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Clarification of Murli dated 08.09.68 (Only for PBKs)

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 the 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) It means it doesn't have an intellect. It doesn't have enough wisdom but it works a lot. For example, horses work in an army, it is Chetak, the horse of Maharana Pratap¹. What? Whom did Chanakya² make into a pawn (*mohra*)? Whom did Chanakya make into a pawn to begin unity in Bharat? Chandragupta³. Whom did he graze? *Arey*, what was the occupation that was carried out in the house where he was born? [He was asked to] keep grazing sheep, goats, cows, bulls and buffalos. So here also, in the Brahmin world...just like in the outside world Gandhiji became famous... What did he wish? He wished [to bring] the kingdom of Ram. Then, did [the world] become the kingdom of Ram? It became the kingdom of Ravan all the more. What did it become? It became the kingdom of Ravan. If he is the chief of the community of Ravan, what will he establish? He will just establish the kingdom of Ravan. In the Brahmin world too, what did the unlimited Gandhi wish? What did he use to say? Where will he go? 'I have to go to new world. I have to play the *part* in the form of Krishna. Heaven is about to come'. [But] what came? Hell came all the more. If you want to see, go and see the newspapers that are printed in Mount Abu. That isn't any false attack by some external *Shankar party* to make false allegations. It has been said in the murli: the condition will degrade more and more on that side and your condition will improve more and more. Even if someone tries to spoil [the condition], it doesn't matter if they attack on the banks of [the river] Ganges in 1998-99 to demolish the *dhobi-ghat*, still what will be the *result*? Earlier, [there was just] one mini madhuban, and now? Now [there are] more than dozens of mini madhubans. So the community of Ram will grow day by day. For example, it is famous in the Mahabharata, there were how many Pandavas? Five *akshoni*⁴. Then, did [their number] increase gradually or did it reduce? No matter how many attacks there were, no matter what happened, the number of Brahmins continued to increase by leaps and bounds. The Pandavas became seven *akshoni*. Still, the Kauravas and Yadavas were 11 *akshoni*. Why was it so? Because in the picture of the [Kalpa] Tree, [there are] the religions on the right side and the religions on the left side. The religions on the left side are the "*leftists*" and the religions on the right side are Indian [religions]. The population of which religion is spread more in the world? (Students: The Christians.) And the Muslims, did you forget? The population of both these religions are spread the most in the world. And it is because of them that the atheists have been created. Add them too with these [two religions]. So, there will definitely be more Kauravas and Yadavas. And as regards the Pandavas, no matter how much they keep increasing, their population will still remain smaller. So, whom did the chief of the army of Ravan respect the most? Daughter Maya; she was named *mand udari* (the one with a dull stomach like intellect). She has such dull stomach [like intellect] that she recognizes God from within, but in order to show Ravan externally,

¹ A king of Mewar, Rajasthan known for his bravery in fighting against the Mughal king Akbar

² First the teacher and then the counsellor or minister of king Chandragupta Maurya

³ The founder of Mauryan empire in ancient India

⁴ A fixed count of the army with a specific number of infantry, cavalry etc.

just to show off, she says: God is there, you aren't God. Still, with whom does she actively cooperate in her life in practice? (Students: Ravan.) She cooperates with Ravan alone. If someone believes [something] from within but is compelled to perform [some other] action in practice externally, if he becomes weak, he will be said [to belong] to which community? He will certainly be called [the one belonging to] the community of Ravan. And when that Maya was bound in the body, she was less powerful. Now, she has even left her body. So, has she become more powerful or is she less powerful? She has become more powerful. Previously, in her corporeal life, she experienced that she couldn't gain victory over the children of the community of Ram, she can't *control* them. After fighting continuously, finally, [this] sentence was spoken in an avyakt vani: Maya is troubled, Maya is tired now. And after a few days of the narration of this great sentence, she even left her body. Now she has become even more *powerful*; but she is very clever. She realized: I won't gain victory this way, so she searched a rule of the community of Ravan. [The rule is] that the one who becomes an enemy of [my] enemy, becomes my friend. What? The one who becomes an **enemy** of [my] enemy, **he** becomes my friend. It means, she has to search for such a pawn in the *Advance Party* who becomes an opponent of Ram. By becoming free from the claws of Ram, by neglecting the shrimat of Ram, by violating the line in the form of the shrimat of Ram, whose lap does she reach? She reaches the lap of Ravan. What is she named? Sita. She has a cool intellect, a cold (*thandi*⁵) intellect. This cold intellect doesn't work. That is why it has been said in the murli: the children who live with the Father the entire life, they are unable to recognize the Father either. So, it has been said that when Jagadamba takes a *taamasi* (degraded) form, she takes the form of Mahakali⁶. Does she play a *part* in *opposition* to Shankar or does she play a *part* supporting him? She plays a *part* in *opposition* to [him]. A picture has also been shown, what? Which picture is shown? She has kept her foot on the chest of Shankar. So, the task that Maya is unable to perform based on her strength - that Maya is very clever, a clever cat - she joins hand with mother nature. And when both combine and attack, nature takes really terrible form. She brings about very big earthquakes and she brings about the destruction of the entire world effortlessly by taking on a terrible form.

So, whose daughter is Maya? Whose daughter? She is the daughter of Ravan. It has been said in the murli, 'who is Ravan?' *Arey!* It has been asked in the murli, 'who is Ravan?' An answer for this has also been given. (Student: Ram himself becomes Ravan.) That is about the end, when five-seven billion leaves have descended, the task of destruction of that world, those final *atomic* explosions that will take place within five-seven days, no one has the strength to bring about that final destruction. For that the Husband of nature is required as well as the Husband of Maya is required. What is He famous as? He is the Husband of nature, the Husband of Maya and the Husband of Lakshmi too. That is about the end. But what is happening now in the Brahmin world? That Maya will join hands with nature ...all the *vidharmis* that have entered the Brahmin world, not all are face to face with the Father. What was said? Not everyone is face to face with the Father. It shouldn't be that you are deceived [thinking:] if they are sitting in the gathering facing [the Father], then they are face to face [with Him]. No. They are different from within and outside. So are they face to face [with the Father] or is their face turned away [from the Father]? There are those who generate opposite thoughts as well. They aren't the ones who recognize the Father completely. And there are many like this as well whose face is turned away internally as well as externally. So, such ones belonging to the community of Ravan whose population in the Brahmin world,

⁵ It also means inactive or dull

⁶ The fearsome form of goddess Parvati

especially in the *Advance Party*... you can call the entire *Basic Party* the community of Ravan, though there are *Candravanshi*⁷ among them as well, but are those *Candravanshi* the ones belonging to the community of Ram yet or are they the ones belonging to the community of Ravan? They are the ones belonging to the community of Ravan even now. So, 90% [people] in the Brahmin world, even in the *Advance Party*, 80% or 90% are certainly those who have thoughts of other religions, they are the ones who have opposite thoughts. They don't even know that the Father has laid the *foundation* of the new world in the Brahmin world. And the city of Kashi (*Kashi nagari*) who lays the *foundation* of the new world, who sustains the Brahmins, is playing a *part* in practice. They don't know about the mother herself. They are receiving sustenance on the lap of that mother, everything is being managed, it is being managed systematically, still they don't recognize her. When they don't recognize at all, don't know at all, though they know the Father, how will they be *Suryavanshi*⁸? Will the *Suryavanshi* know both the mother and the Father or not? They will. It is famous in Bharat: where will we die to go to heaven? If we die in Kashi⁹, we will go to heaven, directly. It is about where? It is about the Confluence Age world of Brahmins itself. Here, you have to die while being alive. For whom do you have to die? *Arey*, if you have to die, where do you have to go and die, in which land? In the city of Kashi. Jagadamba is a land, Lakshmi is a land, the Ganges is also a land [and] Yamuna is also a land. Is Delhi a land or not? She has sustained the people of all the religions, she has made them play on her lap. People of all the religions have ruled [over her]. But none of these cities is as dear as the city of Kashi to the Father. So, they don't even know their country, they don't know their very land, they don't wish to know it either. They don't have the wish to enter the depth of knowledge so much either. That city of Varanasi is considered as the land of scholars, [the land of] scholars, pundits, professors [and] Sanyasis. That is about the scriptures. What is it about here? What are our scriptures here? What is our Veda vani (words narrated) here? The murli, the sentences of Brahma. The sentences that emerged from Brahma's mouth themselves are the sentences of the Veda. So, we were discussing about the chief of the community of Ravan and the community of Ram. The *part* of Shankar is wonderful (*vicitr*). Everyone is experienced that two things go on in the mind. One mind says, this task should be performed, and what does the other mind say? That task should be performed. This *foundation* is laid in the earth like intellect of Prajapita first of all. There is a war because of the mixture of souls. The soul of Ram is *powerful*, it gathers the community of Ram and the soul of Ravan is also *powerful*. It was asked now: who is Ravan? The answer wasn't given. In the murli... (Someone said: Brahma Baba.) Brahma Baba! This has never been said directly in the murli. (Student: It will certainly be said for these human gurus.) Yes, it will certainly be said that these human gurus are Ravan. So, among all the gurus who existed in the world of 5000 years, who is the greatest *gurughantal*¹⁰ among those *gurughantal*? He considered himself God of the Gita. He considered himself the corporeal form of God. He considers himself the corporeal form of 'I am Shiva' even now. This isn't sitting in his earth like intellect even now, what? That he isn't the corporeal God of the Gita. As long as this isn't sitting [in his intellect], he goes to the community of Ravan and is performing the task of sustaining them. So, within the same personality, two opposing souls are working mutually. On one hand there is Ram and on the other hand there is the *soul* of Brahma, [who] is the greatest guru among all the gurus. It is also said for him '*gurur Brahma* (Brahma is the

⁷ Those belonging to the Moon dynasty

⁸ Those belonging to the Sun dynasty

⁹ A pilgrimage place in Banaras, Uttar Pradesh

¹⁰ Lit. means a guru with bells hung around his neck; a malicious person

guru)'. Then it is said, '*guru Vishnu* (Vishnu is the guru)'. Then it is said, '*gurur devo Maheshwarah* (the deity Shankar is the guru)'. (Student said something.) Brahma hasn't become Vishnu yet. Is Vishnu worshipped or not? Vishnu is worshipped, Brahma isn't worshipped. So the soul of Brahma is proving himself to be God even now and as long as he is proving himself, is considering [himself] to be God, [as long as] he is sitting considering himself God of the Gita, no guru, saint or a great soul in the world will accept that Krishna isn't God of the Gita. Now, those Brahmakumar-kumaris have hidden the very book. Which one? Krishna isn't God of the Gita. They have hidden this *point*. Why? It is because this knowledge emerged and came in front in the *Advance Party*, that the outside world will understand later on, the gurus of the outside [world] will understand later on. First the gurus sitting in the Brahmin world should understand that how the soul of Krishna isn't God of the Gita. So, this is the war between two opposing souls. And Shiva in between, what is He? He is the Judge in the form of the third eye. His promise is: when the children show courage, the Father helps. If [the people of] the demonic community show courage, they will also receive boons through Brahma [and] they **are** receiving them. If [those of] the divine community show courage, when the children show courage, then Father helps. Om Shanti.