

Discussion No. 14 (Dt: 18-2-05) At Jammu**Part -1**

Baba - In the avyakt vani when Bapdada comes, it doesn't mean that the Supreme Soul comes in Gulzar dadi. He (Brahma) just narrates the news of suksham vatan (the subtle world). 'Bapdada said' means he is telling the news of suksham vatan. 'Bapdada is very harshit (delighted) seeing the children' means he is giving the news of suksham vatan. But it's not that the Supreme Soul is speaking through Gulzar dadi. And wherever the word Bapdada comes, it is not that Bapdada spoke, the Supreme Soul and Brahma Baba spoke. No...when the soul of Brahma enters in Gulzar dadi, even at that very time he remains very deeply in Shiv's yaad compared to this (the yaad) of the children. That's why Baba has said in the murlī: 'as much you remember me that much I'm with you.' What? Everything is a game of the buddhi. As much you children remember me that much I'm with you. If you remember [Me] 100%, then I'm 100% with you. So, because of the 100% togetherness with the buddhi, it has been said Bapdada. It doesn't mean that Shiv the Supreme Soul enters in a virgin who is pure. It has been said in the murlī: 'I don't come in a pure body... how could I ride a virgin body?'...moreover, she is a kanya (virgin) from the yagya, who was looked after in the ashram since her childhood. The kanyas from the outside world may have some stains and color but inside the ashram it is a storehouse (*aagar*) of purity. Why would Shivbaba come into her? But yes, the soul of Brahma may come.

Student: How would the soul of Brahma remember Shiv?

Baba - When he is in connection with the soul of Ram as *aadhaa candra* (half moon) he comes with an incomplete *bij ruup* stage. When he enters into Gulzar dadi he comes with a subtle stage (suksham shariir stage: the stage of the subtle body)...like many souls with a subtle body who are ghosts enter into other people. They (in whom there is an entrance) forget their own part...likewise Gulzar dadi also forgets her part. She doesn't remember herself.

Student: When the Supreme Soul was inside Brahma baba, what was the method to remember Him? And now when...

Baba - After 1965-66 when baba said: you should add 'Prajapita' before the word Brahmakumar-kumari, from that time on, his intellect used to divert towards the personality who was in the beginning of the yagya. He (Brahma) used to remember [Shiv] in him (Sevakram).

Student: From that time on he remembered [Shiv] in that personality...

Yes, but before that time he used to remember just a bindu. He used to speak only about the bindu and the bindu....

Student: And now?

Baba - And now he has found the practical image. When he enters into the soul of Ram in a *bij ruup* stage he understands the knowledge that way. It is sitting in his intellect from whom he has to take birth. When he enters in Gulzar dadi he again feels an attachment to the subtle body. Until there is an attachment, the moon is incomplete because it is the part of the mother. In the avyakt vani he has said himself that when the vice of attachment is finished inside a mother then we should think that her purusharth is complete. She doesn't have to do anything more. But he is a mother himself, he doesn't remember that.

Student: *Baba it is said 'the 100 years of Brahma'. Brahma is still a half moon. That means in gyan, he still has attachment to some extent.*

Baba - Say 'of Krishna'. Don't say 'of Brahma'.

Student: *So, the 100 years of Brahma is complete...Krishna...*

Baba - It is for dada Lekhraj Brahma. The 100 years of one Brahma was also complete in 1976. That was for Prajapita Brahma. That may be for Adi Brahma too. But the murli through Dada Lekhraj used to be narrated from 1946-47, before that there wasn't any murli. 'The murli came from Karachi'... the entrance of Shivbaba began ever since the murli started [to be narrated] 'How could we know that God the Father is in him, when He narrates knowledge?'

So, when did the narration of knowledge start through Brahma Baba? From Karachi in 1947-48. From that time it is proved [to be] Dada Lekhraj as Brahma. His time ends in 1987-88. The completion of 100 years....that soul then takes birth in the advance party in the seed form stage which is called amarlok (the immortal world ¹) The meaning of taking birth doesn't mean that he comes out as a baby. Instead, he enters into the womb at that time. Then he comes out of the womb in 1998. Where was Krishna born?... in the *shaastr* (scriptures) it has been said, Krishna was born in Mathura inside the jail of Kans. In its memory, in the tradition the Independence Day of India was celebrated on 15th August in 1947 for the first time. So, 15th august and the Krishna-Janmaashtami ², when both of the dates occur in the same day, then Krishna takes birth. In 1998, both of the dates occurred in the same day and there was the revelation of Krishna. In the murli it has been said that when there is the birth of Krishna, it is like there is lightning everywhere. In fact, it is said for the world of Brahmins in Sangamyug. During that time, the Brahmakumar kumari thought: this person was gone to jail and he cannot be saved.... now he is gone!

Student: *Did they free you from jail on the 15th of August?*

Baba - Yes, it was 15th august and Krishna Janmaashtami as well.... when they heard that, about this (being freed from jail) then they were stunned. With great difficulty they had been able to entangle [Baba] into a chain after 23 years, and they hardly were able to keep [Baba] inside the jail for 4 months.... Otherwise they had a plan to catch new kanyas-matas and create new cases of rape so that they could keep him inside the jail for a longer period, at least 1-2 years...but that wasn't supposed to happen... '*nar cahat kuch aur hovat kuch aur*' (Man thinks one thing but another thing happens)

Student: *But it is still not clear!*

Baba - What?

Student: *Like when the 100 years of dada Lekhraj Brahma is complete, he takes the birth of Krishna, so that Krishna, isn't he complete, baba?*

Baba - That Krishna is still playing a part in the sangamyugi shooting, isn't he? He has to go along with his children or will he go alone? The mother and the father play the part together with the children and go together. Yes, it has been said in the avyakt vani that if Bap dada wants then they can go back, but they are waiting for their children.

Student: *In the murli?*

Baba - No. in the avyakt vani. So how could they go alone? Shivbaba cannot go back [on His own] either. The hero-heroine actor or the mother and the father of this world drama cannot go back [on their own] either. When the children will be revealed numberwise, when the garland will be clear, when the work of the creation is complete then they will go back. 'When there will be fire and the work will be finished then I'll go back.' How can he go beforehand?.....(to be continued)

1. There is a saying in bhakti-marg (devotional-cult) that after the completion of 100 years, Brahma dies in mritiyu lok or the mortal world and moves towards amarlok or the immortal world.

2. Krishna-Janmaashtami: date of Krishna's birth as per Hindu mythology.

Part-2

Student: *Bap dada enters into the children for the purpose of seva (service). Does Bap-dada mean Prajapita and Brahma?*

Baba – it is said for both of them.

Student: *The chariot of Shiv the Supreme Soul is one and permanent.*

Baba – look, the word Bap-dada used to be said even before 1976 when there was no revelation. Who was Bap during that time? The Supreme soul Shiv... after 1976 when the part started to be revealed in front of the children, then two of the fathers were combined together meaning the Supreme Soul and the soul of Ram. Even now, when it is said Bap-dada.....it is said in one avyakt vani that the Supreme Soul Shiv Baap becomes saakshi (detached observer) and Bap-dada becomes saathi (companion). This means that the soul of Ram and Krishna becomes companion and Shiv the Supreme Soul will stay in Paramdhaam as a detached observer. He will watch the play.

Student: *Currently when it is said that Bap-dada enters into the beads of the Rudramala for the purpose of service, so what I want to ask is...*

Baba - Mamma Baba....it is not said Bap-dada....

Student: *Mamma baba?*

Baba - Yes, Mamma Baba. Mamma Baba also enter into the children and play the part. It is said and also made understood that some say 'Baba came into me, Mamma came into me...we should not believe this. 'I come into a permanent chariot. No one can say Shivbaba has entered into me. If anybody says: 'Shivbaba has entered into me', then he is Hiranyankashyap³. No one can say this; even Prajapita. If he says so then he is Hiranyankashyap not Shivbaba. Then it is also said that today Mamma Baba enter and tomorrow a dog and a cat will enter into them. There are 330 million deity souls and into them there are 500-700 crore souls to enter. So how many times would they have entered into 330 million? They would have entered several times, wouldn't they? The souls who come from Paramdhaam, they don't take a direct birth through the womb at first. They will definitely enter into somebody. They will enter into the soul from the *devi-devta* dharma who are proportionally limited. The shooting of this happens here. Here, even in one, there maybe an entrance of 14 souls at a time...10-12 souls may also enter. Otherwise, how would they be uplifted? Those uncountable evil souls who are wandering, how would they be uplifted? They will enter into us children.... maybe right now, they are entering into one of us and listening

to the knowledge...and maybe asking the questions related to gyan and getting rid of their confusion because they have more information than us; as we are tied in our own body, we don't get so much information. They are free with their subtle body...the person who makes an entertainment in the street makes a soul enter into an asleep boy and asks him to tell how much money one of the people who is watching has in his pocket. Then the boy says that this person has this much money and such and such notes. The person takes the money out of his pocket and finds exactly the same as the boy had said. How could he know that? Because it (the soul who has entered) has an inner eye. It doesn't have the physical body. The evil souls and ghost souls also have power. Like in the Gita it has been said that those who worship the evil-ghosts will end up with evil-ghosts, they will get *prapti* (reward) from the evil-ghost, which is temporary. The ones who worship the devta will get *prapti* from the devta and those who worship Me will be given *Prapti* by Me. No one can give this inheritance of *mukti* (salvation) and *jiivan-mukti* (life-salvation). Those who worship the evil-ghosts, Hanuman etc I fulfill even their feelings. He gives *jiivan-mukti* of one birth to every soul. All the 500-700 crore human souls definitely get the *jiivan mukti* of one birth. No one will get unhappiness in his first birth. And the rest of the births are numberwise...

Student: *Baba, the soul of Prajapita, he doesn't wander for service. He only does mansa seva (service through the mind)... what is the role of Prajapita?*

Baba - When the Supreme Soul finishes his task and when the sakar personality is revealed, after that he will become the helper of the Supreme Soul [and] similar to Him (Supreme Soul). He will have the *Baapsaman* stage (Father-like stage) nirakari, nirvikari, nirahankaarii...so whatever part the Father has played, Prajapita will also play the same part. That's why it is being said that in this world nothing is ever-lasting except ShivBaba. So which ShivBaba is it? The Supreme Soul?

Student: *No. Prajapita...*

Baba - Yes, so Prajapita is being called Shivbaba. In the *shaastr* also it has been written that Shankar never dies. That is actually for Sangamyug. Every human-soul has *anishcay ruupii mrityu* (death of faith). Krishna does have the most death and birth. Every soul has the *nishcay* (belief) and *anishcay* (disbelief) like birth and death. That particular soul never has *anishcay*... so there is no chance of death. That's why he is told *amar* (immortal) or *amarnath* (God of the immortal). All the others will have birth and death but Shankarji won't have birth-death. Now, is it possible that some human soul will take birth and he does not take birth again? Whatever is written in the scriptures is about here.

Student: *The brothers who are now there (maybe mount Abu), what they say about you is: "this Baba of yours used to work in our murli department."*

Baba - Murli department? No.

Student: *You were not there, were you?*

Baba - There were only literatures in [my] hand in Ahmedabad.

Student: *They say that in Mount Abu or Madhuban...*

Baba - The real thing turns out to be different after several alterations and rumoring.

Student: *They say that they have photos that [you] went there to work.*

Baba - No. no. no. There is no photo [of mine] which says that I used to work in the murli department in Mount Abu. This is false.

Student: *I will ask them to show the photos if they really have.*

Baba - Yes. Ask them. If they have prepared such photos then you examine the photos.....they used to never let me sit and speak a word on the sandali. How would they take a photo [of mine]? They didn't even keep any proof of the fact that we [I]* used to follow the knowledge.

They wanted to show to the government: this one wasn't at all in knowledge, he isn't a student of our organization; he is in opposition.

Student: *They have made cuttings in the murli and added all this (sentences) from their side.*

Baba - Where will the proofs of this go? Those photostats [Xerox copies] and the original murli which are kept by many, where will they go? Let's say you won't speak and won't take out your stock. But the stock which are being printed in Mount Abu and those who have kept it, where will they take it?

Student: *Baba, this seva is spreading rapidly through the media. I think somewhere in Aurangabad or Ahmedabad, I don't know where it took place. Maybe there's a programme in Delhi as well, the service is taking place through the media as well. Well, when we go there....the people of the Advance party [who go there] say: they (media people) don't let us enter. We don't have a valid proof that our organization is registered like they believe it to be.*

Baba - Which organization is registered?

Student: *Advance party...*

Baba - Has baba given this direction in the murli that we should register? Baba has mentioned it clearly that 'why do we have to register our *shreshtaacaari* (who performs elevated actions) government in the hand of the *brashtaacaari* (who performs degraded action) government? [Then] we will have to work under their control.... Those who want to make money going against Baba's shrimat let them work. We are not working here to earn money. Our work is '*kaam kharcha balaa nasheen*' (=simple living and high thinking/don't spend much if things work out with less). Collecting a lot of money by begging and arranging fairs, these [acts] are said [to be] 'against the shrimat' in the murli. It has been mentioned clearly by Baba in the murli that those *mele* (crowds) are there to create *maila* (rubbish) and Shivbaba is not there. But here, Shivbaba has come to celebrate the real *Milan-mela* meeting. Here, no rubbish gathers but the rubbish soul becomes clean and pure. The *srishti* (creation or the world) is improved by the *drishti* (the perception). (to be continued)

3 *Hiranyankashyap*: A devil who several times tried to kill his own son Prahlada because of Prahlada's immense love for Vishnu. The devil himself wanted to be considered as God. He finally is killed by Narsimha Avatar, a half-lion and half man incarnation of Vishnu.

Part -3

Student: *...And now he says there is no such topic.*

Baba - He has just threatened that he will go to the advance party but he knows inside that he will not have any value in the advance party. He also knows this properly. “I will be proved to be a *cor* (thief)”.

Student: *But baba, they gave their whole life...*

Baba - There were rishi-muni sanyasis (saints) who also gave their lives and did tapasya for thousands of years.

Student: *But they have given the lives to Shivbaba.*

Baba - To Shivbaba?

Student: *In reality they didn't. But according to their knowledge they gave their lives to the jyoti bindu.*

Baba - Can there be any ‘give or take’ with the jyoti bindu? Does He take and give anything? Can there be any accounts with Him?

Student: *What I mean is that one person who gives his whole life...*

Baba - To whom? To whom?

Student: (Laughs) *Baba those souls [in BKs] are pure, so at least they should have somehow a touching that these things (the advance knowledge) are going right..*

Baba - It's the Hindus who have converted into other religions and became vidharmi. Among those vidharmi souls Baba selected the elevated souls and gathered them in Mount Abu. He made them Brahmin from shudra. And those Brahmin became the Brahmins of 9 categories. So can the Brahmin from the 9th category do the *purusharth* equal to that of the 1st category? Or likewise, can the souls who are to convert into the Islam *dharam* do the *purusharth* equal to that of the Suryavanshi? Can they? There is no question of it.... Why would they convert there (broad drama) if they haven't done the shooting here (Sangamyug) of following the *dehdhaarii* (the ones with the body: the soul) and becoming affected by them? So, they are being influenced here by the *dehdhaarii*. In the murli Baba has even said that some are follower of Mamma, some are follower of Baba, but nobody asks for Shivbaba! Mamma Baba are also kept in the list of the *dehdhaarii*...It is a *maha vaakya* (great word) from the murli.

Student: *But Mamma was sharp in knowledge...*

Baba - Yes, she was sharp but she didn't have the advance knowledge.

Student: *Ok... so now wherever she would be playing the part...*

Baba - Where else will she play the part? She is Chotii Mummy (the younger mother) then she will play the part in Chotii Mummy (Vaishnavi Devi) and if Bari Mummy (senior mother) is Brahma then he will play the part in Bari mummy (Gita Mata).

Student: *The place where Chotii Mummy is playing the part, the message of the advance party must be going there, mustn't it?*

Baba - It is not necessary ... Africa is there and Hindustan is here ... in the beginning the literature was sent but we didn't get it's receipt (acknowledgement). There was a struggle with the post office for two years. It didn't give any result.

Student: *If the literature was not sent, the message or the news would have reached there anyway?*

Baba - She is kept in bondage. There used to be 2-4 female devils kept to watch out for Sita in the Ashok Vatika ⁴.

Student: *What I'm trying to say is the message must arrive to Mamma because she is very sharp in knowledge...*

Baba - How could she become sharp in knowledge?

Student: *No. I mean to say in terms of basic knowledge...*

Baba - She is sharp in basic knowledge but doesn't have advance knowledge. There is a huge space between advance knowledge and the basic knowledge of Candrama (moon). Won't there be any difference? Under the light of the candrama, the insects and pests also nurture themselves ... and in the light of the sun those insects are burnt to death. The path of basic knowledge was going like this [Baba shows a direction.] and after the advance knowledge came it became upside down. The upper part came down and the lower part came up. Everything was changed. So wasn't there a revolution in the world of Brahmins? And this revolution is going to happen in the world of 500 crore...

Student: *But Baba, there are more than 500 crore souls in the whole world...*

Baba - They are the insects like souls. They come and die in a moment. Are they really *manushya* (human souls)? *Manushya* are those who do the *manan cintan manthan*...those who come in one birth, experience happiness in the same birth, experience unhappiness in the same birth and then go away... it's like the life of the insects and pests.

Student: *That means there are still some souls coming down from Paramdhaam*

Baba - Yes they are still coming down... on one side there will be the beginning of destruction, and on the other side there will be the beginning of creation. On one side the souls will be going and on the other the new souls will be coming. The creation and the destruction, both happen simultaneously. It is also happening now ... (to be continued)

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4- Here Baba is mentioning the event from Ramayana where Sita, after being abducted by Ravan, is imprisoned in a very beautiful garden called Ashok Vatika.

Part -4

Student: *When we remember ourselves as a soul in Paramdhaam...*

Baba - This is wrong. Baba says in the murli that those who remember Me in Paramdhaam, they are from the *shudra sampradaay* (lower caste). Is it good to become shudra? Don't you call yourself a Brahmin? Has Shivbaba come down here or is He still staying above? He has come down here. So the One who has come down here, we should

recognize Him, shouldn't we? He has said: I come in a permanent chariot, this is a temporary chariot... it has been said clearly that this is a temporary chariot of Brahma. In Bharat, if one wife dies then a man will take another woman. It is said that if one shoe is gone then another shoe is taken...they even change 3-4 women. 'this one is also an old body, isn't he?' it has been said in the murli... that means he had already given the clue that he will be going to leave the body of Brahma... he will be going to take a new shoe.

Student: *When we are doing such remembrance our intellect becomes more subtle.*

Baba - Yes it will become subtle but there is no heart in there.

Student: *They must be remembering someone over there. Definitely they will take some soul and...*

Baba - Who must be remembering whom?

Student: *Those from the Brahmakumaris... They consider themselves as a soul and take (the soul) to Paramdhaam.*

Baba - They remember the bindu...

Student: *There must be some bindu souls staying there.*

Baba - Not some, there are many souls staying as bindu-bindu.

Student: *They must be holding anyone and doing yog.*

Baba - Is there any peculiarity with them? Do they have any (*naam, ruup, gun, dharm, dhaam, kartavya*) name, image, quality, religion, place, duty? There are *bindu-bindu* souls of insects and pests also above there. Then, whom do they remember? The Father says: I come in a permanent chariot. So there must be a permanent chariot or not? Or should He be omnipresent? Who made Him omnipresent?

Student: *We made it, the Brahmakumaris made it.*

Baba - They just say this to make the other listen that God is not omnipresent but they are making Him omnipresent themselves...if somebody tries to make them recognize the permanent chariot, still they don't want to listen.. All of those who are vidharmi, do they remember the *niraakaar* (incorporeal) or they remember the *saakaar* (corporeal)?

Student: *They remember the Nirakar...*

Baba - Then? Do you want to become a vidharmi? And due to this helpless condition, who have not received the introduction have to remember the bindu because they are taught to do so. It has even been said in the murli that until the soul takes a body, the soul itself is jarvat (senseless, inert). The souls stay in Paramdhaam in the jarvat stage. They don't do any act. They don't do any movement. There is no talking. The ones who speak and talk are called *chaitanya*. So, isn't the Supreme Soul also a soul? He is also a soul. Until He takes a body, then what is He? Jarvat. If we remember the jarvat then what will our buddhi become? It will become jarvat. So this *jaratvamaayi buddhi* will prepare the atom bomb to devastate the whole world. So they are working to prepare the atom bomb. There are also the atom bombs of gyan. They are of such a bad smell that if a person smells it then he will die in a moment. And here they will fill and are filling such a defamation that if somebody listens to it then they are silently destroyed. They become *anishcay buddhi*.

Student (a mataji): *They say that if you see any person from the Shankar party at some distance then run away from him. Never try to go near them. They said to one or two people about me, wherever from a distance you meet Kailashmata, [just] run away, do not look eye to eye.*

Baba - Why? Aren't they souls? Don't we have to do the *kalyan* of the *atma* [souls]?

Student:*No, they told me so. I told them that I'm the same as you and you are also the same as me. You are also in gyan, and I'm also in gyan. There is no such things.But they (BK's) threaten us. I said, let them threaten us, it is their work...*

Baba - They (BKs) are taking out lots of issues.... Because the guruji who taught them and went away... he has trained them and gone....they [gurus] used to call the kanyas repeatedly several times...., they used to call the center *in charge* and assistant sisters, non-surrender sisters... all of these people were taught by them about how to make opposition against the Shankar party...so, still that study is going on... the murli will be put aside and they start the issues of defamation....What did the Christian do in this country? They just created the defamation of the Hindu *dharam* here. They say 'look, the wife of Ram called Sita was abducted and you (Hindu) believe your Ram to be a God. Krishna had 16108 queens. He was such a sinful person but you believe also him as a God.' They made us listen to such things and converted us into the Christian Religion....

Student:*They said.....*

Baba - Those Mira and Surdas and devotee Rahidas had visions ... Did Shivbaba made them have visions from above or down? The dreams that you have, is it done from above or down? Just as dreams so are visions....the dreams happen when the eyes are closed and vision may happen even when the eyes are opened...

Student:*Baba, when I cannot wake up in amrit vela but with the buddhi I feel that I'm awake...*

Baba - Like remembering with the closed eyes.

Student:*Yes, it's like remembering with the buddhi. At that time, I remember you in the middle and then I see the dream as well...*

Baba - When gold is burned in fire, the junk inside the gold doesn't come out until the fire is burned completely. The gold doesn't melt. Likewise, until our remembrance is completely *avyabhicaarii* (only one) yaad, our paap-karam (sinful deeds) cannot be destroyed. What? There is not much benefit with such type of yaad. Yes, it may help you in practicing remembrance but the sinful acts cannot be destroyed. When the fire of *lagan* (devotion) becomes very sharp and no one interferes, then at that time the sinful acts are destroyed. The junk will come out; the junk of lust, anger, greed, attachment and arrogance (*kaam, krodh, lobh, moh, ahankaar*).

Student:*Baba says in the murli to remember him whilst walking, sitting, sleeping, eating ...*

Baba - Those who have *lagan*... like the *lagan* of Majnu was with Laila, so, whilst walking, sitting, sleeping, eating every time she was remembered by him, wasn't she?⁵

The *lagan* should be such an *avyabhicaarii* [love]. Shiri-Farhad, Laila-Majnu...all these stories are not real actually, it's all about the Sangamyug which is written in the Muslim

literatures. He (Farihad) was ordered to cut a hill and take the water out of the valley and then he took out the river by cutting the hill. In fact, the hill is Brahma baba in whose mind the God of the Gita still doesn't fit. The [coconut] is broken by hand in the temple of the devis and Shivbaba. The coconut refers to none other than we human souls. We human souls are coconuts (nariyal), we are not real (na-real). Real are the deities and we human souls are not real (na-real). Our skull should be broken. When the coconut is broken, or when the skull is broken, then the actual truth fits in their intellect. It does not fit even in the intellect of Brahma, then how will it fit in those intellects of the BKs that the God of the Gita is Shiv; Shiv Shankar Bholaanath; the one who is in the nirakari stage. It is not Brahma with a sakari stage. All of the religious fathers are shown with a nirakari stage. By seeing their face we can see their nirakari stage..... So the one who is the Father of the father, imagine like what His nirakari stage would be when He will reveal to the world in the complete stage! This is a secret and a concealed part. In the gupt-part (secret-part) nobody knows. What? Where? Who? How? He is *ramturanjvaj* (the one who has things done playfully, nobody knows how). 'With one becoming patit (impure), everyone becomes patit and with one becoming paavan (pure) everyone becomes paavan.' So, who is that 'one'?

Student: *Prajapita.*

Baba - Prajapita? Why? Did Shiv enter into Prajapita first or was it another soul? Baba had said: 'was he Prajapita without becoming a Brahmin?' until there is a birth of Prajapita through Brahma, or until he listens from Brahma, then how could he become a Brahmin? Prajapita is the first Brahmin. So the first Brahmin is the first devta... so, the first kshatriya... so, the first shudra... so, the first vaishya... he (Prajapita) is the soul who goes ahead of everyone in every yug but who is the one who gives him a birth as Brahmin? Gita mata. So she is the first patit soul in that world, isn't she? So with her becoming patit everyone becomes patit and with her becoming paavan everyone becomes paavan. So, in the mind of Gita mata in whom the soul of Brahma enters in a bij ruup stage, in her mind it should sit first of all who the God of the Gita is. Until Gita Mata thinks that the God of Gita is Brahma Baba himself (*hii*), then no one can be uplifted.

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4- Laila-Majnu is a very famous romantic love story like Romeo-Juliet in the western world.

Part -5

Student: *Who is the sehyogini shakti (supporting power) of Prajapita to give the birth of Krishna? She isn't Jagadamba, Is she?*

Baba - She will become Rajmata. Not Rajlaxmi. The aim is to become naari (woman) to Laxmi.

Student: *And who will give birth to Radha?*

Baba - Which Radha? Sangamyugi Radha or....

Student: *The one from Satyug.*

Baba - She will be born from Laxmi-Narayan... what is the new thing? That means you haven't done the full course of Advance knowledge. Go and do bhatti again...

Student: *No.No.(Everybody laughs)...*

Student (a sister): he was saying that after 2-3 hours of discussions, he had gone for bhatti.

Baba – See.... we should make the foundation strong and then go. We should only go after becoming nishcay buddhi. Firstly, we should witness all the three murti with our third eye and then go. As soon as someone finishes his bhatti, if he takes out more souls as soon as possible then they will become the best heirs for many births. What? Like children will be born during the 84 births cycle, they will be the heirs. So, who will be such children and where will the shooting of this take place? It is happening here. So as soon as we finish bhatti, we should do lots of service like jumping with great joy and delight; you may even take a leave and do service and take out the good heirs.

Student: Rinkash bhai *tells me 'sisters, have some pity over those [BK] souls as well...'*

Baba – Because he is a kumar (unmarried). (Everyone laughs).

Student (the sister): *It is not pity; (if we don't tell them the advance knowledge) tomorrow they will blame us-why didn't you tell us (about the Father).*

Baba – Doesn't a kumar have pity on the kumaris?

Student (Rinkash bhai): *It is not so. Now we did so much bombarding. When we do that bombardment in the physical as well...*

Baba – Ok, listen, if there is no complete bombardment, then will there be total destruction? If the whole world is not destroyed and the world of devils continues to exist then will there be the creation of the new world? Is vinaash (destruction) beneficial or non-beneficial? Then why are you afraid? If the half-ripe souls will survive then they will give more sorrow to us..... In the future when the garland will be ready and will be revealed, then there is going to be a terrible examination of those from the advance party. The people from the TV, radio, newspaper, the people from outside, the friends and relatives, the neighbors, all of them will come against you... 'Arey what type of God is this? How could you make such a person your God?' As you know, the *Kalankidhar avatar* is famous...then at that time the real test will start as to who will be coming within the 8, and who will be coming within the 108...in every religion the garland is rolled in the hand. Is there any religion, except the naastik (atheist), that doesn't remember the garland? Why the beads of 108 are remembered so much? They must have done some work. So, how would they be selected? This is the process. Those who pass this zabardast (tough) test and go to the Father's home or Abu Abba's house becoming nishcay buddhi, they will take the number. In the end, do we have to reach the house of Abu Abba or not? Where is the house of Abu Abba?

Student: *Here...*

Baba – Here where? ...by 'here', do you mean in the house of Bodhraj bhai (a brother)?

Student: *No, no... I mean near you...*

Baba – If you had said Kampil, it is acceptable....but the last place for those who remain in the soul-consciousness stage, it will be Mount Abu for which an indication was given in the Avyakt vani that 'the ones who are in Madhuban, they will have to leave Madhuban. Have to... the ones who are in Gyan Sarovar they will have to leave Gyan Sarovar'....it means that there is a compulsion....by force. They won't have even time to lock the door.

Student: *About this, they think that it's the people from the outside world who will attack them like that.*

Baba – The people from the outside world...but whom are they afraid of in the present time? The outside world or

Student: *Presently, they are afraid of the advance party.*

Baba – Then how could they be afraid of the outside world later? The Kaurav and Yaadav all were together and made a huge number but whom were they afraid of? They were afraid of the 5 Pandavs. Is it not a humorous thing?

Student: *No. [They say] we have done service there. We have put the foundation in Gyan Sarovar.*

Baba – So, they have put a foundation, the Gyan Sarovar of bricks or of the living souls? They have made it, but the real Gyan Sarovar that was prepared in 1991-92 in the advance party, which will benefit you.

Student: *I had worked there (making gyan Sarovar) from the first day...*

Baba – But that is a sarovar of bricks, the sukhdhaam and shaantidhaam of bricks....that is not real. The real ones are those three books which had been made during 1991-92-93, the same period when the gyan Sarovar of bricks was being made. Meanwhile, the gyan Sarovar of the gems of knowledge was also being made in the advance party...they were 'Saccii Gita Khand 1, 2 and 3'. They were prepared during that time. All the advance knowledge is filled in that. All that is filled is Baba's maha vaakya....now, Satyug will come and Kaliyug will go in the world of Brahmin. In Mount Abu, the real Paramdhaam has to be established. What?

Student: *The Pandavs have the blessing of amar bhav (being immortal)*

Baba – Yes, they have this blessing. So, the ones who have received the blessing of becoming the immortal ones (amarvaale), won't they reach Amar puri (immortal world)?

Student: *So, it means we will become immortal with this body, won't we?*

Baba – Yes, with this very body we will have to reach Mount Abu....or will we be going there after leaving the body? Are there any yugal (couple) living there who will be giving birth to us? The indication has been given that such circumstances will come which will make them leave Mount Abu. They will run away leaving everything. Yes, and it has also been told that those living in the Giitapathshala will have to leave the Giitapathshala...they are being opened in the advance party, which means the Saccii Giitapathshala (the true Gita school). They don't believe even in the murlis... there is no question of any Saccii Gita Pathshala there. So, the outside world as well as the Brahmins will come against those living in the Giitapathshala. The people from the other religion will defame them. They won't let them stay there (in the giitapathshala). Mount Abu will be empty at that time. So, where will they go?.....So, all these things have to happen. The yugal (couples) will be glorified by all; as there are all yugal in the Giitapathshala of the advance party who are there to teach the knowledge.

Student (a mataji): *in the BKs, if somebody leaves the body then they say that he/she goes to the advance party...they say that the advance party is up above...*

Baba – If the advance party is up above then why is it said in the avyakt vani 'whether you

go (BKs) to their (PBKs) house or not, when the time will come they will become your helper.’ Why is it said so? Does the *ghar* (house) exist up above? ‘Whether you go to their house or not’ is it about the *sakar* or the *niraakaar*? (to be continued)

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Part -6

Student: (a bhai) - *it has been said in a vani that the advance party is working in the sakar...*

Baba – Meaning that the souls who are leaving the body, they are entering in practical and playing the part. That means they are in the sakar. They know all about this. But who can leave the kingship? Who will leave the palaces and fortress and go to the hut in Kampil to eat *khicari*? [a dish prepared by boiling rice and dal and sometimes a few vegetables that are available, in proportionate quantity]

Student: *They say that the bones are mixed in such khicari.....*

Baba – They are saying this though they know that there are no bones mixed. They are saying this to mislead the public.

Student: *They say ‘whose murli do you listen? You listen to our (BKs) murli.’*

Baba – ..Listening to their murli? Does it belong to their lokik father? Does ‘Our’ means the lokik father? Our father means? The lokik father? The parlokik (heavenly) Father is of everyone....

Student: *He is the father of those who believe in Him.*

Baba – Yes, they don’t believe in the murli but are shouting ‘our Father’ ‘our Father.’ They want to believe in only the didi, dadi, and dadas. They are all under their control. They don’t believe [in it] do they? Then why do they say so?... that’s why it has been said: the one who belongs to a particular religion will listen to it only. Kumarka has to become a second Narayan, the child of Brahma Baba in Satyug. The second Narayan will become the *aadhaar* (instrument) of the second *dharampita*. Ibrahim [Abraham] will enter into him and he converts into the Islam Dharm, doesn’t he? So the ones who are to convert into the Islam religion, they will say that they will only believe it if their dadi believes it... as they are her subjects.

Student: *This queen dwells at night...*

Baba – Yes, she is the (raat ki raanii) queen of the night who is spreading her fragrance.

Student: (a mataji) – (laughs) *What else?*

Baba – The insects, spiders and snakes smell the fragrance of the queen of the night and run after it. All the insects, spiders and insects that sting, they will go. It is said in the murli ‘let the Islamic die first.’ the Islamic will die first because no other religion has as much blind faith as the Islamists have. They used to worship the murti (idol) first.

Student: *The ones with andha-shradha (blind faith) will die first...*

Baba – Yes... Arey, the biggest dath (gift) that God gives us in our life is the “Buddhi.” Every human soul gets the saugat (gift) of the buddhi from his birth. You have your type of buddhi, he has his type; everyone has got very different types of buddhi. Everyone has got this. So should we not respect such a gift that we get from birth by God? Or should we follow whatever the *dehdhaarii* says? This is wrong. Whatever things we hear we should weigh it with the buddhi, whether it is right or wrong. We should accept the right topic. If it is right we should accept it, if it’s wrong we should leave it thinking that we should respect the gift that we have got from the Paramatma. Otherwise, how could we get the inheritance from the Paramatma?

Student: *Where will they get the inheritance? They don’t believe at all.*

Baba – If you say that Paramatma Bap has come. They will say: this can never happen. Such thing has been said in the murlī. [They say] how could Paramatma come in this world in the sakar? There is still 40000 years left. They will show it with their act...the outside world say this, but what do the Brahmakumar and kumari say this time? Do they say that the world is going to be destroyed or will it go a long way? It will be destroyed. But the people believe in the words they utter out from the mouth or will they see those practical acts of making a lot of houses with many floors, houses of concrete and underground houses? Will the world see their practical act or will they listen to what they utter with the mouth? Then? This shows them that still there is much time left. The other will think that still there is a long time left, that’s why they (BKs) are making such castles and palaces. They just say it with the mouth? It’s like an occupation of a pundit who preaches the story of Satya Narayan and collects money. They know that there is no such story of Satya Narayan inside the book although ‘the story of Satya Narayan’ is written in front of the book. There are only the stories of Lakadhara and Lakad baggha⁶ (inside).....

Student: *A mataji said something.*

Baba – It is this way all over India. Now, the advance knowledge has come to Jammu [this is a discussion in Jammu] while the advance knowledge is spreading all over India since 1986-87. In Delhi, it has been spreading since 1976.

Student: *A bhai – Baba Rinkash bhai here is asking that when you had come in 1982 here, where did you stay at that time? He is asking.*

Baba – That is all written in the diary. I hadn’t come alone here. Most of the cities where there were BK centres, I used to go there. But I forgot the address. The addresses are written in the diary, if you want I will send it to you later.

Student: *A mataji – did you come here in Jammu also?*

Baba – Yes, I came in Jammu too.

Student: *In a centre?*

Baba – No, not in a centre. I came in Jammu and also explained in 2-3 houses. I stayed here for 1-2 days. It’s a long time ago...20-22 years ago. Those people may have forgotten that there was a brother who had come but there may be some mark in their mind. I had left some literatures also. Wherever I used to go, if they would listen carefully then I would leave the literatures with them as well. Whatever literature that was printed in Delhi during that time I used to leave them.

Student: *Baba like first of all you were the one to do the service of the advance party...*

Baba – What? It is the Father who did it. What did I do?

Student: *Yes, I agree there was Shivbaba who was doing all this...*

Baba – He might be Shivbaba in your eyes but I'm not feeling that Shivbaba.

Student: *Yes, but it was done by you, and the children came later.*

Baba – The truth which comes into your mind, won't you tell it to the other souls? If you don't speak then you are a *cor* (thief).

Student: *Yes, we will certainly tell others, I don't want to become a thief...*

Baba – Likewise, the things that came in my mind I just said them to the others. So, there is no question of stealing.

Student: *I will definitely tell others...*

Baba – So, when you have your own responsibility, I have mine too. I came in the basic in 1969 in Ahmedabad...from that time my idea was different and they had their own idea. I too used to listen to the murli, and they too used to narrate the murli. They used to understand its meaning as well but the way I wanted to explain they never let me sit on the sandali. They saw that He (Baba) explains in such a way that the crowd gathers in the class and the presentation, people listen his topics more attentively. So, they never gave me the chance to sit on the Sandali and make the other listen. Compared to the others I used to go to Mount Abu more. I used to go every 4th or 6th month. Everybody was given a chance to share their experience sitting on the Sandali but there was no permission for me. They made me look after the literature because in there, there is no chance to explain to anybody in [the department of] literature.

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6 Lakad baggha: a woodcutter, stories of woodcutter in the story of Satya Narayan.

Part -7

Student: *They made you roam here and there...*

Baba – There is no problem. (Humorously) The one who circles (*cakkar*) around more becomes the Chakravarti Raja. They made me circle around and I kept on circling. Still they are making [Me] circle around. I was staying in Kampil since 82-83 and the parties started coming to Kampil since I sat there, the parties used to come there from Kanpur, Varanasi, and Delhi, I used to tackle them. Didn't I use to meet them? After they finished the bhakti, I used to meet them...they (maybe the BKs) created this incident in 1998. They put cases of *balatkar* (rape) so the police would hold and take one forcibly. What could I do in that case? The meeting with the parties stopped for 4 months. But still the parties used to come in the jail and meet (Me). They (BKs) put a restriction, didn't they? The police took Rs 150-200 from each person of each party who wanted to enter inside the jail and those who were the ones to give gave it saying 'please let me allow meeting Baba under any situation'. So didn't they (BKs) make a restriction to meet? After that when (I) came out of jail. They put 2 more

cases. One, of Manjari [it's the name of a kanya] kanya of Varanasi and the other of Savita [it's a name of a kanya] from Hubli. It was the same case that "He did adulteration, ill-behavior with this girl and he has kept her in the ashram by kidnapping her". (I) was again trapped. They trapped (Me) again while coming out of the jail...so when the warrant was made, I had to run here and there, hadn't I? I had to hide. Meanwhile, in the avyakt vani it was said 'BaapDada vanished from the eyes of the people of the world and was revealed in front of the children.' Now, after 30 years it is being said! This shows that they made a restriction. From that time I stopped meeting in Kampil. I started to meet in Farrukhabad. Even in Farrukhabad, their CIDs started to reach and they (BKs) were eager to put new cases, kept distributing money to the police and the kidnappers... there is such a condition in Kampil that in 15 days around 8 kidnaps take place. There are 2 groups of bandits who are very active. They have been given money

Student: *We have heard that there 8 people have been kidnapped.*

Baba – Yes, ...so I will have to save myself!...then I left Farrukhabad too. The same night the police caught and took Ravindra bhai of Calcutta. The same night there was an investigation (*gavesh*) in Farrukhabad and Kampil as well. The police caught and took Ravindra and put him in jail there. (Asking one of the bhaai) Which shoe company was it? In the case of the Khadim shoe company. It had become an international case. He was put [in jail], making of him a kidnapper. And I was saved in Farrukhabad. Although I was inside the Ashram, somehow I was saved. Because the phone call came from Kampil that the person who was chased has been found. Even I was chased because the rumor was spread there that Baba Virendra Dev had given the money for the kidnap i.e. 40000000 (4 crore) here in the ashram by taking it from Ravindra bhai...and after that I left Farrukhabad as well. After leaving Farrukhabad, I settled in Chandigarh. I kept meeting the parties for many years in Chandigarh, there is the khet (field) near Chandigarh, (I) kept meeting them there. There too, they (BKs) started creating the trap of the police. I kept on receiving messages that Nirwair bhai (a BK brother) is behind the police obsessively. I started to hide from there as well. I hid for 6-8-9 months in Chandigarh but when I found that they are very much after (me) I left Chandigarh. And now, for 3 years I have been in Delhi and I am meeting parties secretly sometimes in parks, sometimes I meet in somebody's home, or I make some programme somewhere. Now there too they have made such a trap that they want to make a straight arrest. I have left Delhi as well and have stopped meeting the parties. Alright, I will go from house to house and meet them. So, when I keep running all over India and meet [the children] by going from house to house, how will they come to know?

A bhai said something...

Baba – (humorously) My paap karam (sinful deeds) would be, that I must have troubled them a lot that's why I'm getting this as a result....Baba has told himself that dadi has a desire to do the service of the villages (*ganvade*). There should be the service of the villages for 1 year. But dadi just said it. Now, I have to wander from village to village. The service of villages is taking place. Ganvada means Gita pathshala. These are ganvde of the unlimited world.' These 10-12 people of a family, who have gathered, they have got this blessing that if only one person comes out in the advance who takes knowledge from the family then his whole family will definitely come in the gyan one day...

The drishti is of the *uppar vaala* (the one who stays high i.e. the Supreme soul). The *upper vaala* has a high drishti and that of the *nice vaala* (the one who stays down i.e. the corporeal form) has a lower drishti. What?

Student: *The drishti of the one who is nice would be upon us only.*

Baba – *Yes... This topic has not yet been accepted by the Brahmakumaris that with the drishti of the One the srishti (the world) improves. And all the souls, in this impure world are impure, so with the drishti of the impure ones this srishti goes down. This topic is not being accepted by them. In the scriptures of this country Bharat, it is a praise that the kanya-matas of Bharat didn't even look at the other males. Sita didn't even look at Ravan. In the same country, what a vyabhicaar of the indrias (sense organs) have they spread? On one side it is taught in knowledge, in the murli that the eyes deceive a lot and you (BKs) have yourself taught this business of exchanging drishti. What type of business have they started in the name of the yog? When there is the business of exchanging drishti, when a young kumar and a young kumari are sitting in front of each other, their (they?) mix among each other. Now they are blamed that he made her run away, he made the kanya run away from the ashram. What is their fault? Whereas it has not been said even in a single murli that 'kanyas-matas sitting and giving drishti to the males is called yog.' Instead in the murli it is being said 'You children will not do this'*

Student (a mataji): *–here in the class they make the bhai sit.*

Baba – *For the bhais (brothers) it has been said in the murlis that all males are duryodhan-dushasan. Isn't it said in the murli, "All males are Duryodhan – Dushasan."?* They don't forget to attack [the kanya-mata] when they are alone.

Student: *In the murli it is clear – cut.....*

Baba – *isn't it in murli?*

Student: *It is an instruction.*

Baba – *Yes ...this is a maha vaakya [important sentence] in the murli, not once but several times it has been said. If all the males are Duryodhan-Dushasan then what right do they have to give drishti? Rinkesh bhai wants to say something....*

Student: *When during my early days in gyan, I never used to say 'didi, didi, didi'*

Baba – *No, they are didi. That is alright. They are in knowledge from before.....*

Student: *It means just to listen to them.....*

Baba – *That is alright. There are didis and dasas as well, but it has been forbidden to say dadis in the avyakt vani. There is no dadi-vadi. No one is the dadi of anyone. But there are brothers and sisters. The brother called 'dada' and the big sister is called 'didi.' Those who are elder in gyan, the old ones in knowledge, are didis and dasas for us. There is no problem in giving regard to them but you should not accept the topic of giving and taking drishti. For this, it has been said in the murli, "You should also judge the mat (direction) you get from the Brahmakumaris with the murlis whether it is right or wrong." And it is also said, "Maya doesn't give the direction through the mouth to exchange drishti. She acts like this." You must have seen that when Kumarka dadi feeds the toli (Baba stares like she does). You will have to look into her eyes otherwise there is no benefit in eating the toli.*

ⁱ Please note that in the transcriptions, the sound "tch" correspond to the letter [c].

Baba uses "we" instead of "I" as He is detached from His role.

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