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Clarification of Murli dated 05.02.67 + Avyakt vani dated 25.02.06 (for new pbks)

Om Shanti. The vani dated 5th February 1967 was in progress. The topic being discussed in the beginning of the third page was, ‘At first, understand the topic of becoming pure’. You will become pure from the One and due to coming in the company of many you have become impure (*patit*). Therefore, remember the One Father. That’s it! Then, whether you understand the other topics or not, [it doesn’t matter]. The main thing is ‘connect the intellect with the Father.’ If you want to become pure, remember the **Father**; leave everything else! You should stop debating. The *time* is wasted in unnecessary talks. Tell them: “Leave everything else and remember the One Father. You do want to become pure, don’t you?” So, first of all you should put the idea of their benefit in their intellect.

You will become pure from impure through the remembrance of the Father. Therefore, which main picture is useful for this? Four-five pictures were said to be the main. The one main picture of the Trimurti is useful to become pure from impure. After that, there are the details of the 84 births. Even in the Gita, the word *manmanabhav*¹ is [mentioned] at the beginning and at the end. There is [the word] *manmanabhav* at the beginning as well as [there is the word] *manmanabhav* at the end. Now the Father explains in practice. What does it mean? The word *manmanabhav* is indeed [mentioned] in the Gita, but the One who says it wasn’t present in practice. *Accha*, He wasn’t present at that time, but was He present in practice before the year 68 or until the year 68 or not? He was in the form of the mother. The condition of the mother... and the condition of the mothers in the end of the Iron Age can be seen in the entire world. Who is seen to be in the most degraded stage [at the end of the Iron Age]? The mothers. Ravan takes only the mother under his control.

So, it was said: ‘Now the Father explains in practice.’ What does He explain? All these scriptures belong to the path of devotion (*bhaktimarg*). *Accha*; [among] the scriptures that you read for 2500 years, the main scripture is the Shrimat Bhagvat Gita, it does belong to the path of devotion, because the Father wasn’t present in reality [at that time]. We accept that there is no essence in it, because the Father isn’t present in reality [then]. The Father says: ‘In fact, the essence is in remembering Me.’ Human beings become confused about many things and leave. Therefore, you should give them the introduction of the Father first of all. [Tell them,] ‘You want to become pure, don’t you? If you want to become pure, gain victory over these 10 heads of Ravan.’

They show that he (Ram) took an army of monkeys. In reality it is about this time. There are not [so many] in the gathering; there are not many indeed. Here, it is about an

¹ *Manmanabhav* – merge your mind in Me.

army. Now, the entire city can't become an army. There are small children; they won't be taken in an army. Why? Aren't small children taught about [the work of] an army? Only when the children grow up, they are taught these things.

Now, you gain victory over Ravan. You don't fight using physical power. This is the fight against the five vices and the five vices are not present in small children at all. You can give the teaching and explain to small children as well, that they too should remember Shivbaba. Finally, everyone has to definitely gain victory over Ravan. It doesn't matter that they are small children; they too will grow up. They also have to gain victory over Ravan.

Here, everyone is *independent*. In what? Everyone is *independent* in making *purusharth* (spiritual effort). No one is dependent on anyone. Don't think, 'We are fighting for Mamma and Baba.' No. You make this effort for yourself. You know, 'We are going to become this.' So, you have to make effort for your progress. The soul that has become *tamopradhan*, you have to make that very soul *satopradhan* again. No one knows this. Now, it is the end of the entire *tamopradhan* world. And the Father comes at the end itself and brings about the true liberation (*sadgati*) of all. He makes everyone *satopradhan*. So, you should remember Shivbaba, shouldn't you? You should become a *yogi*. Will the ones who don't remember Shivbaba be called *yogis* or what else will they be called? What will they be called? They will be called *bhogis* (the ones who enjoy pleasures) If they remember Shivbaba, they are *yogis*.

And who is remembered? Who do we remember naturally? We remember naturally the one whom we love. If someone loves the Father, he will be called 'yogi'. He can't be called 'bhogi'. So, you have to make connection with the One Father alone. The *Sanyasis* make a connection with [the element] *Brahm*. Which *Sanyasis*? The *Sanyasis* of the outside world, [for] the 2500 years that passed in the world of 5 billion [people], they just continued to make a connection with the element *Brahm*. However, even in the Brahmin world, with whom do they make a connection? They make a connection with Brahma. It is about the *basic knowledge*.

If they make a connection with Brahma; he too is an effigy of five elements. That soul can't understand the essence of the topics that the Supreme Soul Shiva speaks about when He comes into that body. It is because he (Brahma) plays the role of the mother. The mother is corporeal and the Father's role is incorporeal. So, all those who remember *Brahm* or Brahma are *Sanyasis*. All the *Sanyasis* are sustained in the lap of Brahma, they are sustained under his guidance. Even if they are the *Chandravanshis* (those of the Moon Dynasty), until they receive the *advance knowledge*, even those *Chandravanshis* are in the *list* of *Sanyasis*. Or they may be the people of the Islam, [they may be] the Buddhist, the Christians or those belonging to any religion who are sustained under Brahma's guidance; they who come from the other religions and *convert* to become Brahmins; all of them are

Sanyasis. The *result* of this is that all the religious fathers who come from the Copper Age belong to the path of renunciation (*nivritti marg*), except Guru Nanak.

That is why it was said: All of them make a connection with the element *Brahm*. It is an inert element. They don't have the introduction of the Father at all. They don't make a connection with the Father at all. The Father Himself comes and gives His introduction. He Himself comes and gives His introduction? Didn't He use to give His introduction through the body of Brahma? Didn't He give His introduction sitting in the body of Dada Lekhraj Brahma? (Students: He did.) He did. Then, what's wrong? Then is it a lie that the Father Himself comes and gives His introduction? (Students: He doesn't understand.) What doesn't he understand? He does sit and give His introduction; He gives the introduction through the body of Brahma too, but the introduction that He gives through the body of Brahma, that form which gives the introduction, that mouth isn't that of the Father. Whose mouth is that? It is the mother's [mouth]. 'I am a point and I am the Ocean of knowledge.' What a difference there is between a point and an ocean! What does it mean? The one who becomes stable in the form of a point will also be able to become stable in the form of the ocean. The one, who can't become a point in a *second*, can't become the ocean of knowledge either.

They just think that He is brighter than thousands of elements. Now, no one knows that the Father comes and He Himself gives His introduction. After introducing Himself, He makes the children His own. Now, you children know, 'We are becoming *swadarshan chakradhari*²'. The Father narrates the knowledge of the beginning, middle and end of the world to us and teaches us yoga to become pure from impure. No human being can teach this yoga. A human being can't teach yoga to another human being. [Instead,] they make [each other] even more impure. It is only the One Father who makes us *ever healthy* and *ever wealthy*. However, only the human beings will become *ever healthy* and *ever wealthy*, won't they? Look at these Lakshmi and Narayan; they had *health* as well as *wealth*. They had everything. They had a long lifespan too. They never died an untimely death. No one knows these things that they are the ones who make us gain victory over death (*kaal*). Who? (Student: the Father.)

That is indeed the immortal world (*amarlok*). There is no question of dying at all there. There is no name and trace of death there. Look, here it certainly is the mortal world (*mrityulok*); therefore, death is also known [here]. Each and everything is to be understood very well. This is the mortal world; death is known here. Is only the limited death known or is the unlimited death also known? (Student: The unlimited death as well.) How does unlimited death take place? This is the mortal world. If someone became the one with a faithful intellect and he recognized the Father, it means that he became the Father's child; he became alive and if he became the one with a doubting intellect, he died; the Father's child didn't remain His child [any more]. He became a child of someone else. Someone whispered something into the

² Those who rotate the discus of self realisation.

ears [and] the residents of Bharat (*Bharatwasis*) reached degradation because of gossips. Where does the *shooting* take place? (A student: In the Confluence Age.) This *shooting* of living and dying takes place now, in the Confluence Age world of the Brahmins. So, now we will call it the mortal world. And when the world of Vishnu (*Vishnulok*) starts, all those, who will be in the *Vishnulok*, they will be the Father's children, the immortal children of *Amarnath* (the Lord of the immortal ones). No one will die; no one will have a doubting intellect. There is death in this mortal world; in the immortal world all are immortal. Each and every point is to be understood very well. These are topics that keep the intellect cool. The Father shows [us] various methods. He alone is the Father, He alone is the *Teacher*, He alone is the *Sadguru*. What was said? This is the special point of recognition [of the Father]. What? The Father was present also at the beginning of the *yagya*. He was the one who sowed the seed. He wasn't in the form of the *Teacher*. He wasn't present in the form of the *Sadguru*. He was in the form of Dada Lekhraj Brahma, in the form of the mother. He wasn't [in him] in the form of the Father who sows the seed, who gives the inheritance. He wasn't [in him] in the form of the *Teacher* who explains every sentence in detail. He wasn't [in him] in the form of the *Sadguru*, the Boatman who takes the mind and intellect in the form of the soul, and the boat in the form of the body across. And what about now?

Now, the *practical* Father, who has come directly, gives a *guarantee*; He Himself gives His introduction: I am the Father of all the human beings; I am the one who sows the seed of knowledge in the mind and intellect in the form of the soul of everyone. He is called the Father of the fathers. There can't be anyone in practice to sow the seed of knowledge in his earth like intellect. He is the Father of the fathers, the *Teacher* of the *teachers*. He is the *Supreme Teacher*. No one can teach Him. The ones who teach are afraid of coming in front of Him, because He is the *Supreme Teacher*, whoever they may be. When the *advance party* emerges, the *advance* actor emerges; he comes in front of us in the form of the *hero-actor*, then will many emerge as God or not? A lot of them emerge [as God]. Some say: 'I am God Vishnu.' Someone else say: 'I am Brahma. My role is that of Krishna.' Some say: 'I have the role of Shankar.' Well, it is indeed easy to call the self, the one who plays the *part* of Vishnu, but will anyone die in the *Vishnulok*; will anyone have a doubting intellect there? Just like today, the followers of Vishnu Party emerge numbering in thousands and tomorrow, all of them disappear; all of them have a doubting intellect. Will such a cycle of faith and doubt go on in the *Vishnulok*? It can't go on.

It is the *final* form. It is the *combination* of both, the one who plays the *strict part*, the *lawful* one, and Brahma who plays the loving *part*. Where there is the *balance* of *law* and *love*, there is no question of being defeated at all; there is no question of death taking place at all. Everything will be going on easily; and such a new world, such a new gathering will now be revealed in the Brahmin world very soon.

So it was said: This is the only form, the only *personality* who is the Father as well as the *Teacher* and the *Sadguru* too. A human being can never be called the giver of the true liberation (*sadgati daata*). The human beings have been only bringing the degradation of the other humans. All the human gurus themselves underwent degradation and made their *followers* also undergo degradation. The Father says: Only I make you pure and take you in [the stage of] *sadgati*. First of all I bring about the *sadgati* of your mind and intellect in the form of the soul. How does the *sadgati* take place? How will we believe that *sadgati* took place? (It is said to be *sadgati* when,) in the mind and intellect in the form of soul, the mind that shouts (in excitement), [the mind] which goes out of control like a horse, we experience that it is controlled, [and] we are able to engage our mind wherever we want to. If we want to engage it in good thoughts, it should be engaged in good thoughts. And if the mind, the intellect, understands that this world is rubbish now, that the ones who eat rubbish and the ones who live in rubbish will not reform, that now, it is necessary to destroy them, then the intellect, the mind should engage in the work of destruction too and become an instrument in bringing the destruction of the entire world. The mind and intellect should *set* wherever we want to *set* them; they should be focused. So, it is just like we gain power of all the three [tasks i.e.] establishment, sustenance and destruction.

Establishment is easy as well as sustenance is easy, but what is a difficult thing that no religious father has been able to do? The task of destruction is very difficult. It is necessary to face a lot for this. But, it is praised: The ones with an opposing intellect at the time of destruction are destroyed. An opposing intellect towards whom? Towards the point! The question of having an opposing intellect or a loving intellect towards the point doesn't arise at all. We can have an opposing intellect towards the corporeal one and we can also have a loving intellect towards the corporeal one. All the point of light souls certainly are incorporeal. Insects and spiders, animals, birds, all of them are points of light. Having a loving intellect towards the souls in the form of points is absolutely meaningless. So, you can prove that the Father, the *Teacher* and the *Sadguru* Himself is the One who takes you to *sadgati*. Then who takes you to degradation? The one head, one *personality* indeed takes you to *sadgati*. And who are the ones who take you to degradation? They are the various gurus and Ravan is shown as their collective form. He does not have a single form; he has a deceiving (*mayavi*) form; he takes on many faces. This Ravan himself takes you to degradation. Now, it is the kingdom of Ravan. Where? Where is the kingdom of Ravan? Isn't it in the outside world? It is certainly present in the outside world anyway; it is present for 63 births. However, there is the kingdom of Ravan in the Brahmin world as well. Is it there in the basic [knowledge] or is it in the advance [knowledge]? It is in the basic [knowledge] as well as in the advance [knowledge]. Is it [just] in the *broad* Madhuban or is it also in the *mini* Madhubans? That is why it was asked in the murlī: 'Does Maya come in Madhuban or not?' Maya comes in Madhuban as well. There is the rule of Ravan in the form of Maya over the entire world.

You can prove and say these things even to the *Sanyasis*: Five vices are present in everyone. It means that there are five vices even in the *Sanyasis*. You are also born from vice indeed. If someone is born from vice itself, will his beginning, middle and end be called vicious or will it be vice less? (Students: It will be vicious.) *Accha!* They will say: ‘**All right**, you do tell **us** that we are born from vices. From what are **you** born?’ What will you answer, if they retort (*ulatbaansi*)?

(A student: The mouth born progeny.) Yes! We are not those born through the corrupt *indriya*³ (*bhrasht indriyan*) now; we are born through the mouth of Brahma. We are the mouth born progeny Brahmins, the ones of the beginning of the world. When the world began 5000 years ago also, we were born through the mouth of Brahma even at that time. The *Supreme Soul* Father came and entered Brahma and the knowledge that He narrated through the mouth, we assimilated that knowledge in our life and also enabled all those with whom we came in contact and connection to assimilate it. The very occupation of the Brahmins is to take knowledge and to give knowledge. So, we are the mouth born progeny. We are those born through the elevated *indriya*. We are not the ones born through the corrupt *indriya*. The one who gave birth to us through the corrupt *indriya*, we don’t accept his versions. They will say: *Eh!* Does your Father also teach you to disobey the father who gave birth to you? Yes. We will say that our Father has taught us this; He has said this at Mount Abu through the mouth of Brahma: ‘You mustn’t ask anything to your worldly (*lokik*) relatives and you mustn’t follow their opinion either.’ If you follow their opinion, you will reach the same stage [you had before coming in knowledge], the same place [you came from].

So tell them clearly: ‘You are those born from vices and we are those born through elevated *indriya*. You are those born through the corrupt *indriya* and we are those born through elevated *indriya*. This world certainly is the kingdom of Ravan, but you need a lot of courage to say these things, because they are very hot tempered. If you show courage, the Father will also help you. The ones who have courage, they will never bow their head in front of anyone. What? What does bowing the head mean? They won’t bow the intellect in front of anyone. They will keep their flag high. They won’t lower their flag. You won’t *argue*. Then, people will understand immediately: ‘They seem to be some Brahma Kumar-Kumaris’. You need a lot of methods to explain.

The main thing is, remember the Father anyway. And that Father isn’t omnipresent (*sarvyapi*). He comes in the world as *ekvyapi* (present in one). The *Sanyasis* did prove that He is omnipresent; therefore everyone’s intellect is scattered. ‘Omnipresent’ means the intellect remains present everywhere. Then, will the intellect scatter or will it be focused? The intellect scattered. Now the Father has come to focus the scattered intellect. He says: ‘I don’t come being omnipresent. I am not at all omnipresent. I come in one permanent chariot.’ So, come and understand this. What? How I am playing a role after coming in the permanent chariot.

³ Part of the body.

You have to become *satopradhan* through the power of remembrance. You shouldn't forget this. *Accha*, Om Shanti.

This avyakt vani dated 25th February 2006 was in progress. In the end of the middle of the fifth page, [there was] a talk going on with the parties. It was said: This *group* that has come is also good. Some new brothers from Japan came. VIPs have come. When the service started abroad, the service began in Japan at first. So, the ones from Japan are very *lucky*. What? Did the service abroad start in London, did it start in Britain or did it start in Japan? (Students: From London.) When [Brahma] Baba left his body in 69, the first service centre abroad was opened in London itself. It wasn't opened in Japan. But it doesn't mean that service starts only when a service centre opens [there]. Doesn't service take place if a service centre doesn't open? It does. There are many of such villages where the *advance knowledge* has spread, one, two or four students are following [the knowledge], but there isn't any school of the Gita (*Gita pathshala*) or *centre* being run [there]. So, the service will be considered [to have taken place] there too, won't it? From that point of view it was said, these four pictures which are printed were printed in Japan at first. The beginning was from there. So, the ones from Japan are *lucky*.

[In foreign], Brahmin family first of all came from Japan itself. Did the Brahmin family come from Japan first of all? First of all? (Students: In the unlimited.) In the unlimited? *Accha!* Whatever happens in the limited, it will also happen in the unlimited. If something doesn't take place in the limited, it won't take place in the unlimited either. *Accha*, in the limited it is accepted that these four pictures in the basic [knowledge] were printed in Japan at first. The *blocks* [for pictures] would have been made there. But how will it be applicable in the unlimited? *Arey!* [In] which direction is Japan? (Students: In the east.) It is in the east, isn't it? It is an eastern religious land, isn't it? So, from the perspective of India, which is the eastern religious land of India? Which [part of India] is considered to be the *eastern zone*? Bengal is considered [to be the eastern zone], isn't it? Assam is also included in Bengal, (Someone said: Japan.) [West] Bengal as well as Nepal are included... (A student: Japan)... and Bihar and Orissa are included as well. Japan is a foreign country. [You are being asked] with respect to Bharat (India).

These seed form souls... all of them ... where is the *foundation* of those seeds laid, is it laid abroad or in Bharat? It is laid in Bharat. So they are real *swadeshi*⁴, aren't they? Or are they the ones who *convert*? They are the real *swadeshi*. The seeds never *convert*. [But] yes, they are covered with the husk of other religions. So, the *foundation* that was laid in the beginning of the *yagya* was laid among the Bengali people. Also, [people of] each religion are shown with a different face [according to their religion]. How is the face of Japanese people? They have a round face, their cheeks are chubby. And what is also the face of the Bengali people *mostly* like? It is the same.

⁴ Natives of a country, here Bharat.

When the *yagya* began, it didn't begin in Sindh-Hyderabad. The beginning of the *yagya* of knowledge took place in Calcutta. So, where were the living pictures prepared first? They were prepared in Calcutta. Therefore, it was said: The Brahmin family came from Japan itself first of all. *Dadi* remembers it, doesn't she? So, Japan was the place of the beginning of service. It is so *lucky*. All are congratulating you together. Very well, sit down!

Accha, what will you do now? Now Bapdada is making all the children perform a [spiritual] *drill*; it doesn't matter whether they are sitting here in front [of Bapdada] or they are listening or watching while sitting far away in the country or abroad. Are all of you *ready*? *Accha*! So now, *merge* all the thoughts. What does *drill* mean? *Stop* everything, the corporeal stage, the stage of thinking and churning and what should you become? Become a point. *Merge* the thoughts. Now, within a *second*, reach your *sweet home* through the mind and intellect. Now reach your subtle world from the Supreme Abode. From the subtle world, come to the physical corporeal world. *Practice* this in every *second* and right now, reach your Elevated Confluence Age (*Purushottam Sangamyug*). Now, come to Madhuban. Become a *swadarshan chakradhari*⁵ again and again and keep going around. It was said for whom? With whom is the talk going on? With the people of Japan.

It means that... who among all those of any religion, the ones of other religions, will become the most expert in spinning the discus of knowledge? Among the foreigners, the people of which religion will go the most ahead in spinning the discus of knowledge, in spinning the discus of self-realization? (Students: The Japanese.) What is meant by Japanese? 'Japanese' is not any religion. (Students: The Buddhists.) Buddhism.

Sixth page of the avyakt vani dated 25th February 2006. To the *lovely* and *lucky* children from all around, to the royal children who always bring about self-transformation through self-sovereignty (*svarajya*)... The ones who bring about transformation through what? Through self-sovereignty. What is meant by self-sovereignty? The *karmendriya*⁶ of the king like soul... to the royal children who bring about their transformation through those *karmendriya* and to the stars of success, who always achieve success through their determination... through what should we achieve success? Through determination. To the fortunate (*khushnasiib*) children who always remain happy (*khush*)... What? What kind of children? (Students: Fortunate.) Fortunate in what way? How were they defined? The ones who always remain happy, who keep a cheerful face, who never make a crying face. To such children... Bapdada's many congratulations on [the occasion of] the birthday today, [on the occasion of] the *birthday* of the Father and the children. Which day was it? *Shivratri*⁷. A lot of blessings and remembrance and love. *Namaste* (greetings) to such elevated children. What kind of elevated children? To the children who always remain cheerful, who are the *lovely*

⁵ Spinner of the discus of self-realization

⁶ Part of the body used to perform action

⁷ Lit. the night of Shiva, celebrated as the day of Shiva's birth in the path of bhakti

and *lucky* children, the children who bring about self-transformation through self-sovereignty and the children who achieve success through determination, to the stars of success and to the ones who always have a cheerful face, to the children who remain happy.

To the *dadis*: Congratulations on the occasion of the birthday. Some *dadi* said: Congratulations to you from everyone. Look, everyone becomes happy after seeing the *dadis*. What? Everyone becomes happy after seeing the *dadis*. ‘Everyone’ means who? (Students: The followers of *dadis*.) The *followers* of *dadis* become happy? And what about the rest? Won’t you become happy seeing them? (Student said something.) Everyone becomes happy. Why do they become happy? It is because the *dadis* are dear, aren’t they?

It is because you (*dadis*) are helping all with love and making them move ahead. The *dadis* have only this thought in their heart, that every child of the Father should appear very elevated before the Father. You receive the co-operation of each other’s gathering. When there is co-operation, that co-operation will be called ‘yoga’ itself. Who do you remember when the *dadis* increase your zeal and enthusiasm? You remember Baba, don’t you? So this is yoga, isn’t it? It is because you remember the Father. So you receive the blessings of so many souls. All of you receive them, don’t you? To whom was it said? To whom was it said, ‘All of you receive blessings?’ *Arey*, was it said to the ones sitting face to face or was it said to the ones who weren’t sitting face to face? (Students: To the ones sitting face to face.)

In addition, in which gathering was it said? (Students: In Mount Abu.) Not in Mount Abu. In *talheti* (low land beneath the mountains)... Where is the gathering organized nowadays? Is it organized above or below? Below, in *talheti*. So, it was said to all those who were sitting there: All of you receive so many blessings. ‘All of you’; meaning, in front of whom were they sitting? (A student: In front of the Father.) Were they sitting in front of the Father there? *Avyakta* Bapdada ... (A student must have said something)... *Emerge!* There is no question of emerging [anyone] at all. ‘All of you’; is ‘all of you’ said to the ones sitting face to face or is it said to the ones far away? (Students: To the ones sitting face to face.) So it was said to the ones who were sitting face to face at that time. All of you receive so many blessings. The blessings for 21 births have accumulated. They have accumulated, haven’t they? Why did he say ‘haven’t they?’ later? He said: ‘The blessings for 21 births have accumulated.’ Then he said: ‘They have accumulated, haven’t they?’ Why did he say these two things? (Students: He had a doubt.) (Student: someone is going to cry, someone is going to laugh.) Yes, among ‘all of you’ who were sitting there face to face, there are maximum only 10% of such souls who are purely of the Moon Dynasty (*Chandravanshi*). What was said? They are the ones who will have 21 births, and what about the rest? The remaining 90% belong to other religions. They won’t have 21 births.

Someone will accept the words of the one to whose religion he belongs, won’t he? It was said [like this] in the *murlis*. So, someone who belongs to *dadi*’s religion, whose words

will he accept? He will accept *dadi's* words. He won't accept even the words of Baba. Therefore, how many births will he have? The *dadi's follower* will have the same number of births as that of *dadi*. So, it was said in the same way: You all have accumulated blessings for 21 births, **haven't you?** It means that there is also [some] *doubt*. Then, you will have to give blessings for 63 births. If the blessings for 21 births are not accumulated here, then when will you receive blessings? When will you receive [blessings] from those souls? You will then receive them from the Copper Age. Who will they ask for blessings? Who will they ask for blessings in the 63 births? They will ask you yourself. 'You' means who? He hinted at the *didis* and *dadis* who were sitting there. They will ask you yourself.

That's it. Look at the *drama*, look at the Father and always keep saying 'wah, Baba, wah!', 'wah, drama, wah!' All of you are all right, aren't you? You are making the old bodies work. These old bodies are very *valuable*. Which old bodies and how old? (Students: 84.) No. *Arey!* It was said for the *didis* and *dadis*, wasn't it? So, how old are they? (Students: 5000 years.) The body! Not the soul. They are from the beginning of the *yagya*, aren't they? The bodies from the beginning of the *yagya* are of the *didis*, *dadis* themselves, aren't they? Or are they of those of the Sun Dynasty (*Suryavanshi*)? They are of the *didis* and *dadis*. The *Suryavanshis* left their body well before and after leaving [their body], they were born again and came back [in the *yagya*]. Therefore, are their bodies old or new? They have new bodies; and what about those ones (*didis and dadis*)? [Those ones have] old bodies. So these old bodies are very *valuable*. Look, they are making the old bodies work. So, all of you look at the *dadis*! All of them are making the old bodies work. What? What kind of bodies are all the *didis* and *dadis* making work? They are making the old bodies work. Looking at them, you too develop courage, don't you? [Thinking] that just like these ones are making their old body work, we should also make our old body work. *Accha!* And what if they leave their body, by chance? Just like the other *didis* and *dadis* are leaving their body; what will be the situation then? Looking at them, you can indeed make your body work, but what will be the situation like, if they leave their body? (Student: The followers will also leave their body.) Then our wheel will also be jammed⁸. *Accha!*

'Bapdada hoisted the flag with his hands and he congratulated all the children on the occasion of the 70th *Trimurti Shivjayanti*.' They have written this. Who? The ones who print the avyakt vani. Bapdada said: This flag which was hoisted, it was hoisted for the service of the people. What? This is not the real flag. The flag [made] of cloth was hoisted. The flag of cloth was raised. However, which flag has to be raised? Do you have to raise this flag of physical, non-living cloth or do you have to raise the flag of the living cloth like bodies? (Students: The living one.) The real flag is the flag of the *Trimurti*. The *practical* parts of the three personalities, these three cloth like flags should establish their domination in the hearts

⁸ *Cakka jam*: an expression used in Hindi, here it means to leave the body.

of the people of the entire world. It should sit in everyone's intellect: This is the true flag of the country Bharat.

A flag of cloth can't gain victory over the world. There are some living souls who collectively hoisted the flag over the entire world by gathering through mutual cooperation, through mutual love. Who are the main souls among them? Brahma, Vishnu and Shankar. Did they ever get together yet? (Students: No.) They didn't. Will they get together or not? They will. When they get together from inside and outside, this flag also will be raised.

So, this flag certainly was hoisted for the service of the people, but the flag of the Father's revelation is fluttering in your heart. It always keeps fluttering. The flag of God's love that is fluttering in your heart is spreading the atmosphere of your heart in the entire world. And such a day has to definitely arrive, when the atmosphere of love of your heart will do the work of magnet for everyone. What will do the work of magnet? The love of your heart; the love of the heart for whom? (Students: For the Father.) For the Father? Is the love of the heart for the Point Father? The love of the heart is possible only when the Father has come in practice.

So, it was said: This love of your heart will do the work of magnet. And everyone will say through their mouth: He has come, He has come; **our** Baba has come. Everyone means who? Will all the Brahma Kumar-Kumaris say this? Not all the Brahma Kumar-Kumaris. Many among them are such who have been speaking like the ones in the path of *bhakti*; what? They are speaking in the same way as the ones in the path of *bhakti*. Nevertheless, there are also such ones, who have strong faith in their intellect: Our Father has come.

Now you are waving **this** flag. Which flag? 'This' means? He indicated what? He indicated the physical flag of cloth. Which flag have you waved till now? You have waved the flag of cloth. You have waved the flag of the non-living cloth. You haven't raised the flag of living cloths, the flag of cloths in the form of body yet. Now we will hoist the flag of revelation soon. [Is it about] the revelation of the non-living cloth? The living cloth like bodies of the three *murtis* (personalities)..., we will hoist the flag of the cloth like bodies of those three personalities soon in the world. 70 years have passed, hasn't that 'soon' passed yet? Has the 'soon' passed now or not? (A student: It has started.) Has it started? Why has it started now, why didn't it start for the [past] 70 years? (Student: The role of Vishnu.) Yes, that flag can't be hoisted [only] through two personalities (Brahma and Shankar). Three personalities are required. The flag is of *Trimurti Shiva*.

The [first] two *murtis* are instruments in the establishment and the destruction [respectively]. The establishment of the Brahmin religion did take place through the first personality, Brahma, but the work of making the hearts of the devilish Brahmins shake didn't

take place, so that their hearts could be pierced by hitting them with the arrows of knowledge, so that their mind power could be broken. This work didn't take place. So the second personality... the first personality, the personality of Krishna is in the form of Brahma in his last birth, while the second personality is the soul of Ram in the form of Shankar in his last birth. [The arrows,] that are called 'the arrows of Ram'... those arrows of Ram shake the hearts of the demons. Their hearts... the position that they have attained to *control* the entire world, that height of theirs is finished. They start realizing from within 'Now our kingdom is as good as gone.' Their leader... Who? Who is the leader of those of Ravan's community? Maya. That Maya... what was said in the avyakt vani this year? Maya has become tired now. Out of the ten heads of Ravan, it was said about the five heads, the combination of lust, anger, greed, attachment, ego that 'she has become tired'. And there are five heads of Nature. It was said about them 'Nature has become fed up'. Maya has become tired and Nature has become fed up. These two, having combined [their] ten heads, make the form of Ravan. All these ten heads of Ravan have become fed up, they have become tired. It means that their mind power has broken. So the work of two personalities has been completed. Now the work of the third personality is about to start. That is why it was said: 'Now we will hoist this flag soon.' Now, there is not much *time*. It is because all the children have a right over the Father and the Father has to enable them to make some or other attainment. Even the devotees will certainly make some attainment. So, the liberation in life (*jiivanmukti*) [is] for you; liberation (*mukti*) [is] for them. They will be happy with just liberation, and you? **You** are happy with the liberation in life. You are *double*. You are liberated in life as well; they have only liberation. So, congratulations to the children from all the four directions, who wave the flag of the Father's love in their heart. Congratulations. Om Shanti.