

## Sister Jayanti – 25<sup>th</sup> October 2019 - GCH

### The end of Ravan and the burning of Hanuman's tail...

The song was about celebrating Vijayadashami. Vijayadashami is the 10<sup>th</sup> day after the 9 nights of the worship of Shiv Shaktis [Navratri] and then on the 10<sup>th</sup> day it is the celebration of a victory over Ravan, Dussehra.

And so congratulations and greetings for this holy festival! Some festivals are serious and other festivals have all sorts of activities. The nine nights of worship is usually for fasting and also dancing and so it is the celebration of the Shaktis' victory over the vices.

Today on the day of Dussehra, it is the burning of Ravan. Usually it is a huge gathering everywhere in Bharat and even in some places abroad, but now we are coming back to the essence; we are coming back to basics. COVID has made us realise that it is not big gatherings that are important but it is the essence that is important.

And the essence of Dussehra is actually the real burning of Ravan [the vices]

Today's murli, in a way is a continuation from the murli last week. Last week Baba also spoke about renunciation, tapasya and seva in a very specific way and today Baba is continuing with that. It is from April 1986. As I look back at that time... one of the questions Baba has raised in this murli is something that I had a question about earlier at that time [In April 1986]

From the murli of December 31<sup>st</sup> 1985, Baba had taken up that theme of becoming complete and Baba had emphasised on becoming an angel and settling all your karma.

We had started the preparation in January 1986 and in April we were just about to move into a new phase of the project of The Million Minutes of Peace Appeal. London had taken that on together with all the other Regional Offices and the whole system of Regional Offices developed because there was a need. We needed to communicate very fast with New York, Sydney, Nairobi and everywhere. It wasn't given that title but that system started at that point. We knew and we were also beginning to become aware of how much work was involved.

And I know that my tapasya during the month of September prior to that was intense but through the month of September most days, there would be public programs here and there and sometimes it was going as far as Bristol and Bath and places like that for programs and we didn't have centres there. And so we would go in the afternoon and have a picnic supper somewhere in the park or on the beach, wherever, and do program and come back the same night. So we would come back home maybe 1 o'clock or 2 o'clock when it was far away places like that. But even when it was in London, even then it became 11 - 12 o'clock at night and so of course, the whole day was busy. And so we would be asking ourselves a question...here is Baba talking about tapasya and what is happening to all of us!

And so in the murli Baba is giving a very lovely indication of how tapasya and service is not different.

- ◆ The definition of tapasya in today's murli is to have a determined faith and with that determination to be able to fulfil a task.

And so yes, for sure we were all very determined and we definitely had faith because when you start an international project with zero resources...we did not know which people would get involved - we didn't know where would be our base, our office be - we didn't even have a desk at that point, never mind an office and so how would it all happen! We didn't even get into any logistics, we just knew that it was the UN International Year of Peace and we had to do something. Somehow Baba had a plan and it just happened!

And then in the murli Baba is speaking to the people from Punjab. At that time in 1986 it was a time of a very intense separatist movement of Khalistan. They wanted to create a separate state for the Sikhs and so lots of things were going on in India. Punjab was basically in lockdown because if you got outside, you didn't know which side was going to be firing at you! It was that bad.

And Baba said to the Shaktis, the teacher who had come for the Teacher's Meeting that "you are all messengers of peace". When I read this murli in April 86 I would never have thought about it any other way except that Baba is talking to these souls from Punjab.

Today when I looked back, it only came to my attention when I was reading today's murli. In October 1986, Brahma Kumaris received 7 Peace Messenger Awards and in April 86, when Baba was speaking to the teacher from Punjab Baba was telling them: "you are the messengers of peace"

The UN hadn't even coined that same exact expression yet; they were just beginning to see how the Year of Peace was going to work, which NGO's want to be involved etc. it was all experiment. And then they created peace studies unit and then somewhere along the line somebody must have said let us create a Peace Messenger Award. And Baba spoke about it in April!

I don't think any of us remembered even in October that same year [1986] when Dadi Prakashmani received the award on behalf of the Brahma kumaris and then others were there on behalf of all the other countries including the UK, who received the award. Madhuban received the International one and then we received national ones; 6 countries.

And so that was Baba's foresight –of course we know it is God! But that Baba should pick up that precise term was fascinating for me reading the murli today.

It is very much in which Baba is saying that don't separate tapasya from service. Baba also talked about the mansa seva last week and even today, but Baba is pointing out that your love for God isn't in one compartment, your love for God and love for service and your tapasya is together.

And if the renunciation, tapasya and the service isn't together then it is not really service and it is not going to be successful; it is only going to be very limited.

So the definition for tapasya is to have that determined faith in God and apply it to a task for Baba

◆ The definition for renunciation, in one word is humility

So what am I renouncing? It is not a question of renunciation of: ok I change my diet or I change my timetable; I don't have to leave my family and I don't have to leave my job, but what humility means is it is renunciation of the renunciation of ego.

And today it is the day of burning of Ravan; it is the end of Ravan!

And so Ravan's biggest weakness is arrogance; ego.

So the burning of Ravan and the burning of Hanuman's tail... they say that Ravan was burnt but Lanka, the capital of Ravan's kingdom still remained. VAnd so then there was the question, how could Lanka be burnt.

Hanuman the monkey god, had a long tail and it was set on fire and so he was jumping around from one roof of the building to another roof thumping his tail trying to get rid of the fire from his tail but instead of the fire being put out, the fire spread from one place to another. His intention was to finish the fire on his tail but what he did was just spread the fire everywhere throughout the whole city of Lanka.

But Baba's interpretation of that is that others can see the tail, but you don't see it and what is it? It is your ego. And so the burning of Ravan's kingdom finally happens with the ego being finished. Ego finishes, Lanka finishes, Ravan's kingdom finishes!

Baba spoke this murli in April 86, Baba didn't know we would be reading this revision course murli today, on the day of Vijayadashami. Again it is interesting how things fit together!

One is the ego of I, where there is arrogance and the gross visible form of ego is definitely Ravan, the arrogance that “I am the one who is the ruler”; “I can do anything I want”. They show all the elements tied to the posts of the bed... (Like the old fashioned bed with the four bedposts)... so each of the elements was tied to Ravan’s bedposts. Meaning Ravan was trying to control all the elements; “I am in charge of the elements, they are tied to my bed, I can do as I wish”.

We see the state of the world today, trying to control all the elements and people think that yes, we have conquered matter; we have conquered nature, but in fact, it is not conquer, it is a defeat. And so the arrogance of humanity- not one individual but humanity together

So one state of arrogance is the consciousness of I, I am in charge; I can control; I can do everything. It is the ‘I’, of arrogance is the superiority complex.

Another state of ego is very different, it is the inferiority complex. It is difficult to think about inferiority as ego, because we tend to think about ego as the strong one, but yet when we look at it then we are able to see how it is that state of body consciousness in which I feel a victim. And I feel I am hard done by; I feel nobody wants me; nobody loves me; I can’t do what I would like to do; it is not possible and so I feel a victim.

And so that inferiority is also that state of body consciousness where I have not realised that I, the soul am the one who is in charge and I have a choice. At this point in the Kalpa we have many, many choices for everything. We have too many choices! One of the definition of stress is “you have too much choice, but not enough wisdom with which to make your choice”. I heard that definition way back in the 80’s! I just feel how correct that is! You go to buy some yogurt in the supermarket, how much variety do you have? It is simple thing as that! And then the real state is where I really feel downtrodden.

But what Baba is saying is that you the soul can take power from God and make the choice that you know, is right.

- ◆ The definition of freedom that Dadi had once given was: nobody can force me to do something that is wrong and nobody can stop me from doing what I know to be right.

It is a very different definition of freedom from Ravan

So this state where I feel that I am under the pressure of this one or that one or the other one – whatever it is –my circumstances or my situations - but equally there is also that ego.

The middle state is where it is neither superior nor inferior but it is reality, the truth that I am a soul and with Baba’s knowledge I have to understand what is going on and I have to then make my own choices.

And so killing Ravan is actually killing the ego.

And of course we know all the gyan; we know how it is from body consciousness that all the other vices spring This is why when Baba gave us that final mantra in the sakar murli the word egoless and viceless both of them come.

Incorporeal- nirakaari; but also nirahankaari, egoless; ahamkaar, the ego, the arrogance on its own is a big one. But then also nirvikaari, [viceless] and within that also comes body-consciousness and ego .It is mentioned twice in that particular mantra that Baba has given us.

And so today let me to be able to look at the self very deeply and see, which are the manifestations of the very externalised form of Ravan and that ego.

But also looking at the deeper aspects that sometimes come in, in which we don’t value ourselves, in which we don’t recognise who Baba is... because if I recognise Baba, I know I am Baba’s child then I can have value for who I am also and I know what it is that I need to do now in sangamyug.

And so today we are looking at killing Ravan and burning the Hanuman’s tail.

But Baba has also given us very powerful definitions renunciation, the humility; and of tapasya: to have a determined faith and fulfil the task with that determination.

- ◆ Baba has also given a very interesting definition of service, “the purpose of service is to make others content so that they are able to take from God whatever it is that they need.

But also service has to be such that it makes me content. If it is not making me content and I am not able to give contentment to others then Baba is saying take time off!

There is always some form of service that I can do that brings me contentment. If I step away from service okay I can step away from one department and go to another department but if I step away from service totally, then what happens to my fortune? And the days of sangamyug are going by very quickly! So the purpose of service is to make others content and make me content.

Today’s murli has very powerful definitions of the things that we need to be doing now at this moment.

Om Shanti