

VCD No.1207, Part-1, Audio Cassette No.1693,
Clarification of Murli dated 08.09.68 (Only for PBKs)

Do you want to listen to an avyakt vani or a murli? (Student: Murli.) Murli? An avyakt vani has come recently. *Acchaa*. The night *class* dated 08.09.68 was in progress. We were discussing the topic in the end of the middle part of first *page*: it is said that we become a loser by losing against Maya [and] we become victorious by gaining victory over Maya. And then, what is the second thing that is said? We become a loser by losing in the mind and we become victorious by gaining victory over the mind. What is the mind and what is Maya? Baba also adds [the word] Ravan along with Maya. [It is said:] Maya-Ravan. Similarly, the intellect should be combined with the mind. But will the mind which is called the 11th *indriya*¹ be said to be combined with the intellect? Should the intellect be under the *control* of the mind or should the mind be under the *control* of the intellect? Baba says that Shivbaba is the Intellect of the intelligent ones and Shivbaba is the *Supreme Soul*. Just like the soul has three powers: mind, intellect and *sanskaar*², the Father Shiva, who is the Intellect of the intelligent ones also has three powers. Who are they? Brahma in the form of the mind, Shankar, the one with the third eye in the form of the intellect and Vishnu, the power of transformation of the *sanskaars*, the power of Vaishnavi. So, we were discussing the topic of the mind and Maya. Is Brahma in the form of the mind under the *control* of Maya or is the mind under the *control* of Maya? What is the situation now, at present? The 11th *indriya*, the mind is under the *control* of Maya and the mind is chief leader among all the *indriyaan*. When the mind itself has come under the *control* of Maya, all the ten *indriyaan* are seen to be out of *control*. Whether they are the *gyaanendriyaan* or the *karmendriyaan*, all the ten *indriyaan* are under the *control* of the mind. According to the current situation, every human being experiences this in his life; what? If anyone experiences something other than this then tell [Me]. Are all the ten *indriyaan* under the *control* of the mind or are they out of *control*? The mind is under the *control* of Maya. Maya is in the form of a female and Ravan, the male, is combined with Maya. Ravan is shown with ten heads. Both Maya and Ravan shared [the heads between them]. Five heads are of Maya and five heads are of Ravan. There are male faces of Ravan and [five] female faces of Maya in the form of a woman. In today's world especially, in the Iron Age, the woman is called weak (*abalaa*). Weakness is the reason for [being] dim-witted. She has been named *mand udari* in the scriptures. *Udar* means stomach; she has a dull stomach like intellect. She is dim-witted to such an extent that she experiences within that Ram himself is God, she explains to Ravan as well that Ram is God.

Ram means the one in whom the yogis delight. God, in whom the yogis delight, has certainly performed some task that no soul of the world possessing yoga (*yogyukt*) has been able to perform. Shankar is called the King of the yogis (*yogiraj*), Krishna is called the Lord of the yogis (*yogishwar*), but they too gradually fell in the cycle of 84 [births]. They couldn't rise above until Ram, in whom the yogis delight, plays a *part* in practice after coming in this world. When He plays such a part in practice, He is given the name Ram. Otherwise, his actual name is Shiva. The name of His point itself is Shiva. It never changes. When the bodies change, the names change. So, the first body that He takes is praised in this world as Ram. That too, [the name] Ram is praised, he is recognized when the Incorporeal Ram in whom the souls of the entire world delight - to a greater or a lesser extent according to their

¹ It includes *karmendriyaan* and *gyaanendriyaan*. *Karmendriyaan* means the parts of the body used to perform actions and *gyaanendriyaan* means the sense organs

² Personality traits

purushaarth (spiritual effort) - enters him. He is the Intellect of the intelligent ones. He comes first of all [in] the intellect, the active worker of His soul. That worker comes under the *control* of the mind. Call it the mind in the form of horse or a bull, it is the same thing. If the bull isn't reined, the stubborn bull is of no use. If the horse isn't reined, the horse will take you into a pit. Similarly, when God the Father comes to this world, just by making Shankar, the rein of the intellect an instrument, He makes him perform the task of the third eye of the intellect. But in order to perform this task as well, just like the wrestlers have to wrestle, [just like] they have to *practice*, this is the *practice* of Raja Yoga. It is full of secrets about how that Incorporeal Ram comes and makes the corporeal Ram *practice*. In that *practice*, certainly everyone fails the first time. Even if they are souls like Ram, all the souls along with Ram are included in the *list* of *failures*. This *practice* of Raja Yoga is praised in the scriptures as [the event when] God asked Arjuna: O Arjuna! What particular doubt do you have? Then Arjuna said: O God! This mind is very difficult to control. I practice a lot, [still] it doesn't come under *control*. Tell me the way to *control* it. So, that method God the Father tells us Brahmin children, has been mentioned in the scriptures too. There is no other method to *control* the mind except to practice. And *time* is needed to practice. Yes, practice made for a long time is certainly useful, but [it should be] with dedication. You should be dedicated to just one practice through the mind, speech and actions to remember the Intellect of the intelligent ones, the Point of Light Shiva. *Practice* is constant and easy when the knowledge reaches the peak, [when we come to know] through which permanent chariot, through which intellect like worker in practice that Intellect of the intelligent ones, the Incorporeal Shiva takes the entire human world under His *control*. For example, a king controls his entire kingdom through his *senapati* (commander). He controls the other kingdoms as well, he controls all the neighbouring kingdoms. He has been named *sena pati*. *Sena* means *saha inena*; '*saha*' means helper, '*in*' means the intellect that resides in innermost part of the body.

Just like a king lives in such a main fort of the city which has *double* ramparts, the fort has *double* walls. The outer rampart is the place where the workers in the form of *karmendriyaan* work [and] the inner rampart is the place where the *gyaanendriyaan* work. Even among those *gyaanendriyaan*, there is a chief who is called the mind. This is the 11th *indriya* in the form of the mind that always lives with the king. In the Brahmin world, what is the name of the greatest minister who was named *senapati* now? It lives with the intellect like king, [it is] the controller (*pati*) of the army. This is the army like *indriyaan*. These ten [*indriyaan* i.e. five] *gyaanendriyaan* and [five] *karmendriyaan* are its main and great officers. But their controller is the *senapati*. The king is higher than it. So, who is the king? Who is the *senapati*? He exists in practice, he is in the Brahmin world itself. Shiva neither becomes a king nor a *senapati* nor a minister. The one who is counted also comes in the cycle. Shiva, who is the Intellect of the intelligent ones, neither comes in the cycle - does He come in the cycle of 84 [births]? - He doesn't come in the cycle and He isn't counted either. So, in the Brahmin world, which soul is the king, who will become famous in the world as the World Emperor? The *Supreme Soul* comes in him and gives the *training* in a permanent way about how to *control* the *senapati* and how these *indriyaan* can be controlled through the *senapati*. Who is the *senapati*? (Student: The mind in the form of Brahma.) Who? The mind in the form of Brahma. Yes. Call this mind in the form of Brahma a horse or a bull; is it under the *control* [of the king] now? (Student: No.) The horse isn't under *control* or the bull isn't under *control*. So, Shankar is shown riding a bull and Shiva rides on Shankar in the form of the third eye, He is called *Sadaa Shiva* (always beneficial). So, if Shankar hasn't been able to ride the horse like mind or the bull even now, is it possible to gain victory over the world? It isn't. That is why it was said, there should be the *control* of the intellect over the mind first.

That is why it is said: we become victorious over the world by gaining victory over the mind. It means, is the *soul* of the mind in the form of Brahma incomplete even now or is it complete? It is incomplete. His knowledge is also incomplete. His power is also incomplete. His light is also incomplete. When that soul is completely illuminated, it is called the full moon. Now, the moon is incomplete. It is respected a lot among the Muslims. Which incomplete moon is respected more? The new moon (*duj ka cand*). It is because as long as that *senapati* is incomplete, those *vidharmis*³ and the religions that are said to be the main [religions] of those *vidharmis* [i.e.] the people of Islam and Christians are successful (*pau-barah*), they are becoming victorious again and again. It is because the mind in the form of Brahma is famous. Brahma is famous as the moon. Those *vidharmis* are comfortably brought up on the lap of the cool light of moon. Those *vidharmis* are being sustained comfortably on the lap of the cool light of the moon. There is no power in the world that can catch their weaknesses and present them in front of the world. It is just the Divine knowledge, it is just the Divine Raja Yoga, that teaches how to *control* the mind. When the mind is under *control*, the daughter of Brahma who was regarded a lot in the Brahmin world... it has been said in the murli: among all these stars, Kumarka is given regard the most. Why? There must be some reason. When this great sentence was said that 'Kumarka is given regard the most', wasn't the soul who becomes Lakshmi present in the Brahmin family at that time? (Students: She was.) She would definitely have been present. The *Suryavanshi*⁴ and *Candravanshi*⁵ souls are certainly present from the beginning of the *yagya* itself. Despite the presence of that elevated soul, why was Kumarka given so much regard in the Brahmin world? On the other hand the Father Shiva has already said in the murli: those who are given a lot of regard in the world, those who have a lot of honour and position, they are the most corrupt. This is a great sentence of the murli.

There isn't heaven anywhere in the world now. Even when Brahma Baba was alive, there wasn't heaven. In the impure world everyone is just impure and everyone will be just pure in the pure world. So, is the one who should be given regard in reality present in this world in practice or not? (Student: He is.) Who should be given regard? The one who can uplift every human being of the world and the one who can become 100% helper of the one who can uplift [the world]. According to the *result* we know that the 100% helper of the *Supreme Soul* Father, who is the Intellect of the intelligent ones is the soul of Narayan alone. And the 100% helper of the soul of Narayan is the soul of Lakshmi. The Father comes and establishes this household path. This was inaugurated from the beginning of the *yagya* itself. The *Supreme Soul* Father inaugurated the new world from the beginning of the *yagya* itself, whether someone recognizes it or not. He selected the king and queen of the new world as well; call them the Emperor and Empress. But who is the chief officer to administrate their kingdom? *Arey*, is the chief officer required or not? It was said just now [and] you forgot right now! The *senapati* is required. So from the beginning of the *yagya* itself, that first leaf of the tree like human world, who is the controller of the entire army ... this is the spiritual army of the rosary of Rudra of five-seven billion [souls]. What? Every soul like *warrior* of the spiritual army holds all the three powers of the mind, the intellect and the *sanskaars*. Someone is a small warrior, someone is a great warrior. Every recruit (*rangroot*) definitely establishes, sustains and destroys his own world. Every soul has to go back to the Supreme Abode only after performing this *shooting*. So, in the beginning of the *yagya* itself, when was

³ Those whose religion is opposite to the Father's religion

⁴ Those belonging to the Sun dynasty

⁵ Those belonging to the Moon dynasty

the *foundation* of that first leaf laid? He speaks about the leaf, He doesn't speak about the seed. All these five-seven billion leaves [are the members of] the spiritual army. It includes ten seed form souls, who are present in the Brahmin world. They accomplish their tasks through the ten root souls of the ten religions. The religious fathers coming from above establish their respective religions through those root souls at their own *time*. But now, all the human souls in the Brahmin world are the beads of the rosary of Rudra, they are spiritual *warriors* at different levels (*nambarvaar*). Everyone is engaged in his own *practice* or they **will** be engaged [in the future]. They are also being admitted. [Some] also leave in between. Then, again the state of *emergency* is declared, [then] again there are admissions. This sequence continues. When the season arrives, old leaves shed off; when the season arrives new leaves grow.

So, the question was asked now, when was the first *senapati* elected? When? In the beginning of the *yagya*? Was he elected in 1947? Didn't Brahma Baba have faith on his form before 1947 that he is the soul of Krishna? (Student: In 1936-37.) Was he born in 1936-37? Does the soul enter secretly first, does it enter the womb or is there birth in the form of revelation first? It enters first. So, in 1936 Brahma Baba did have visions, but he didn't come to know through those visions that he is Brahma and he will be born as Krishna. Did he come to know [this]? He didn't. From whom should he receive this information? *Arey*, as is the *shooting* performed here, in Confluence Age, the *part* will be played accordingly in the *broad drama*. When the *broad drama* begins in the Golden Age, will the souls of Radha and Krishna be born in practice or not? So, when is the *shooting* performed? Should we say in the beginning of the *yagya*, in 1936 or later on? (Student: Later on.) In 1936, he just received the message through his parents. That soul entered the womb of knowledge. No one knew, who Brahma, meaning the soul of Krishna is. Yes, everyone knew about *Piu* at that time. What? Through that *Piu*, the *Supreme Soul* Father came and gave the message to the Brahmins that this was the meaning of his (Brahma Baba's) visions. So, just like when someone receives the message, they receive the message in the *basic* [knowledge] as well as in the *advance* [knowledge], so [just] by receiving message, does anyone come to know which soul he is? No. So, will it be said that he was born in the form of revelation? No. They received the message. When they receive the message, that soul (Brahma Baba) enters the womb of knowledge. The intellect works, there is some thinking and churning, the womb of knowledge grows. Then, by growing up gradually, it reaches a *stage* when the womb becomes mature. So, when will it be said that it has become mature? When the womb of knowledge becomes mature, there is a violent explosion. Rivers of blood flow. When did this happen? In 1947, when the Brahmakumar-kumaris, who were locked behind locks were suddenly released and they ran and went to the bungalow on the seashore in Karachi where Brahma Baba had been hiding and sitting for many years. They made numerous groups (*toli*) and went [there]. So, will Brahma Baba be elated or not? He was certainly elated. Will he become the one with an intellect that has firm faith or the one with an intellect that has weak faith? He became the one with an intellect with firm faith. Before 1947, he didn't have firm faith in his intellect that he [himself] is the soul of Krishna. **He** will be born as Krishna in the Golden Age, he didn't have this firm faith. When the entire crowd of the gathering of Brahmins gathered in Karachi, he developed firm faith and the Father Shiva started narrating the murlis through him as well. So, *senapati* in the form of the mind became ready. It certainly takes a very long *time* to make him ready. This task continued till 1968. If the *senapati* is incomplete, what kind of army will become ready? Incomplete. All those who

were sustained on that lap became ready and came up, were they *swadharmi*⁶ or *vidharmi*? All the souls who came were *vidharmi*. That is why there are no temples of Brahma built, there are no idols of Brahma made [and] Brahma isn't worshipped. He is worshipped when 100 years of that soul are completed. When are they completed? In 1947 [his age is] 60 years, so, when 100 years are completed in 1987-88, Brahma finishes [his time] in the mortal world (*mrityulok*). When he finishes [his time] in the mortal world, where will he reach? The immortal world (*amarlok*). Does Brahma, does the *soul* of Brahma or Krishna reach *amarlok* first or do his parents reach there first? (Student: His parents.) How? How and when? (Student said something.) Yes, in 1976, the *Supreme Soul* Father entered the father of the human world first. His aim was to tie the entire world in one thread. So, which support will He have to take for that? He will certainly have to take the support of the seed form human being himself who is the seed of the entire world. In his remembrance... where is the remembrance of the seed of the tree like human world? There is the *banyan tree* in Calcutta. Even Brahma who had visions has to reach Calcutta to imbibe that seed of the seed form father, to play the *part* of the Mother in the form of Brahma. The seed of knowledge is sown. In the entire kingdom, who is the most powerful officeholder (*padaadhikaari*) after the king and the queen? The *senapati*. Is he very intelligent or powerful? (Student: Powerful.) ☺ He has more power. What? He has so much power ... in this world of the kingdom of Ravan there have been many *senapati* like this and even in today's world ... There were such commotions in Pakistan that the *control* went in whose hands? It went into the hands of the *marshal*. The *marshal* himself is the *senapati*.

Now who is the *senapati* in this Brahmin World? Who is the *senapati* of the spiritual army now in the Brahmin world? (Student: Shivbaba.) Shivbaba! It was said just now: the one who is counted also comes in the cycle. Shiva isn't counted at all. But the officers are counted. The beads of the rosary are counted. He isn't included in any kind of counting. (Student: Shankar has been called the *marshal* of the spiritual army in the murlis.) Yes, Shankar is the *marshal* of the spiritual army. But Shankar isn't the name of some bodily being. Is the intellect of Shankar held in the body? No. In fact, he is an angel and the intellect like feet of the angels don't fall on the earth at all. And Shankar isn't a single soul that plays the *part* in the form of a personality. Shankar means mixture (*sankaran*); the name of the *mixed part* is Shankar. Prajapita is the name of one soul and Shankar isn't the name of the *part* of one soul. It is the mixture of three souls. There is Brahma as well as the soul of Ram and Shiva too in him. Three souls *mix* and play the *part*. No one even comes to know whose *part* is played when. That is why it has been said in the murlis, what has been said? The *part* of Shankar is so *wonderful* that you children can't understand it either. Then how will the people of the world understand it? Yes, this is certain that [there are] the souls who become the king and the *senapati*, both the souls and the One who gives both of them their position, the One who selects them, the One who gives the emperorship of the world, the One who gives the position of *senapati*, who is the One who selects the recruits? Shivbaba. So, that Shivbaba neither becomes a *senapati* nor a king but He is the Maker. He Himself... (Student: What is the meaning of *rangroot*?) *Rangroot* means, call him the soldier, the *naik*⁷, the *lance naik*⁸ or the lieutenant. There are positions, aren't there? After combining all of them it is said, they all are *rangroot* (recruits). The *marshal* is also included among them. So, is there war and just war at present or is there kingship? There is war and just war now. No one has

⁶ Those whose religion is the same as the Father's religion

⁷ *Naik* means a native subordinate officer in the British India army, specifically: corporal

⁸ *Lance naik* is the equivalent rank to lance corporal in the Pakistan, Bangladesh and Indian armies and before 1947 in the British army, ranking below *naik*

become a king or a queen now. Is there democratic rule, the rule of Ravan, the *panchayati* rule⁹ in the Brahmin world or is there the rule of the king and the queen? It is the *panchayati* rule. So, in this *panchayati* rule, in the rule of Ravan, on one hand there is the community of Ravan and on the other hand there is the community of Ram. In the community of Ravan, Maya in the form of Ravan is standing as the almighty. What was said? Maya in the form of Ravan is standing as the almighty. And on the other side Ram is standing as the almighty. There is one Ram and everyone else is...? The mother says, Ravan. ☺ ☺ There is one Ram and everyone else is Sita. There is one Ram and everyone else is a female devotee (*bhakti*). And where does *bhakti* (devotion) come from? From Ravan. So the mother said the right thing. ☺ So, is the community of Ravan in the outside world first or in the Brahmin world? (Students: The Brahmin world.) There is the community of Ravan in the Brahmin world itself. Who is the *hero* of that community of Ravan? *Arey*, Ravan is shown with ten heads. Are just the pictures shown or will there be someone who plays the character or not? Were the heads simply shown? *Arey*, ten heads of Ravan have been shown, the picture of a donkey has been shown above, so these eleven faces that have been shown, will there be some souls who wear this mask or not? There will be. So, who is the chief among the souls of Ravan who wear the mask? *Arey*, will some soul be the chief or not? Who is it? (A mother: Brahma Baba.) *Huh!* No Brahmakumari is in front of you now, otherwise you will become speechless. (A mother said something.) Yes, even a dog becomes a lion in its kennel. It may keep barking anything. (A mother: We will even go to their ashram and say this.) You won't be able to go to their ashram and say [this]. You haven't gained so much strength now that you can go to their ashram and say that Brahma is the main head of Ravan. Which is the main head of Ravan, that is shown topmost? The head of Ravan is a donkey.

It is said that when a horse is interbred, if the breed of horse is to be spoiled, so when the horse is interbred, a mule (*khaccar*) is born. In comparison to a donkey, no matter if you put a lot of burden on a mule, it lifts [the burden] easily. So in the Brahmin world, when the *baraat*¹⁰ of 300-400 [maidens and mothers] was sustained for such a long time from 1936, on whom did the entire burden fall? As it has been said in the murli, the one who bears the responsibility, will he be worried or will the others be worried? It has been said for us Brahmin children, you children are the emperors of Begampur¹¹. You don't have any sorrow, from where will the money come, how will we feed the *baraat*? But, this one has a lot of responsibility. Who? Brahma. So, he was burdened, wasn't he? He was burdened by what? *Arey*, he was burdened by what? *Arey*, what does a washer man (*dhobi*) keep on a donkey? He keeps clothes. Which clothes? Cloth like bodies. He was burdened by them. He had to carry their burden for many years. Where does a washer man take the donkey after putting clothes on it? To the *dhobi-ghat*¹². Where are *ghats*¹³ made? *Arey!* *Ghats* are made on the banks of rivers or in ponds. Among the rivers, which main river is famous? The river Ganges. When clothes are washed there, they become pure from impure. This is famous. Among the ponds, which pond is famous? Mansarovar, where swans live, on the banks of that pond. What do they pick up (*cugnaa*)? They pick up the pearls of knowledge [and] they listen to wasteful topics through one ear and remove it through the other. This was said in the *cassette* of Mayan culture, such and such person of the Vishnu *party* says that, the person of the southern Vishnu *party* says this, the Brahmakumaris say that, what do the swans do with

⁹ Rule of five or more members

¹⁰ Lit. means marriage procession; here, it means a big gathering

¹¹ The city free from sorrow

¹² Any of the river bank where a washer man washes the clothes

¹³ Place for washing clothes

these topics? They throw away the stones and pick up the pearls. So, those clothes are brought on the banks of the Ganges. The clothes are coming one after the other (*nambarvaar*). For what? To be washed. It has been said in the murli: this *dhobi-ghat* has been doing [this work] from the beginning [of the *yagya*] itself. From when? From the beginning. But earlier, such a good *ghat* wasn't found. The water of the other rivers isn't famous as the [water] that purifies the impure, but the water of the Ganges is famous as the purifier of the impure. Why? It is because, in which *state* does the Ganges flow? It flows in U.P. Particularly, U.P. is famous [for this]. And it is famous that God was born in U.P. itself. Where does God come? Not in South India, not in the foreign countries; where [does He come]? God comes in **U.P.**, this is famous in the scriptures. Those Brahmins say that the scriptures are false and what do we Brahmins say? Scriptures aren't false, [but] the *interpretation* of the scriptures is wrong, it is false. Scriptures have been wrongly explained. God comes and narrates the essence of the Vedas and scriptures, from where is God revealed in the form of a birth? From U.P. Three places are famous. Which ones? [He is born] as Krishna [in] Mathura, even before that it will be said Shiva Kashi, then [He is born] in the form of Krishna [in] Mathura, then [there is] Ayodhya of Ram. Are all three [places] in U.P. or outside [it]? All the three [places] are in U.P.

So, on one hand there is the community of Ram, the community of God and on the other hand there is the community of Ravan. The chief of the community of Ravan is the donkey. Why was it named a donkey? Firstly, the donkey carries the burden; it works very hard. It is so innocent that despite doing so much hard work, when it returns home at night, even if leftover grass of a buffalo is put [in front of] it, it will eat it quickly with great love. (Baba mimics the act of a donkey eating grass) (To be continued in vcd 1208)