

## Sister Jayanti – 25<sup>th</sup> April 2021 – by Zoom Murli Revision

Om shanti! It's interesting that sakar Baba attained his karmateet stage. Mama and also Dada Vishwakishore - all three of them attained their karmateet stage by practicing all the things that Shiv Baba spoke through sakar Brahma. Having practiced those things they attained that stage and their role in the whole cycle is fixed - especially for Satyug, its fixed. But we've needed BapDada to come through Dadi Gulzar and explain to us step by step the detail and the background of all of this. So that we can experiment with those same ideas and concepts and also attain our karmateet stage.

So that was the first thing I thought about when I was reflecting on the murli. And the second thing that, when I looked at the murli again, I realised that normally Baba begins with a lot of love, a lot of praise. And then launches into the detail of the murli. But this time it was as if Baba had so much depth of ideas and experiments to share that, right from the very first line, Baba got into the subject. And within the first two lines Baba had clarified quite a good amount. In the sense that from the beginning, Baba talked about the children who are practicing the bodiless stage, and Baba is seeing to what extent each one is practicing that.

And then Baba mentioned that, if you want to be complete and perfect, then, you have to have these two aims in front of you to become bodiless and to be able to become karmateet. And just think about it? When the soul is in Paramdham at that moment it is bodiless, absolutely no physical form at all. Like God incorporeal. The soul incorporeal, free from the body.

And secondly, when it's Paramdham, it's in that stage of being karmateet, completely pure, all accounts completely settled. And so, there are no pulls, absolutely none. And so, the soul is able to maintain that experience of total silence, no vibration even. Just full and complete, the seed. And what Baba is teaching us in this murli, is how to be able to go back home with him. Which Baba then of course explains very clearly, unless you are equal to the Father in the concept of these two stages, bodiless and secondly karmateet, you will not be able to go with the Father. And so, Baba sets all that out right within the first part of the murli.

And then, there's a sequence that Baba seems to be following. First, a detachment from the body and bodily organs. Then next, the detachment from bodily beings, and the expectations of that. And then next, the settling of past karmic accounts whether it's through illness. Or whether it's through people and sanskars. And then, Baba talking about the depth of preparation we need to have, so that the soul is completely fearless, is able to manage its own thoughts and the thoughts that create the strings of bondage, and the thoughts that enable us to cut those strings of bondage. The thoughts that work like scissors that can cut all bondages.

And that state, in which there's absolutely no fear that an understanding of everything that's going on in that - it's benevolent. So, it's actually a preparation, step by step, by step, by step to that final stage. Totally liberated. Totally free!

And so, the first part the Baba's talking about, being in the body and yet experiencing the freedom from any type of bondage. And, in that first case, Baba's talking about how, yes while I'm in the body I'm going to be some type of action or another. That's the purpose of still being on this stage of karma - the field of action. But what sort of consciousness do I need to have? If I'm to reach the karmateet stage then, I need to have that stage of being the master of this physical body. So that, on no level am I dependent on the body, which Baba's equating with being in bondage. And it's true, that if I'm dependent on anything, whether it's caffeine in the morning or for lokik people, stronger, addictive habits than caffeine. But, dependency of any type is not going to allow me to experience that stage of mastery. And so, whatever it is I'm dependent on. Maybe I'm dependent on beautiful things wherever I go. I want to see beautiful nature. I want to see beautiful flowers. I want to see a beautiful place. I want to make Baba's house a beautiful place. All of which is fine.

But as soon as it becomes a dependency then, it's my desire which is a very limited desire. And in that limitation of intention, and so you come to see how, intention behind the action is actually the force that then brings about the results. And so, my desire on that limited level for seeing things that are beautiful. We all like to see beauty. But if I'm dependent on that. If that's my desire, my motive, then I'm going to experience that backlash of bondage. Because that initial desire that led me to that karma, I already created that bondage I want.

Okay, so then in that state I'm absolutely dependent and I'm in a state of bondage. And so limited desires, I'm manifesting those limited desires through what I see, what I hear. I prefer silence. I don't want any noise at all. But who is going to be able to predict whether I can always have that condition? Maybe I can. Maybe I can't.

I remember moving from St Gabriel's Road, Baba Bhawan to Pound Lane. And the noise factor was like 100% multiplied because St Gabriel's Road was extremely quiet. And especially I was at the backside of St Gabriel's Road where all the gardens are. No noise at

all. And here, the traffic and it's nonstop. It goes on and on and on. And, I realised I had become dependent on that silent environment. And of course, if you've ever stayed in Pandav Bhawan. And you've stayed where any of the rooms that are just behind that road that's by the front main entrance in Om Shanti Bhawan. Whoa, if you want silence, Pandav Bhawan is not the place to be. So, I have to learn to be independent on all of these things. And not be dependent on anything external at all. My eyes, my ears, my taste, I like something, something, something, whatever it may be. But that desire, that liking is a dependency and it's creating the bondage of karma. It's not allowing me to come to that state of detachment and karmateet. And so, the practice, as I perform karma, am I doing karma with a higher motive? A higher consciousness? That this karma is going to bring souls closer to God. It's going to be me closer to God. Or am I dependent and being drawn by something else? And of course, that's always going to be limited and perishable.

And so, Baba created that first scenario of where, just that intention of desire is going to create the karmic accounts, the bondages that I actually want to be free from. And so, the practice I need to have - am I soul conscious? Am I just in that inner state of awareness of who I truly am? Or am I dependent on anything external at all? And the dependency of course is through my sense organs, my physical organs.

Then Baba went on to the factor of bodily relations and how in the world today, instead of someone, relationship and the word relationship is filled with a lot sweetness. But, how can it be lovely? And how can it be beautiful and unique if it becomes a dependency?

And so, that state in which I'm entering into a relationship through the body and here in the body and I'm connecting with them in this way. But yet, whether it's lokik or whether it's alokik. If there is any dependency on something that I want from them, instead of someone relationship, it immediately becomes a bondage. A state of bondage.

And so, Baba is reminding me of the things that most of us are experienced in being through. But as soon as there's a desire for some attainment from that individual. Any expectation of that individual within the lokik or the alokik situation, then that expectation is going to be very harmful. Because, it may bring me initially a little bit of a sense of attainment. But, very quickly it'll turn to sorrow and disappointment. Because, when I have expectations of human beings who can satisfy them? No one! Have you ever been able to satisfy the demands of another and fulfil their expectations? You may achieve a certain level but their expectation then goes higher, and higher, and higher, and higher.

And so, when Baba is saying that they may even have everything. All the external things are already attained, everything is in place. But my mind is unstable because my mind is projecting; I want. I want. I want. And there's always something more that I'm going to expect. Or the other way, more that they expect from me.

But definitely in my own case, if I have that expectation the levels keep rising, rising, rising. A very interesting point that Baba made that the intellect isn't going to experience happiness. In the first instance, with the bondage of action through the body and the physical organs, Baba said that the intellect begins to wander around. It's not able to attain stability.

And so, of course my eyes are seeing something. My ears are hearing something. And so, I'm being pulled and distracted by all of these things and so, the intellect is unstable. And here in this case with relationships, there's always going to be sorrow and some type of unhappiness. But also, Baba mentioned distress. I'm not being fulfilled. Baba's offering everything and I have everything available but I'm not content.

Very interesting because in many, many Murlis, Baba has spoken about contentment being the foundation to be able to experience all treasures and all virtues. If I don't have contentment, I can't experience the other virtues. And so, but why discontent? Because of my expectation of human beings and my discontent at that moment because the expectations can never be matched.

But here again Baba is making me aware that, what happens when I'm expecting something, I haven't understood the significance of relationship and bondage. I haven't understood the secret of karma that, if I want something from a human, I'm never going to be content. And they'll be distressed with myself, discontent with myself, discontent with others, and I'll probably create an atmosphere of discontent and distress wherever it is I am.

But all of the starting point is because raz naraaz, I'm distressed because I haven't understood this secret of karma that, I must not have any expectations of human beings. If I want the relationship to be detached and loving and even a lokik relationship to change into a spiritual one, and a spiritual relationship to stay spiritual. Bottom line - no expectations otherwise, there's going to be a problem.

Then Baba went on to the third aspect that, bondage is also the bondage of past karma. And that karmateet stage is where I settled the things of past karma. And Baba was speaking of two different situations together. One, where the past karma is coming in the form of illness. And, if there's something I've done which is stupid like overeating, I'm going to get pain in my stomach. There's going to be a problem with something. And, well that's present karma and my lack of understanding.

Or, if I've again, gone out when it's too hot and I can't stand the heat. I don't have that tolerance capacity and resilience. But of course, I'm going to get a headache and come back feeling really sick. So, one level of illness is where through my ignorance or lack of attention, I do things which are not right. Think about Covid and silly things that people do and they catch the virus so anything. But that's present lack of understanding.

But where something happens that isn't connected with that and it's some past karma that's coming to be settled now. Baba said, it can either be a crucifix or it can be a little thorn. And it depends on me how I handle the situation. Now here's an illness that's come. Now it's come, can I change the karma bhog, the suffering of karma into karma yoga.

Am I able to keep smiling even though the body is going through whatever it is that it's going through? And we've seen many examples, not just the Dadi's. But certainly, I personally have witnessed people here in London, who've gone through illnesses and yes, the soul has even flown away because of those illnesses. I'm thinking of Sr Leslie. I'm thinking of Br Naisha. But yet, they stayed in that state of yoga and higher consciousness and allowed the body to settle its karma. And they were able to fly away with everyone's love and good wishes with them and a state of cheerfulness and yoga. They left with a smile.

And so, whatever it is that their karma was, they settled it, but Baba made a very interesting comment. Some have a little bit of pain but they think about it a lot. And they talk about it a lot. And so, it becomes very big and very difficult to deal with. Or, someone has a great deal of pain and yet they don't think about it. They don't talk about it. And it's as if it becomes very small through their attitude.

And so, Baba said, whether something is big or whether something is small, depends on your stage of consciousness. It's not that this is big how am I going to deal with it? But no, my stage of consciousness can reduce, reduce, reduce so that with God's help I am able to deal with it.

But the second thing was even more interesting because of something from the past. Here's this individual and it seems I have some karmic account to settle with them. I'm not doing anything wrong. There's nothing that I've said, nothing that I've done. But yet, there's this friction and sometimes a friction can be big. Maybe it's just very little. But sometimes it can grow bigger and bigger. But again, it depends on how I'm handling it. I'm feeling pain from that incident or situation, it's an ongoing situation. Because I have my sanskars, they have their sanskars. And so, it's ongoing. But the more I think about it, and the more I speak about it to others, that karmic account isn't getting settled, it's increasing. And the less I think about it, the less I speak about it, that karmic account is being settled with the power of yoga. And, it's no problem. A moment comes when it's like the account is being settled and I'm able to be totally loving, and detached.

I remember Dadi sharing the story of how in the early days, when she had surrendered, Baba put her with somebody who was a bit of a tyrant and most people weren't able to manage with that particular individual. And yet Dadi was given this task and it was with this individual. Mama told her that she knew others had found it difficult to be with her. But Baba says you have that tolerance capacity to be able to manage. And she did. And she did it with a smile to the point where, she won the other ones' faith and trust, and was able to manage to be with her for years and no trouble at all.

So, my sanskars and the sanskars of another, if I allow friction to come, the karmic bondage increases. The pain increases. But if I'm able to stay detached and not let it affect me, maintain that karmateet stage in which I'm not influenced by that. Then, I'm going to be able to settle it and stay smiling.

And then Baba spoke about the circumstances that come our way. And how sometimes even though it may be a situation that's not so bad, it's actually quite good. But, if my thoughts about it are negative then even the good situation can get spoiled. And, it won't be very beneficial. But the other way too. Sometimes things are fine. Things are okay. And I know you're okay and I sail through all of it. That's great. But sometimes, things come and on one level it seems to be very difficult. They're seems to be not so good at all. But, do I have the capacity to be able to see below the surface, and see something that's good within it? And if I can see some benefit in it and treat it in that way, I won't get distressed. I won't get confused. I won't get scared. But where I look at something and I get scared, then even the possibilities of what could be good are not good. But, if I can maintain my own inner level of awareness and not have waste thoughts, then I can deal with it and see the benevolence in that, and say, well, it was a paper that came to test me but it brought benefit and I was able to move on further.

And the two opposite situations where, through my waste thoughts I'm no good, these things always happen to me, what happened, why did it happen? And why is it that I'm always the one that gets tested? Maybe I'm not so worthy. All of these thoughts are adding to the account and the bondages increasingly continually.

And so waste thoughts are the strings that then make up the karmic bondage. And, the good thoughts, the powerful thoughts that can cut the bondage like a pair of scissors, everything is good. I am good. Baba is good. And drama is good. And so, when I'm stable with that faith in that awareness of benevolence and goodness, then of course, everything is going to be very good.

And so, in Sangamyug we have both possibilities creating more bondages through our waste thoughts. But also, we have the scissors with which to cut through all the bondages and become free. Baba reminded us what is the occupation of you Brahmins? Surely, your occupation is to be able to give benefit. To be able to transform the world. Now I'm calling myself a world transformer, or the child of the world transformer. And I'm calling myself the one who's able to give benefit to all. Or I'm the child of the One who is the Benefactor. And then, I'm not able to deal with the situation that I'm facing? So, Baba is reminding me you are the world transformer, the world benefactor. So, to stay in that consciousness, to keep in that highest level of consciousness, I'm going to be able to be up above and sort everything out down below with the stage of awareness of being karmateet.

So, Baba told us that this is only the start. That these are the factors to experiment with for now. And that Baba will go into it in more detail later on. And Baba says, I'll take it up later. Definitely. Baba doesn't forget. Baba does take it up later and so more detail on that. But I also just want to mention that I found very interesting. Because first Baba spoke to the parties about whether they're able to stay powerful as a child of the One who is powerful. Baba said, there's a fluctuation between weakness and strength. And if there's weakness and strength then, sometimes defeat, sometimes victory, then a soul can't be in the rosary of victory. So that was pretty clear.

But the second one that, the second group that Baba spoke to, the zero and hero. Why I wanted to mention this is because a few years ago, maybe now about 4 years ago, the British Museum hosted a festival of India, or actually it was a festival of India all over the UK, but the British Museum also picked up on it. But what the British Museum did, was to find, they only found 1%, I think. Because if you actually start looking at the secrets that the Rishis and Munis understood about astrology, astronomy, about surgery, about all those things, mathematics, it was quite incredible! But they showed a few of the instruments that, in ancient times were used by the surgeons - the Rishis in India.

And then, there was a little plaque. And that little plaque was fascinating for me. Because, it stated that within mathematics the concept of zero is absolutely critical. The Roman Empire didn't know about zero. But, in India in ancient times, they knew about zero. But the comment that fascinated me was, it's only a mind that's able to deal with infinity and understands the infinite that can actually come up with the understanding of zero.

And when I read that I thought that's amazing; God, infinite, infinitesimal, the cycle, eternal. And so, the soul of course again infinite and eternal. And so, this concept of zero. God - zero. But, Baba's zero but also in mathematics, every calculation now is only possible because of zero. And so, here's Baba talking about zero and hero.

And so, when I'm in the awareness of who I am, the zero, and I'm playing my part with the one who is eternally zero, I zero take on a limited form to play my part on the world stage. But if I'm connected with the one whose eternally zero, then yes, my role can be truly a role which is a role of a hero. So, I just wanted to mention that.

The last thing in today's murli, Baba spoke about the kumaris which was powerful. Baba also mentioned a few things that hold the kumaris back. But yesterday Baba spoke about the kumars and how the kumars have no bondages and no burden and can achieve as much as they choose as much as they want. And, I thought to myself out of all the kumars I know, even if people try to put on restrictions, yet kumars are able to overcome those restrictions, pretty quickly, they don't have to live and tolerate bondage the whole of their lives. Whereas, mothers, kumaris, if there's bondages, it's not so easy to deal with them. But here's Baba talking to kumars so I hope that the kumars who are listening take inspiration from this murli and hold it to their hearts. Because Baba's really reminding you that, you can play the highest role now in Sangamyug. You can reach the highest stage of consciousness and that's going to allow you to show wonders through your thinking, your speaking and your doing. Because the being is the highest. And so, everything else is wonderful and marvellous also.

So, yesterday's murli especially the major section on karmateet and yes, it's a powerful murli to experiment with and to think about more and more deeply. So, if there are questions, we can take those up now.

*Q. Baba says that, that when you reach your karmateet stage you will no longer remain in the body. And then on the other hand Baba says, be detached and upram beyond, as you perform action. So, are there different types of karmateet stage?*

A; Baba's saying that now is a time to practice that stage. And if you have that aim of becoming complete and perfect, then you must now experience that stage of detachment and stage of mastery over the senses, and all the other things that Baba's described. And not get caught up in the bondage of all of these things. The dependency means that I'm stuck and my karmic accounts are increasing. But the practice of that stage of being karmateet is going to help me settle all the bondages along the way to the point where then I can be completely free. So, the practice of that consciousness is what we do today to achieve that karmateet stage finally where everything is settled.

*Q. And so that means that then when we leave the body it's a very smooth departure? Right? What's the feeling like at the end?*

A. Well, I was there last kalpa and so I'm trying to emerge it from my consciousness. But, it's like we saw just recently within the space of one year the two Dadis leaving. Dadi Janki she was absolutely fine Thursday evening, giving drishti to everyone. And then at night, flew away just as lock down was beginning. And Dadi Gulzar, she did her tapasya of silence of silence, mostly silence of 3 years, and then she decided to fly on the day of Shiv Ratri. She chose the day on which to go. Just as Dadi Janki had chosen the day on which to go.

So that you can see their departures were very smooth and their transition very natural. So yes, no struggle with leaving the body. But the soul already has settled all its accounts and is ready to fly.

*Q. So Jayanti when are you saying that we can choose when to leave the body?*

A. Absolutely but I think you need to have settled quite a bit. Because if you choose to leave now and there's all those strings still attached. 'A' it's going to be difficult to go and 'B', you don't know what you're going to land up with. And so, I think it's something that happens together simultaneously. I've settled all my karma and the thought comes - I want to leave. And, it's how it will happen in Satyug also. So, everything that's going to happen in Satyug has to be rehearsed here. Can I be detached from my body to the point where, when the final moment comes within a moment, I'm able to be with Baba and fly? So that in Satyug, it's a smooth and easy transition. And there, nobody is attached to you. And so, they don't cry, you don't cry, but you're happy to go, they're happy to let you go. So, it's a preparation.

*Q. Okay. And then next Sr Jayanti, this question of naraaz and raz? So sometimes even when you do understand the secrets you still get upset. So again, what aspect have we not understood? We've understood something or something. But is it not enough or is it not in depth?*

A. Think about soul consciousness and how on the one side I understand I have to be soul conscious. And on the other side, to what extent am I practicing that? And, this murli makes it very clear, that most of us have a long way to go in terms of the practice. Same thing, I've understood the theory that if I'm upset, naraaz (upset), it's because there's something that I'm missing out on. I haven't understood it clearly. So, I know it's my fault. It's not the fault of another. I come that far.

But what I haven't deeply understood is that, it was my expectations that have led me to this situation of being upset. And so, when I'm ready to accept that totally it's me and my expectations that were wrong. Then at that moment I can be free. Otherwise, I'm constantly blaming, complaining. And even if I'm not I say well I suppose it's something I did. But I'm not going into it deeply enough to understand what those expectations were that lead to this.

*Q. Yes, and then a similar question Sr Jayanti with regard to when Baba said, I didn't want to do this but it just happened. So again, we know I didn't want to say that, or I didn't want to do that. And so, what is work the intellect has overpowered or the mind has overpowered the intellect?*

A: Baba used that expression in the context of the control of the physical senses. And so, the first stage I haven't practiced soul consciousness. If I'm practicing soul consciousness, I can see that I can choose. Do I blurt it out or do I restrain my tongue and I hold it and I'm patient and introverted? So, with a lack of practice of soul consciousness I lose control. Then I say it and then afterwards I regret it. And so, the English expression is count to 10. Well count to 5 at least and be soul conscious and just reflect. And you'll know what is right and what is not right.

Otherwise, in the heat of the moment, it's said, and of course, the arrow has already left the bow, and so it's going to hit the target, whether you want it to or not. It's too late. And so, before you shoot the arrow, pause, a bead in your mouth, count 10 and then you'll have a different perspective because of your soul consciousness. And you'll have that mastery and control.

*Q: Right. Okay. So, there's another question here. What do you suggest to settle karmic accounts with a BK who rejects and cuts communication with you?*

A. From my side, if I can keep communication going in a simple way, sending greetings for Raksha Bandan, that's the next big festival that I can think about. Sending greetings for Diwali, or for Christmas or for whatever it may be. So just to keep that contact and send little messages in which they can see that from your side, you're keeping the door open. Then, who knows how long it's going to take. Sooner or later there will be a response. Maybe the soul has to go through some deeper, the other soul has to go through some soul searching and a deeper realisation to be able to understand what it is they need to do and so on. And so, from your side don't close the door of communication that, oh it doesn't matter. It's okay I won't bother. But no, from your side keep that door open.

*Q: Somebody had asked what's the practical difference between soul consciousness and the bodiless stage?*

A. In fact, the word that Baba's using videhi, without a body, and so we are translating that as bodiless. And the word videhi is usually used in terms of God, that he's the one who never has a body, who is bodiless. And so, the stage of soul consciousness is where I am in the body. But I'm very aware of I the soul looking through these eyes, understanding what's going with a deeper significance, seeing the soul not the body, hearing in that awareness of what is that's useful, and so sorting out the stones from the jewels and picking up only the jewels that I use. And so soul consciousness is very much now here at this moment in action. And then the videhi that Baba's talking about, this is why I was describing that stage of being Paramdham, God incorporeal, the soul incorporeal.

And ashariri, I usually take that to mean, in the sense that the body is here, and I'm detached from the body and I'm able to be the observer. And be detached observer, and in that stage, I know what it is I need to do in terms of the role I'm playing on the stage. But bodiless is where no awareness of the body that's that stage of Paramdham.

*Q. How can one know that they have cleared their karmic account?*

A. The soul is light and easy and happy and free and is a wonderful instrument for God's service. And so, no influences, no bondages, nothing able to pull them down.

*Q: Is Dadi Gulzar in the subtle world?*

A. If Baba wanted to specify, Baba would find a way to tell us. However, my understanding is that there's only one soul who is completely equal to God and that is the soul of Father Brahma. And when in the 13-day period after Baba had left and become avyakt, when the bhog messages were coming and sometimes Baba would come himself, so Bapdada would come through Dadi Gulzar. At that 13-day period, all those bhog messages, all the experiences with BapDada very, very important and I know that they are available.

But at some point, within that Dadi Gulzar she'd seen the scene in which the circle of drama is slowly, slowly moving. And souls are coming and joining the others on the world stage. And so, the population here is growing, growing, growing. And then, in sangamyug in that point, one soul leaves the cycle and joins Baba. And that soul is a soul of Brahma Baba who is free from the cycle, of life and birth with a short period.

And so, the one who is the only son, Baba sometimes talks about Brahma Baba as being the only son and all the rest are grandchildren. And so, I think that Baba is able to use the advance party souls like Mama, like the Dadis including Dadi Gulzar in the subtle region, to do subtle service in many different ways. But, the Dadis also have taken rebirth somewhere to be part of the advance party to prepare for the transfer of kaliyug to satyug. That's the role of the advance party. So, I don't think there's anyone else who becomes a permanent resident of the subtle region except Brahma Baba. But as I say, if Baba wanted to give a final statement he would have.

*Q: How would he give that final statement - through which medium?*

A I don't know. That's the honest truth. And so, it's for us to then understand from what He has already said, and so we know what He has said, and so I'm basing my answer on that.

*Q. Does karmateet mean that there's no Dharmaraj experience?*

A I think that for the eight jewels who become karmateet to the fullest extent and attain that state of 16 celestial degrees complete, there is no Dharamraj because they're actually part of the tribunal. Together with God the 8 jewels are the tribunal. And for everyone else, karmateet is according to their own capacity and their own power. And so, whoever has taken birth, left the body and taken another birth in recent times, I would say that for all of them, the story of number wise is there. And so, a little bit of Dharamraj, a lot more of Dharamraj, it's number wise.

*Q: Is it possible to be karmateet by yoga and remembrance alone, or should we be doing something else?*

Baba has spoken a lot about being engaged in karma which means that it's not yoga alone that's going to make me karmateet. It means doing a lot of good karma. And so, am I using my thoughts, my words, my actions, not just my mind but my body, my physical time? Am I using all of that for good karma - pure karma? Because, I'm not just settling the things of the past. I'm also accumulating a huge amount of good karma which is then the capital that I have through the rest of the cycle. Not just even Golden Age and Silver Age but, the capital that I'm earning today is there for me - the investment. And that then is what gives me Satyug and treta of course. But also, it gives me the possibility of the very pure loving bhakti that I've performed, and the good principles with which I live in Iron Age too.

*Q. If the Dadis reached the karmateet stage why do they need to reincarnate?*

A: Baba had explained that when Mama left the body. We heard the news that Mama is now in another body and Baba had said that, there needs to be a mechanism for transfer from kaliyug to satyug and these advance party souls are the ones who will be the instruments to allow that to happen. Think about how the deities will take birth? It's through the power of yoga. So, where's Baba going to find souls who have the power of yoga? It's going to be the advance party souls. And so, their birth is not because of karmic bondage or karmic accounts. Their birth is for the sake of service to establish that connection of the Golden Age kingdom.

*Q. Can you tell us just your last thoughts and feelings about Brahma Baba in his final karmateet stage?*

When I got to really understand who Baba is I think Baba was already karmateet. So, I really recognised Brahma Baba, and Shiv Baba and Brahma Baba and all of that in April 1968. And then when I came to Madhuban in June 1968, Baba was already an angel. Baba was here in the physical world but truly was the angel.

Baba could see my thoughts and Baba would speak about them. Baba would answer my questions before I voiced them. And Baba could see my future. Baba was talking about that. And then Baba gave me very clear guidance and instructions about what I needed to do. How to write to my father so that that karma would also be settled. And then, when I came back in October Baba told me you have to keep a connection with Dadi Janki. For me that was a new thing I was hearing because I thought that you know, now I've surrendered and yes Dadi Janki has nurtured me up to this extent but now I'm going to a new centre and Baba will tell me who I need to keep contact with. But Baba said, no, you keep contact with your parents and also make sure you keep contact with Dadi Janki so that she understands your chart. So, Baba was explaining to me what I needed to do beyond Baba becoming avyakt. And also then, I met Baba again in December and by then there was a difference. Baba wasn't interested in hearing service news or little things. Baba knew it. Baba understood. And Baba was just wanting to give the children a lot of love but also Baba's Murlis were very, very powerful. And of course, you all know that, that was the period December, November, December when there was a protest going on by a small group and they were talking about. And it comes in the sakar Murlis and Baba's saying that, these people say they don't need Brahma. That's fine. But how could they hear Baba's murlis if it's not Brahma Baba? So, things like this Baba's talking about this, but Baba is completely detached. Now, here are people who this man has nurtured and given so much to, and now they're saying we don't need you. We have a direct connection with God. Now everybody just look at themselves and ask how would you feel? But Baba was karmateet. So, Baba was able to sit there, let Shiv Baba explain the reality and the ins and outs of that situation. And Baba was totally immune. No waste thoughts about the situation whatsoever. And so, you can see all the things that Baba's talked about in yesterday's murlis in that stage. Baba absolutely light. Baba's completing his task, all the knowledge that he had to give, he's already given. 18 chapters of the Gita have been given. Baba's in his karmateet stage.

Of course, today I articulated in that way, at that moment, I just thought that well, I've just had a rebirth and so I'm seeing Baba with a new consciousness (which was true). And I wouldn't have said at that time, Baba's karmateet, though Baba's in his angelic state. But I look back and say, yes that time, Baba was definitely already karmateet from June onwards maybe earlier. But I saw him from June.

So, there is a need to be in action and yet be beyond. This is why there are so many people are saying, stop everything, just do yoga, just silence, just silence. Yes, I understand the need for silence. But it's not enough. And you won't know how much your sanskars have changed if you're just with a little group around you that is practicing silence. But when I'm on the stage, and I'm interacting with others, then I'll know are my sanskars now flexible, are my sanskars now malleable, am I so pure that the external things don't impact me? I won't know unless I'm on the field of action.

*Q. So we're rehearsing now for the Golden Age?*

A. Yes, otherwise, you're rehearsing for being a long time in Paramdham.

Om Shanti