...] The Advance Party's own work is going on. [...] Their work certainly has to take place through your connection."** Among all the students who come to the Advance Party 95% of the students are those who are either reprimanded by the Brahmakumari ashrams, meaning they are exiled from there like the Pandavas or else they come here because their doubts regarding the *Ishwariya* knowledge aren't cleared [there] and after coming here they are completely satisfied. This is just like Vibhishan¹⁰ who reached the assembly of Ram. Those Vibhishans at different levels (*nambarvaar*) are accepted here for the enthronement.

It has become clear through the chariot of the Supreme Father Shiva - who was revealed in 76 - who are the human souls through whom the incorporeal Supreme Father Shiva is having the task of establishment, destruction and sustenance performed, meaning who are playing the roles of Brahma, Shankar and Vishnu in practice, 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 the World Empress Shri Lakshmi. [It has become clear] how the forthcoming new world (paradise or *jannat*) will 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**' we have also been told about how the shooting or the rehearsal of the world drama of 5000 years is performed in this Confluence Age, who are the seeds of this human creation, how the seed form souls and the root souls of all the religions take the true knowledge from the Supreme Father Shiva in the Confluence Age and establish their respective religions from the Copper Age, how the human souls have maximum 84 births and how the foundation of their rise and fall in those births is laid in the Confluence Age. Now, the Supreme Father Supreme Soul Shiva is Himself teaching face to face the knowledge higher than the knowledge of the scriptures, i.e. Raja yoga, meaning the knowledge, the power and the guidance to become the king of kings. The very aim of the Supreme Father Supreme Soul Shiva's arrival on this earth is to tie all the deity souls of all the religions in the world in one string and establish '**the Ancient Deity Religion**' that has become almost extinct, meaning [His aim is to] '**make human beings into deities**'. '**A man should perform such deeds that he becomes Narayan from the man Arjun and the woman Draupadi should perform such deeds that she becomes Lakshmi [from a woman].**' There are two means to obtain this goal: **the *Ishwariya* knowledge and Raja yoga**. The advance course for this knowledge is

¹⁰ Ravan's younger brother in the epic Ramayana

given free of cost at the contemporary mini madhuban at Kampila. It is also given at the spiritual families and *Gita paathshaalaas* (Gita schools) in various states spread in the region of India.

[The words of knowledge] narrated by the Supreme Soul Shiva through the mouth of Dada Lekhraj Brahma are called ‘**murlis**’. After leaving the body, whatever is spoken by the soul of [the same] Dada Lekhraj Brahma after entering **BK Hriday Mohini** (Dadi Gulzar) is the ‘**avyakt vani**’. The murli is our poetry and the avyakt vani is our prose. These itself are called ‘**shrimat**’. Here, everything is just explained based on shrimat. Only the Brahmakumar-kumaris who come from the Brahmakumari ashrams in the country and abroad, the ones who have accepted the murlis and avyakt vanis, those who have become *mukhvanshaavali*¹¹ Brahmins can understand these things. It is very difficult to understand this knowledge for the *kukhvanshaavali*¹² Brahmins who follow [the knowledge] by being influenced by other bodily beings. The facts narrated here are the ones which are read in the Gita. For example, there is a *shloka* in the Gita: ‘**Guhyaat guhyataram gyaanam**’, meaning I narrate the deepest secrets. It means, the knowledge that was narrated by the Supreme Soul Shiva through the medium of Dada Lekhraj Brahma at Mt. Abu was definitely secret knowledge, but a unique clarification of even that secret knowledge is being given now by Shivbaba in the form of the Supreme Teacher, through Baba Virendra Dev Dikshitji here, at Kampila. This is the reason why, without any type of advertisements like exhibitions, fairs and meetings, conferences and so on, the so-called Brahmakumar-kumaris are themselves leaving their BK centres and coming to Kampila, and the Brahmakumar-kumaris who understand the advance course here and go, the heads of the BK centres label them as ‘Shankar Party’ and immediately exile them from their so-called public centres. They don’t even talk to them and sometimes they even push them and throw them out or make use of physical power. Shivbaba has given in the murli the identification of the Brahmakumars who receive blows, as ‘**the Mahabharata fame Pandavas, 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. In fact, it is a very big *Ishwariya alokik* Brahmin family. It’s a *grihasta ashram* (household ashram). The proof of it is mentioned in the **beginning of pg.265 of the avyakt vani dated 22.04.84**, 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. This is why many people can’t understand whether it is a home or a school. But it is a home as well as a school.**” It is because the best lesson, meaning the knowledge of the beginning, middle and the end of the world and the Raja yoga is taught here and the knowledge to realize our part in the 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 Brahmakumari ashram, the goal to leave the present body and to become prince-princess like Radhe and 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. This itself is called ‘the God Fatherly World University’ (the World University of God the Father), because every human being of the entire world attains true liberation. This is the real world university. It’s also a home. We are sitting in front of the mother and the father. Then it is a university too. The Spiritual Father is sitting [here]. This is the spiritual knowledge which is received 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 mu.05.09.91, beginning of pg.1) In this way, mostly, the householder Pandavas like Arjun take this knowledge.

For more than the last four decades, the Brahmakumar-kumaris from all over India and abroad are attracted and coming to AIVV, Kampila. They come here and understand the entire advance knowledge. There is the rule of staying at the service centre for seven days and attending the continuous *shivir* (meditation camp) [or] *bhatti*¹³ day and night. Based on the hints given in the murlis of knowledge and avyakt vanis published by the Brahmakumari institution, all the Brahmakumar-kumaris who come here have been writing and giving on their own will, their affidavit as a letter of faith on a court stamp paper, [explaining:] this one is our World Father (*Jagatpita*) and this one is our World Mother (*Jagatmata*). So, those who complete this type of *bhatti* (intense training) of Raja yoga and give the letter of faith are called Prajapita Brahmakumar-kumari (**PBK**). In spite of giving the letter of faith in written on their own wish, many senior PBKs have left this *Ishwariya* family and gone away and **some former PBKs or their followers have even declared them as ‘Vishnu’**. Among them the names of brother Dashrath Patel from Ahmedabad, brother Satish Mehta from Mumbai, brother Nagaraj from Hyderabad, Vatsala-Vyankatesh from Bangalore and so on are notable. 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 court, so that nobody can say in the future that they haven’t given the letter of faith at all.

¹¹ Progeny born from the mouth, meaning the knowledge

¹² Progeny born on the lap, meaning physical affection

¹³ An intense course of yoga and knowledge for a period of seven days, following strict rules

At the **end of pg.3** of the revised **murli dated 24.03.92** narrated at Mt.Abu, Shivbaba has also said, **“What is your relationship with the Supreme Father Supreme Soul? Until someone gives the accurate reply to this question in written, it is no use meeting Baba at all.”** The accurate reply means: through which corporeal body is the Supreme Soul Shiva, the Point of Light performing His task in this world at present and what is the name, form, place, time of that corporeal person. Until they know this, how can they join a corporeal relationship with the Supreme Father Supreme Soul Shiva?

The Brahmakumar-kumaris coming from the Brahmakumari ashrams located in India and abroad, the ones who have given importance to the murlis and avyakt vanis, only those *mukhvanashaavali* Brahmins can understand these things. It is very difficult to understand this knowledge for the *kukhvanashaavali* Brahmins who follow under the influence of other bodily beings. Avyakt Bapdada has clearly said in the **middle of pg.5 of the avyakt vani dated 18.01.07**, **“Love for the murli means love for the Murlidhar¹⁴. If someone says we do have love for the Murlidhar but we listen to the murli once in a while, [then] Bapdada says that Bapdada doesn’t consider his love as [real] love. To maintain the love [with someone] and to love [someone at the beginning of the relationship] are different things. Those who love the murlis are the ones who maintain the love and if they don’t have love for the murli, they are in the list of lovers, but aren’t the ones who maintain the [love].”** Om Shanti.

Murli/Avyakt vani points:

1. The name has been changed in the life story. The name of the child (Krishna alias Dada Lekhraj) has been inserted in place of the Father (Shiva). (Mu.14.07.89, end of pg.2, beginning of pg.3)
2. There are so many worshippers of Shiva. They worship Him, then they say through their mouth, ‘He is present in stones and walls, He is in every particle.’ Is this a life story? (Mu.04.09.99, middle of pg.1)
3. They become the ones with such a stone like intellect that they don’t even know the life story of the One whom they worship. If the children don’t know the life [story] of the Father, how will they get the inheritance? Now you children know the life [story] of the Father. (Mu.01.11.2000, pg.2)
4. You can narrate the life story of Ramacandra as well. (Mu.11.02.99, end of pg.3)
5. The Father certainly comes in the country of Magadh, which is a very degraded country; it is very impure, the eating and drinking [habits] are also dirty. (Mu.04.09.99, middle of pg.3)
6. The capital has to be made in Delhi and the remembrances have to be made in U.P. [...] U.P. should show the play of the religious war. (A.V.24.12.79, end of pg.145, middle of pg.146)
7. Calcutta is the land of revelation of Brahma Baap (Brahma and the Father). [...] The end should also be at the place [the yagya] began from. (A.V.18.01.05, middle of pg.69)

Note:- A clear direction to replace the name ‘Prajapita Brahmakumari Ishwariya Vishwavidyalaya’ with ‘Adhyatmik Ishwariya Vishwavidyalaya’ has been given in Shivbaba’s murli dated 20.03.74, end of pg.4 and 19.02.2000, pg.1 narrated at Mount Abu is as follows: “God the Father is called *Spiritual, Knowledge full*. So, if you write the name ‘Spiritual University’, nobody will object to it; then you will remove those words (PBK) from the board as well and write this ‘Spiritual University’. Try and see; write ‘God Fatherly Spiritual University¹⁵’. This is their aim and objective. Day by day there will be changes in your museums, pictures etc. too. Then you will have to write on all the centers: ‘God Fatherly Spiritual University’.

¹⁴ The Narrator of the murlis

¹⁵ The Spiritual University of God the Father