

VCD No.610, Cassette no.1096,
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Clarification of A.V. 2.2.07 (for pbks)

Om shanti. The avyakt vani was going on. The avyakt vani of 2nd February 2007, in the end of the middle of the second page the topic was going on: The father has given the imperishable treasure of happiness. Don't allow the father's treasure to be lost. So, he asked: Do you always remain happy? BapDada gave the homework, so you have to be happy and you have to share happiness, because happiness is such a thing that it will increase as much as you share it. Have you seen experiencing it? You have experienced, haven't you? If you share happiness then before sharing it also increases in you. So are all happy? Have all done the homework? Those who have done, raise the hands! One has to remain happy – one mustn't mention reasons; one must remove them. Those, who remain happy, always become the form of solution (*samadhan*). Raise the hands. Now you won't say that it happened like this through us. Several children have written to BapDada their results – in what percentage we remained OK. The third page of the avyakt vani of February 2nd 2007. If you set the aim, then the features will come according to the aim on their own. All right! What has to be done now? Karnataka has its turn in the service. Those from Karnataka, stand up! It is good that those from Karnataka have taken the golden chance of service, because the direct fruit is obtained now, in the Confluence Age. There is accumulation but also, the direct fruit is available, which is the joy received at that time. So, did you experience in yourself the direct fruit of happiness for as many days as you have been doing service? Did you receive happiness? Raise the hands! Did you receive happiness or did Maya come? Didn't she come? Those, to whom Maya didn't come, raise the hands! Did Maya come to Pandavas? Did it come a little bit? It is good. The atmosphere over here gives a lot of co-operation. Where? [A student: Madhuban.] But which place does it concern? With which party is the talk going on? [Students: Karanataka...] The atmosphere over here gives a lot of co-operation. Just like those from science transform the atmosphere with the power of science, don't they? In summer, they make cold airy atmosphere. They create hot atmosphere in winter. So, the power of silence creates the atmosphere of spiritual awareness. Because, what remains in the vibrations (*vrutti*) while doing the service here? It remains in the vibrations: The service of the yagya. The merit (*punya*) of the yagya is very big. Therefore by serving in this imperishable yagya the attitude becomes elevated. So, the environment becomes elevated as well. Now what specialty will those from Karnataka show? Show some new work! Look, in Karnataka the number is big and the area is also big. The area of service is very big. Those from Karnataka can do this greatest service in such a way that no small or big place in Karnataka should remain, that would reproach you in any manner that our father has come and you didn't give us the message (*sucna*). What shouldn't they reproach? That the father came - came and went away. To give what message? The father came and in spite of that he came, you didn't give us the message. You didn't give us information. You didn't give us the message. What? That the father came. Let this complaint not be there. Just like those in Africa were successful in giving the message in their area. The true service... which foreign country is going even ahead of those in the country in the true service? [Students: Africa.] Africa. What was said to be a special service? [Students: The father's message.] In giving the message about the father's coming Africa made successful work. BapDada likes this work. Which work? Which message? That the father has come. He likes the work of giving this message. There should not be complaint from anyone ever. Your work is to give the message. Whether someone would accept (*grahan karna*) the message or

not, but as far as you are concerned, certainly put the message into his ears, whether they would come now or would come later... but you completed your work. So, when those from Karnataka come next year, they will come having done what? No area should remain empty. It is because you do know, don't you, how happy the souls will be by receiving the father's introduction, by coming into the relationship with the father. For example, look at yourself! How much [your] happiness increased when you received the message! The happiness was felt, wasn't it? Now day by day sorrow and restlessness is increasing. It is because day by day corruption, sinful behavior are increasing. It is going to the extreme. But you know what the extreme is for. The extreme is for bringing the end. The end comes, the end takes place. 13.30 What does the end bring? Like the beginning so the end, the end so... [Students: The beginning.] It brings the beginning. Yet, the father of our brothers is one, isn't he? Certainly give the message to your sisters! So what will you do? Will you make a record? Teachers, speak! Will you make a record? Of what? So that no area would remain without receiving the message about the father's coming. Not even a village should remain. Raise the hands! Those who will do it, raise the hands! Don't raise the hands just like that. Will you do it? Go and send the results, make plans. You must do wonders, mustn't you? Little quarrels (*dhamaal*) will be finished off as much as you get involved in making wonders. So, you received a very good chance. You have taken the chance and you will do the work the chance of which you received. For sure, isn't it? Pandavas, speak! For sure? Don't get tired! So much merits will be accumulated. Therefore it is good. BapDada is also happy that the children are increasing further their account of merits by various methods. BapDada said, didn't he? You have to accumulate in three accounts. One - the account accumulated by one's efforts. Second is the account of merits in making other souls contented. Contentment allows to accumulate in the account of merits. And third is the account of service through the mind, the speech, love, the relationships. So, check all the three accounts. There shouldn't be deficiency in the three accounts. Will you take number one? Take number one in accumulating on the accounts. It is Karnataka. It is no less! BapDada has Karnataka in view. It can do a lot. Karnataka is in this view. The limited Karnataka or the unlimited Karnataka? [A student is saying, the unlimited.] What is the unlimited Karnataka? [Students are saying: Those who perform (*natak karnevale*).] It can do a lot of wonders. It is in this view. Yes, they are standing in the front line. What will those, who are standing in the front line, do? They will do wonders, won't they? Do wonders! Make wonders and take the number. Let there be the growth of the self, let there be the growth (*unnati*) of the service – keep the balance of both. All right! Sit down!

Someone said: Mamma started the service of Bangalore. And Dadi *Hridaypushpa* and sister *Sundari* have done service with great love. Who was *Hridaypushpa*? The one in-charge of Karnataka zone, who left the body. She used to be called *Tikkan Dadi* as well. A few times he [BapDada] entered her too and narrated the avyakt vani. The child *Hridaypushpa* has done the service with great love. The proof of love. One has to return the love of Jagadamba mother. So, within how many days will you give news? Keep on giving your own news each month, that we are doing this and this, and this happened, this has to happen. BapDada tells this to each zone but the ones who have their special turn have to keep special attention. So, now Karnataka has a special turn. So, all of you, always keep the mind busy. It is the mind which betrays (*dhoka dena*). You know this. The tensions come just to the mind and the mind itself runs here and there.

The fourth page of the avyakt vani dated February 2nd 2007. So, keep the mind busy, that is to say to remain fixed in the complete stage as quickly as possible. In what will you

keep it busy? [Students: In the service.] If you keep the mind busy in the godly service, tensions won't come to it. Otherwise tension will keep on coming to the mind. You have to reach the complete stage as quickly as possible, don't you? BapDada says, as you call these physical organs mine, as you say my hand, so you can control the hand, can't you? Where you want, how you want - you can control it, can't you? So is the mind yours or do you belong to the mind? You are the master of the mind, aren't you? "I" am not the mind, am I? Hm? "I" means? The soul. "I" means the soul, so shouldn't the mind be included in the soul conscious stage? They say, don't they, that the power of the mind, the intellect, the sanskars are called the mind. It is called the soul. It is written like this in verses of the Vedas as well: *Manarev atma*. But which soul? The soul with a peaceful mind (*aman*) or the soul with an active mind (*mananshil*)? One, who churns (*manan cintan karnevala*), is called a human being. The one, who is in sorrow and restlessness, churns. The progeny of Manu is called 'the mind'. From the mind comes Manu-the one who churned. And his followers or the progeny are called the human beings. When a human being falls down, he becomes a devil. When a human being becomes peaceful (*aman*), then what does he become? He becomes a deity. What must one become from a human being? One must become a deity. So, should one become a soul in the form of the mind, the intellect and the sanskars or should one become a peaceful soul (*amanvali atma*). To control the mind completely means to become peaceful. The mind is not a king, is it? The soul has 3 powers. One possessing a mind (*man vala*) – who is the number one possessing a mind? Brahma. Above him is the power of the sanskars – Vishnu. And above him is the intellect – the third eye. The Supreme Father Supreme Soul (*Parampita Paramatma*) has also three powers. We Brahmin souls have also 3 powers. When the father comes, he comes with three persons (*murti*) – Brahma, Vishnu and Shankar. Through whom is the work started first of all? The establishment through Brahma, then the destruction through Shankar. The destruction of whom? The destruction of the mind in the form of Brahma means that the mind became peaceful. Brahma becomes what? He becomes Vishnu. Or does he remain Brahma? Will the mind in the form of Brahma remain? For this reason, it was said: In reality, there are not three lions in the Trimurti. What is there? In reality there is one horse, there is one goat, and there is one lion. What happens when the third eye opens? Hm? The destruction happens. The destruction of what happens? The destruction of the world of 63 births, which was created through the thoughts of the mind, takes place. Then, the mind becomes peaceful, it becomes steady (*sthiri*). So, is the mind the king? Who is the king? The intellect is the king. The intellect can control the mind. So, when you assimilate (*dharna karna*) the controlling power, the ruling power, the mind will become your best, number one cooperative companion. What will it become? Brahma will become Vishnu. Until it did work in the form of Brahma, then did it oppose the king in the form of the intellect or did it remain cooperative? What happened starting from the beginning of the yagya until now in the history? It opposed. The mind is a horse. It leaps. It jumps. If the reins don't remain under the control of the intellect, it goes to the ditch. But if the mind were controlled... It is shown in the form of a horse. And in which other form is it shown? Hm? [Students are saying: Rocket.] No. The mind? The soul is the rocket. The mind is shown in the form of a horse - the horse like mind, the stallion like mind. *Ashwamedh yagya*.¹ In this yagya... *medh* means to give a sacrifice, a burnt offering (*swaha karna*) – what has to be sacrificed? One must sacrifice the horse in the form of the mind. So what did those in the path of the devotion start to do? They started cutting horses and sacrificing them in a yagya. It is not the matter of a horse. It doesn't concern an animal. It concerns the animal like intellect. What? The one with an animal like intellect

¹ The ritual sacrifice of a horse.

doesn't understand that the God of the Gita is incorporeal Shiva. Whom do they consider to be God? Do they consider he is the incorporeal or do they consider he is the corporeal or do they consider he is the combination of the corporeal and the incorporeal? Whom did Brahma remember? [Students are saying something.] Whom did he remember? Why don't you say? [Students: A point. ShivBaba.] ShivBaba? Baba is said for the combination of the corporeal and the incorporeal. The name of a point is Shiva. The form of Shiva is a point. The name is Shiva. The name of my point is Shiva. I don't have a name of the body. All the others have names of the body. And the Supreme Father Supreme Soul's name of the point is Shiva. There is not any other soul, who would have a name for the point. So, whom does the point-Shiva enter first of all? [A student: The mother.] No, does he enter Brahma in the form of the mind, does he enter the power of sanskars or does he enter the one with the third eye – does he enter a lion? Which is such an animal in Bharat that is considered to be the national animal? [Students: The tiger.] That's also – the tiger. Tiger. It doesn't need to be sacrificed. What? One mustn't sacrifice the intellect. What must be sacrificed? [Students: The mind.] The horse in the form of the mind must be sacrificed. So what will happen? What will the horse become, when it is sacrificed? The horse will become cooperative in the form of the mind. On coming under control, it will become cooperative. Do it and check! Control that horse in the form of the mind and check! If one gives freedom to a capricious [free-willed] life, will the capriciousness [free-will] increase or decrease? It will increase. You have received the aim in knowledge. What aim have you received? The complete ignorance of desires (*iccha matram avidya*). Whose is the job of having desires? Is it the work of the mind or the work of the intellect? It is the work of the mind. They even say: The world was created by the thoughts of the mind. Which world was created? The creation (*srijan*). When the creation takes place what is the result (*anjam*)? The world population multiplies day and night. The desires never end. Don't they end? If the desires are not finished off, if the mind doesn't become peaceful, will the world of deities come? Will it become or not? [Student: It will become.] It will become. Then how will it become? They say the desires never end. It is because the one, who makes the mind peaceful, doesn't come during 63 births. He comes at the end. And when he comes, he teaches to make the mind peaceful. He teaches to control it. This is the raja yoga. Do and check! Just become a master! Become a king of the mind! Become a controller! In this world three powers are lasting. Look, this one has come from politics, hasn't she? He [BapDada] gave a hint towards some soul. Someone said: The governor of Rajasthan the distinguished, *Pratibha Patel ji* has come to meet with BapDada. So, three authorities are going on. The royal authority is going on. The religious authority (*dharm satta*) is going on as well. And the third one? Hm? Which authority in the world of today is the most famous for 100 to 150 years? [Students: Science.] The authority of science. So, also the authority of science is going on? But what is the result? How many authorities are in you? Whom did he ask? He asked the governor of Rajasthan: How many authorities are in you? There are four authorities in you, because in the world the spiritual power is lacking. There is the true royal authority in you – you have become the king of your organs, haven't you? So which is the true royal authority? Becoming a king of the organs. There are 5 organs of knowledge (*gyan indriyan*). There are 5 organs of action (*karmendriyan*). And the one which controls them...? Which is the eleventh organ? The mind. So you are entitled to the self sovereignty, aren't you? And there is also the religious authority. The meaning of the religion (*dharm*) is to assimilate (*dhara karna*) the divine practices (*dharna*), virtues, the assimilation of the elevated behaviours, the assimilation of the elevated actions. Where there is a good character, there is everything. If there isn't a good character, then despite having everything, there is nothing. And the authority of science? It has means (*sadhan*). You have the achievement (*sadhna*) of silence. When the four authorities unite... Which

authorities were mentioned? The royal authority, the religious authority, the authority of science and...? [Students: The spiritual authority.] The spiritual authority. People in the world have three authorities. But they don't have spiritual power. So, along with you, all the four authorities are coming together. So, you know now that the transformation of the world happens. The transformation of the world didn't happen by three authorities. They have been going on. But now there is the spiritual power – the fourth authority and the highest authority. The world transformation has to take place through it. For this reason, BapDada says, and he says also to this daughter: You did very well that you have arrived here. You are in the royal authority, aren't you? So, now fill with the spiritual authority at least Rajasthan. For this reason, it was also said in an avyakt vani that the number in Rajasthan will wonderfully increase. Will it increase in the limited Rajasthan first or will it increase in the place of the unlimited kings. Which is the place of the unlimited kings? [Students are saying: The advanced party] Even in the advanced party it is the *Rudra mala*, which is going to be made. Who have a place in the *Rudra mala*? From which authority are they? They are from the royal authority. They are kings for many births. And from which authority do they take that kingdom? Do they take it from the spiritual authority? Do they take it from the authority of science? Which authority do they take it from? [Students are saying: From the spiritual authority.] They take from the spiritual authority. So now, fill Rajasthan with the spiritual authority. Rajasthan should take the challenge! Will the limited Rajasthan take the challenge first or will the unlimited one take the challenge? [Students: The unlimited one.] The transformation of the world will happen on its own. First transform Rajasthan! Will the transformation of this limited Rajasthan happen? Or is it the unlimited one? The unlimited, in BapDada's view the gathering of 108, which has the spiritual authority, is going to transform the world. Baba calls Rajasthan the fort of spirituality. Fort means...? Fortress. The work of transformation in the world is going on from here. The world is receiving [spirituality]... but let the royal governor of Rajasthan become cooperative too. Look, you are the form of *shakti*. BapDada puts *shaktis* ahead. So you are also the Shiva's *shakti*. Who? Who is the *shakti* of Shiva? Oh! The governor of Rajasthan. In the limited or in the unlimited? Hm? The royal authority who is sitting in the limited – and she has appeared [i.e. come into the basic knowledge] right now. Will she reveal the father or will the ones in the unlimited reveal him? So you are the *shakti* of Shiva. Towards whom was the hint dropped? [Silence.] Oh! Is any place of kings going to be revealed now or not? [A student is saying something.] Eh! Which gathering is going to be revealed? [Silence] Oh! [A student: 108.... Spiritual.] The whole *Rudra mala* of 108 will be revealed later. The gathering of 8 deities is going to be revealed. So, you are the *shakti* of Shiva. The first deity among 8 deities...? Who is it? The one who is shown in the corner of north east among the 8 deities? In the corner of north-east. Shankar is shown. Shiva was joined with Shankar. No one among Brahma, Vishnu and 330 million deities was joined and no one from the rest of the 8 deities was joined. Why just Shiva was joined? Hm? It is because Shiva is revealed through whom...? He is revealed through Shankar. For this reason, you are also the *shakti* of Shiva. What? Does Shankar give the spiritual power or does Shiva give it? [Students: Shiva.] Shiva gives. You are not Shankar's *shakti*. What are you? [Students: the *shakti* of Shiva.] It is said the *shakti* of Shiva. Is the governor of Rajasthan the *shakti* of Shiva? Hm? She can be number wise. But she can't be the number one. But here it was said: You are also the *shakti* of Shiva. That is to say? Was it said in the limited or was it said in the unlimited? What does "also" mean in the unlimited. It means that the governor of Rajasthan, who was sitting face to face, is also the *shakti* of Shiva? Hm? What is the meaning of "also"? Also means that there is some one else also. But you also...! You are also. That is to say, there is some other in number one. Who is that one? [Students are saying something.] *Mahadev shakti*, the *shakti*

of Shiva? The Shakti of Shiva was said for the mothers and the young women. So who is the number one the Shakti of Shiva? [Students: Jagadamba.] Jagadamba? Is Jagadamba in number one? Hm? If she were in number one, she should belong to the Sun dynasty (*Suryavansh*). Should she belong to it or not? [Students: She should.] So, does Jagadamba become of the Sun dynasty (*Suryavansh*)? Hm? [Students: The Moon dynasty (*Candravansh*).] What is shown on Jagadamba's forehead when she takes the form of *Mahakali*? The moon is shown. The sun isn't shown. The moon is also shown on the forehead of Shankar, but there is also the third eye in the form of the Sun of knowledge. But on the forehead of Jagadamba, they show only the moon. So is Jagadamba the Sun dynasty or is she just up to the Moon dynasty? [Students: The Moon dynasty.] And at the beginning of the yagya, Brahma, the Moon of knowledge takes birth from her. So what is he as well? [Students: The Moon.] He is the Moon. The Moon dynasty from the Moon. From the Sun - the Sun dynasty. So you are the *shakti* of Shiva – it means you are of the Sun dynasty. Which dynasty is Radha from? [Students: The Moon dynasty.] The Moon dynasty. Then does she become of the Sun dynasty or not? [Students: She becomes.] How? What does she become when she makes her choice of groom (*varan*), when she makes *swayamvar*²? [Students: Of the Sun dynasty.] She becomes of the Sun dynasty. Then she becomes the first number *shakti* of Shiva. So she is the number one. But you also. She is anyway, but you are also the *shakti* of Shiva. Who? Is it the governor of Rajasthan in the limited? Hm? [Students: Unlimited.] Yes. The place of kings, for which it was also said in the murli Rajkot... Where was Gandhi born, when he left the body? [Students: In Rajkot.] In Rajkot. Where was he born? He was born at the home of some rich "congressy"³. So what is the meaning of Rajkot? The fort of kings. How many kings are there in it? For example, there is a fort. There is an internal wall (*parkota*) in it, where the king and the queen reside. They have a separate security troop. Then there is the first division (lit. number one division). It has its wall. The army is there as well. There is an army over there as well, there is a division. Then there is an external wall. There is a defending division on it as well. So it was said here: You are also the *shakti* of Shiva. What? It is not like this that only *Mahagauri*⁴ is the *shakti* of Shiva. But you are also the *shakti* of Shiva. *Shakti* can do whatever she wants. Eh? Who was given this title, this authority? One can do whatever one wants - it was said for kumars-bachelors. But for whom was it said here? You can do whatever you want. It is good. BapDada has seen that she has lots of enthusiasm. Who? Hm? The governor of Rajasthan. Let's make Rajasthan the very best - she has lots of enthusiasm. But your cooperative ones are all there as well. What is impossible if everyone gathers and works [together]! All means who? What can be impossible if all the kings of Rajasthan gather and work together? Rajasthan will light a lamp (*dipak*). What will it light? A lamp? It means? [Students: A lamp in the form of soul.] It will light a lamp like soul. It will light a lamp of manners (*caritr*). And that lamp will run all around. Rajasthan will light the lamp. And that lamp of manners will run all around. Well done! BapDada is happy seeing the children's enthusiasm to become cooperative in this work. Others have come with you too, haven't they? With whom? Together with the governor of Rajasthan. She hasn't come alone. Others have come as well, haven't they? Those who have come together, raise the hands! BapDada likes it very

² *Swayamvar* - the public choice of a bridegroom by the bride.

³ This term is used in the murlis for "the member of the Congress".

⁴ *Mahagauri* - the title of Goddess Parvati.

much. Now organize a meeting among all of you. Who are “all of you”? The governor of Rajasthan and all her companions – all of you organize a meeting among yourselves, make plans what has to be done and what we can do. And all here will cooperate with you. You have enthusiasm, haven’t you? Those over here will become cooperative, it means those from where will become cooperative? [Students are saying: Rajasthan.] It is good. Rajasthan should become instrumental. In which matter should it become instrumental? It should become instrumental in lighting the lamp of manners.

With the double foreigners. The double foreigners might not have forgotten their original foreign land. Originally, which country do you belong to? You remember this, don’t you? For this reason, all call you “double foreigners”. You are not just foreigners. You are double foreigners. Therefore, you mustn’t have forgotten your sweet home ever. Where do you live? You are destined to BapDada’s heart throne, aren’t you? BapDada says: When there are some bigger or minor problems, they are not problems, but examinations to go further ahead. You have a right to the heart throne of BapDada. Become destined to the heart throne, then problems will become toys. You will not be afraid of problems. You will play. They are toys. You are all in the flying stage (*urti kala*), aren’t you? What is the flying stage? Are you in the flying stage or walking? Those who fly, raise the hands! You are raising the hands half and half. Are you those who fly? Good. Do you sometimes give up flying? We are walking... No! Many tell BapDada: Baba, we are walking very well. Then BapDada says: Are you walking or are you flying? It is not the time of walking now. It is the time of flying. Everyone has the wings of enthusiasm and courage applied. One has to fly with wings. Check everyday: Are we flying in the flying stage? It’s good. BapDada has seen the results that the centers are increasing in numbers in the foreign countries as well. And they have to increase further. Just like you are double foreigners, let there be the double service – let there be the service of the mind and together with it keep on [serving] through the speech.

The 5th page of the Avyakt vani of February 2nd 2007. Create the spiritual attitude in the souls with the power of the mind. Create what kind of attitude? Let the body conscious attitude be finished off! Create the spiritual attitude, create the atmosphere! Don’t you feel mercy seeing increasing sorrow? They keep on crying out loudly (*cillana*) in front of your non-living pictures: Show mercy, show mercy! Now become merciful, compassionate, tender hearted. Who cries out: Show mercy, show mercy! Hm? [Students: The devotees.] Are the devotees in Bharat or are they in foreign countries? The chat with the double foreigners is going on. Do the residents of Bharat use the word “mercy” or do the foreigners use it? [Students: The foreigners.] Which foreigners does it concern? It concerns the devotees. Show mercy, show mercy! Now become merciful, compassionate, tender hearted. Mercy over yourselves and mercy over the souls as well. All right! You come every season, every turn. Every one is happy, so keep on flying and keep on making others fly. All right! It was seen in results that now you are going fast in the transformation of the self as well. So, the pace of the self-transformation increases the pace of the world transformation. From what will the world transformation take place? The transformation of the world will take place from the transformation of the self. All right!

Those, who have come for the first time, stand up! So, congratulations to all of you for your Brahmin birth! All right! You will receive sweets but, BapDada is feeding with sweets of gratification. This sweet of gratification, which should be remembered for ever, is for your first time arrival at Madhuban. That sweet is put into the mouth and gets finished

off. But this sweet of gratification will remain always with you. Welcome! BapDada and all the family, you are happy seeing your brothers and sisters from the country and abroad. All can see, America can see as well, Africa can see as well, those from Russia can see, those from London can see as well. All the five continents can see as well. So he is giving you congratulations on the birthday to all of you sitting over there. All right! You remember BapDada's spiritual drill, don't you? Do you remember? Now BapDada with each child, whether new or old, elder or small... and if they are small, they are even more equal to the father... they can become [equal to the] father quickly. So now, within one second let the mind be concentrated where you want the mind to be applied. Which attitude of the mind is well known - the one which makes everyone tired? The mind's...? The instability (*cancalta*) of the mind. So, the instability should change and become what? [Student: Concentration.] It should become concentrated. Always keep on doing this exercise of concentration. Now becoming the master of the mind within one second – the world is I and my Baba and no one else. Become stable in this concentrated remembrance. All right!

To the children from all around, who are the ardent effort makers, to the children who are always the embodiment of experience in the flying stage on the wings of enthusiasm, to the children who always remain seated on their seat of the self respect, to the children who are always tender-hearted, merciful, compassionate, giving through the mind power a handful of happiness and peace to the souls of the world, to the children always merged in the father's love destined to the heart throne, BapDada's remembrance, love and *namaste* [greetings]. Om shanti.

* words which Baba uses in English