

**VCD No. 577, Dated 17.12.2006, at Bombay,**  
**Clarification of Avyakt vani 15.12.2006**

Om Shanti. Today's *avyakt vani* is of the 15<sup>th</sup> December, 2006. The *heading* given is: be an embodiment of remembrance, an embodiment of experience and *pass with honour* by bringing about transformation in the fast speed of a *second*. It was said to whom? (Student: to the eight deities.) It was said to the eight deities? Wasn't it said to you? Should you think: 'it was said to the eight deities, not to me?' Who was it said to? 'It was said to me.' Has the *result* been declared now? The *result* hasn't been declared [yet], has it? Now, the *board* of 'late' has been put up, but not the *board* of 'too late'.

Today, Bapdada is seeing three special lines of fortune sparkling on the foreheads of all the children everywhere. Everyone's forehead is sparkling with the lines of fortune. One is the line of fortune of [receiving] sustenance from the Supreme Soul. In whose sustenance are you being nurtured? You are being nurtured in the sustenance of the Supreme Soul. Are you being nurtured in the sustenance of *didis*, *dadis* or *dadas*? No. Are you being nurtured in the sustenance of the *laukik* parents? No. In whose sustenance are you being nurtured? In the sustenance of the Supreme Soul. He is seeing the lines of fortune of those who are nurtured in such sustenance. That is the *number one* line. The second one is the line of the fortune of [receiving] teachings from the Elevated Teacher. Some obey the *teacher* who teaches him in the *laukik* world. He follows the path shown by him. For some, their companions become their teachers. They follow only their teachings. The *laukik* parents become teachers for some. They act on the basis of their teachings. There are some of such people following the *basic knowledge* in the Brahmin family, who consider any *x, y, z teacher* as the instrument *teacher*. And what specialty of the eight deities has been mentioned? They have received the line of the fortune of [receiving] teachings from the Elevated Teacher. And the third one is the line of the fortune of [receiving] *shrimat* from the *Sadguru*. It is because there are many gurus in the world. They are human gurus number wise. And this is the One *Sadguru akaalmuurt*. He doesn't have many forms. He has just one form. Such a fortune... As such, you are infinitely fortunate. Nevertheless, today [Bapdada] is seeing these three special lines. Bapdada is no doubt seeing them. You are also experiencing the sparkling lines on your forehead, aren't you? It was said to whom? Where was this *vani* narrated? (Students: at Mount Abu.) At Mount Abu. So, who were addressed as 'you too'? It was said to all those who were sitting in front of him: Bapdada is seeing [the three special lines of fortune] on the foreheads of the eight deities, but you, who are sitting in front of him, are **also**... What does 'also' mean? Bapdada is no doubt seeing them but are you also experiencing the sparkling lines on your forehead along with Bapdada? On whose forehead? On your own forehead. The most elevated line is the line of the sustenance through the Supreme Soul's love. The line of whose love? The line of the Supreme Soul's love. Just like the Father is the Highest of the High, the sustenance of the Supreme Soul is also the highest of the high. And **just a few** receive this sustenance of the Supreme Soul. But all of you have become worthy of [receiving] this sustenance. You children receive this sustenance only once in the entire cycle. Doesn't anyone receive this sustenance of the Supreme Soul [any other time] in the entire cycle? Does someone [receive it] or not? [No one] does because you don't have the recognition of the Supreme Soul, the Supreme Father at all. If not now, you can **never** receive this sustenance. This sustenance of the Supreme Soul, this love of the Supreme Soul and the attainments from the Supreme Soul are experienced only by a few souls among millions i.e. millions of *purushaarthis*. All of you are experienced, aren't you? Do you have [this] experience? You have experience of [His] sustenance, teachings as well as *shrimat*. So, you are an embodiment of experience.

So, can you always see this star of fortune sparkling on your forehead? Can you see it all the time? Or does the sparkling star become a little *dim* sometimes? Does it become *dim*? It shouldn't become dull. If the sparkling star becomes dull, do you know what the reason for that is? Bapdada saw that the reason is: you haven't become an embodiment of remembrance. You keep forgetting [remembrance] every now and again. You think that you are a soul but while thinking [that] continuously, you become an embodiment of thinking and become an embodiment of remembrance less. Unless you become an embodiment of remembrance forever, remember: 'remembrance itself gives power'. The embodiment of remembrance itself is the embodiment of power. If there is no remembrance, you become weak because of forgetting it. This is why, the star of fortune sparkles dully. Ask yourself whether you become an embodiment of thinking or an embodiment of remembrance for a long time. By being an embodiment of thinking, you think very well. You think, 'I am this deity. I do [this] task. I am that much near. I am this', you do have different kinds of thoughts, don't you? But because of not being in remembrance, waste thoughts [and] ordinary thoughts also get mixed in it. In fact, if you see, your eternal form is [being] an embodiment of remembrance and power, not [being] an embodiment of thinking. In the beginning too, you receive the reward of having been an embodiment of remembrance at this time. So, eternally and originally, you are an embodiment of remembrance and at this time, in the end, in the time of the Confluence Age too, you become an embodiment of remembrance. So, in all the three aspects of time – in the beginning, eternally and in the end – you are an embodiment of awareness. In the beginning of the *yagya*, eternally and in the end as well, you mustn't become an embodiment of thinking. This is why, Bapdada told you earlier as well: to become an embodiment of experience at the present time is the elevated stage. You consider yourself as a soul, that you have made attainments from the Supreme Soul but there is a gulf of difference between considering it and experiencing it. Someone who is an embodiment of experience can never be deceived by Maya and he can never experience any sorrow either. The embodiment of experience of what? What are we speaking about? The embodiment of experience of [making] attainments from the Supreme Soul, of [receiving] sustenance and love from the Supreme Soul and of [living] in the shelter and protection of the Supreme Soul. [Such a person] can never experience sorrow. The games of Maya that you see every now and again... Maya does make you play games, doesn't she? Or the games that you even play – the reason for it is lack of [being] the embodiment of experience. The *authority* of experience is the most elevated. So, Bapdada saw that many children think [about it] but they have little experience of being an embodiment. So now, become stable in your form.

In today's world, a *majority* of souls have become tired of seeing and hearing. They have become tired of seeing as well as listening but they wish to make attainments through experience. So, to make them experience it is the job of only those who are the embodiment of experience. Only those who are the embodiment of experience of the Supreme Soul's sustenance, the Supreme Soul's love, those who have an intimate experience can make others experience it. And an experienced soul will always continue to move forward; it will continue to fly because an experienced soul has constant zeal and enthusiasm in an emerged form. So *check*: have you become an embodiment of experience of every *point*? Is the *authority* of the experience visible in each and every action of yours? Every word, every thought should be based on the *authority* of experience. Or is it simply based on your understanding? One thing is to understand and the other thing is to experience. To speak about the *points* of knowledge in every *subject*, even the speakers of the outside [world] do it in many speeches. However, to become an embodiment of the experience of **every point** means to be a knowledgeable soul. There are many who have yoga and there are also many who sit in yoga but [to be] the embodiment of experience in yoga is to [be] an embodiment of power. The sign of being an

embodiment of power is being able to invoke a particular power that is needed at a particular time and becoming free from obstacles.

The second *page* of the *vani* of the 15<sup>th</sup> December, 2006. If even one power is lacking, if you speak about it but aren't an embodiment of it, even then you can be deceived at some point of time. If you need the power of tolerance and if you rather *use* the power to confront where you have to tolerate in your family, you can't be called *yogyukt*<sup>1</sup>, an embodiment of experience. What will be the sign of being an embodiment of remembrance and an embodiment of experience in all the four subjects? In stage, he will have the feeling of being an instrument; in attitude, he will always have good feelings, spiritual feelings [and] altruistic feelings. In atmosphere, relationships and connections, he will always be humble and in speech, he will always have gentle speech. These specialities should be *natural nature* of an embodiment of experience at every moment. At present, many children sometimes say: I don't want to do this, but it is my old *nature*. Your *nature* doesn't work *naturally*. You don't even have to think about it. Your *nature* [actually] works *naturally*. So, check yourself: what is my *natural nature*? If you have even the slightest trace of your old *nature*, by being used every now and again, it becomes a firm *sanskaar*. In order to finish it... even though you want to finish the old nature and old *sanskaars*, though you try [to finish it] again and again, you are unable to finish it. What is the reason for that? You have become knowledgeable in everything. But you don't want something to happen and yet it does; what is the reason for that? The power of transformation is lacking. In a *majority*, it is visible that the power of transformation... You understand it, you speak about it and if all of you were asked to write or give a lecture on the topic of the power of transformation, Bapdada feels that all of you are very clever as you can give a very good lecture as well as write very well about it. And when someone else comes, you even explain to him very well: 'don't worry, just transform it.' You explain it to him. However, you yourselves [lack] the power of transformation. And after knowing the importance of the present time, you shouldn't take time to bring about transformation. First is the transformation of the self, it is then that the transformation of others is possible. It is the power of transformation in a *second*. It is because when you understand that something shouldn't happen and if you are unable to transform yourself even when you understand it, what is its reason? You think about it but you haven't become an embodiment of it. You become an embodiment of thinking for a long period of time throughout the day. A *majority* of you lack in being an embodiment of remembrance and so an embodiment of power.

Now, time is in fact at an intense speed, it is the time of making intense *purushaarth*. Why? Why not until now? Why is it now? It is because now, the *board* of '*late*' has been put up but not the *board* of '*too late*'. This isn't the time for making ordinary *purushaarth*. Transforming in a *second* means to become free from negative through your being an embodiment [of awareness]. You shouldn't have any thought. It should be as if you have become free from waste thoughts. Why? You are the instruments to bring the time of completion close. Time is inert. Time is called *kaal*. You are the ones who transform the time. The transformation of time and the transformation of direction. You yourselves are the guardians of the directions as well as the ones who transform the time. So now, according to the importance of the present time, when you do know that every step is worth multimillions, you keep [the awareness of] profit in your intellect but also keep [the awareness of] loss in your intellect. Just as you earn multimillions at every step, you also lose multimillions in a step. Do you or not? So now, the question of a *minute* is over. You say for others: One *minute*. Observe *silence* for a *minute*. But for you people, it should now be the matter of a

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<sup>1</sup> Perfect in yoga

*second*. Just like, how long does it take to decide between “yes” or “no”? A *second*. So, such *fast* transformation power is required. [When] you understand whether something is right or wrong, put a full stop to what is wrong and bring what is right in practice. Now, use the importance of the full stop. You know the three dots, don’t you? Which are the three dots? The soul is a dot, the Supreme Soul is a dot and the *drama* is a dot. You do know them. However, use them at the appropriate time. Just like, the scientists are doing everything at a great speed and they are also using the power of transformation a lot. So, those with the *power of silence*, now keep the aim that is **if** you want to bring about transformation. You are knowledgeable [but] now become *powerful*. Become *powerful* in the speed of a *second*. ‘We are doing this, it will happen, we will do it...’ – no! Is it possible or is it difficult? It is because at the final moment, it will be the *paper* (examination) of a *second*. What? How long will the final paper take? (Students: One second.) Those examinations conducted in the world take place for even three hours. And here? (Students: One *second*.) It will take [just] a *second*. You will have to decide whether you should do it or not. The *paper* won’t be of a *minute*. So, only those who have the practice of a *second* for a long period of time will be able to *pass with honour* in a *second*, won’t they? You have to decide in a *second*: yes or no. You are the students of the Supreme Soul, you are studying the knowledge of the Supreme Soul, so, you definitely have to *pass with honour*, don’t you? Well, what is the big deal if you get *pass marks*? *Pass with honor*! So, what aim have you kept? Those of you who believe that you have to *pass with honour*, raise your hands. *Pass with honour*! Underline the word *honour*! *Accha*. So, what will you have to do now? ‘A *motor* in a *minute*’ is *common*. What? Big factories make a motor in a *minute*. Those are the non-living motors and this is about the living motors. The first goods that are made in any factory, do they try to make it the best or [do they think:] it doesn’t matter how it is. (Students: the best.) So, a *motor* a minute is *common*; it is a matter of a *second* here. Now, finalize it in a second.

Yes, those from Punjab. Is there anyone from Punjab? (Student: yes.) Raise your hand. *Arey*, isn’t there anyone [from there]? One? Two? Three. All of them are mothers? Those from Punjab, look, it is now a matter of a *second*. Who will be the *number one* in this? Punjab. ‘What is the big deal?’ You say that with such elation, you say it so nicely with elation that when Bapdada hears it, he is very pleased. You say: ‘what is the big deal? Bapdada is with us, so it isn’t a big deal’.

The third *page* of the *vani* dated 15.12.2006. So look, you have the *authority* with you. The *Authority*, the *World Almighty Authority* is with you. So, what do you have to do now? You will have to become intense [*purushaarthis*]. Now, you are doing service and what else will you do without service? Will you sit idle? Service is in fact the duty and action of the Brahmin souls. However, now, along with service, become an embodiment of power. Bapdada is pleased with the extent to which you have shown zeal and enthusiasm for service and he is also congratulating you [for it]. However, just as you have received the crown of service... You are wearing a crown. See how good it looks! Now, prove yourself by wearing the crown of becoming an embodiment of remembrance. Who? Those from Punjab. It is the *youth group*, isn’t it? So, what wonder will you show? Be *number one* in service as well as in being an embodiment of power. To give the message is also the duty and action of Brahmin life. But now, Bapdada is giving the signal to speed up the *machinery* of transformation. Otherwise, it will become difficult to *pass with honour*. It is because the practice of a very long time is required; think about it and do it! Don’t become an embodiment of just thinking, become an embodiment of remembrance *so* an embodiment of power along with it. Finish the waste at a fast speed. Wasteful thoughts, wasteful words, wasteful actions, wasteful time and wasteful relationships and contacts – all this waste should be finished off in a *second*. Finish



it off by all means. When you Brahmin souls finish all this waste in yourselves at a fast speed, you will accumulate blessings from [other] souls and merits in your account at a fast speed. Bapdada has told you earlier as well that Bapdada is checking three kinds of accounts: the account of the speed of *purushaarth*, the account of blessing and the account of merits. But the account of a *majority* isn't full. This is why, today Bapdada is reminding you of this very *slogan*: now become fast, become intense *purushaarthis*. Become those who finish everything at a fast speed. Become those who transform the atmosphere through their mind at a fast speed.

Bapdada is pleased with all the children about one thing. In what? All of you have great love for the Father; congratulations for that! But shall I tell you what you have to do? By the end of this *season* – you still have *time*, don't you? – so, show some or other splendour of a fast speed by the end of this *season*. Do you like this? Do you like it? Those of you who feel that you will keep both the aim and its characteristics in your mind, raise your hand. Those who will keep both the aim and its characteristics in front of you, raise your hand. The *double foreigners*, the *teachers* and the *youth* will also do it. And those in the front row will also do it. What? They will keep the aim and its characteristics in front of them. So, multimillion fold congratulations *in advance*. *Accha*. Now, what is next?

It is the *turn* of Punjab to serve. Half the *class* is from Punjab. You have done very well. You have arrived here being *ever ready* for service. Congratulations for that. *Accha*. Are those from Punjab making some new plans, something that no one else has done so far? Have you received insight to carry out any such *plan*? Have you? You will [receive it] by morning. What? You will receive the insight. Do something that all the Brahmins thank you, give congratulations as well as sing songs of your praise. Whatever you have done so far, you are doing it anyway. You are doing it and you are doing it well. Bapdada keeps hearing the news of service and hearing about it, he gives you love from his heart too. Now, bring some other novelty and prove yourself. Punjab is called the lion, isn't it? So now, roar in such a way that everyone's vision easily goes towards Bapdada. It will happen. Bapdada has the faith that Punjab will definitely do something new. Even now, you have received a *golden chance*. You took the *golden chance* of service and you continue to take it every year and all of you are doing it together very well with courage and enthusiasm. The number of people who have come [here] is very good. There are very good great warriors. Look, even father Brahma had love for Punjab. So, you have reached here from Punjab. You also saw special love of father Brahma. All the great warriors have placed their feet in Punjab. Prove yourself by bringing some novelty. You can do it. The five rivers of Punjab are very well-known. Bapdada is seeing that there are good [children] who have received sustenance from father Brahma too. So, you will also have to give the *result* of the sustenance [you have received from him], won't you? It is good; Bapdada has many big hopes for Punjab. You will do this, won't you? Prove yourself by performing such a task that everyone's vision goes towards the Father. Do the *Pandavas* have this courage? Are the *Pandavas* courageous? It is good. There is a good number of mothers as well. *Accha*. Make a *plan*. The *Pandavas* should make a *plan*. They should make a wonderful *plan*!

The fourth *page* of the *avyakt vani* dated 15.12.2006. Youth from all over Bharat have come here on foot. *Accha*. Bapdada saw the welcome ceremony and also heard the news of the service that the youth group did. You did very good service and you have also done service tirelessly with courage and enthusiasm – you have proven [yourself good] for this *certificate* as well. Where there is zeal and enthusiasm, there is definitely success. It has been seen that specially in all the rallies, there was very good zeal and enthusiasm. Because of zeal and enthusiasm, you stayed free from illness and also from obstacles. Now, just as you stayed

free from obstacles during the rally, in the same way, in this Brahmin life, always be free from obstacles, free from negative thoughts and free from thoughts. If all the *kumars* show a very good *chart* in this for even a month, Bapdada will shower more beautiful flowers on you. [Be] completely free from obstacles even in your dreams. Words and actions are something big but be free from obstacles even in your dreams! Look at yourself, look at the time, don't look at the weaknesses of others. Even if you do see them, don't keep that weakness in your mind. If you keep the weaknesses of someone in mind, how will you remember the Father? The Father doesn't stay with weaknesses. Just as all of you youth were successful on the rally through your zeal and enthusiasm at the fast speed of a second, in the same way, prove yourself by being successful in this topic. In which topic? Don't keep the shortcomings and weaknesses of someone within. Then, Bapdada will celebrate the *ceremony*. Do you have such courage so that a *ceremony* can be celebrated? Sure? Because when you return from here... Maya is listening. Is she sitting there itself and listening? Maya knows: these ones are making a *promise*. If you see [someone's] weakness, tell your seniors lawfully. However, don't keep track of it as to whether he was punished or not, what step was taken or why were no steps taken? Don't go into that waste. Bapdada is seeing the karmic accounts and he keeps seeing them. So, will you bring the blessings of being free from obstacles in your life? You will, won't you? Show their *photo* on *TV*. Look, [children] from almost all the centres from all the zones have come. If all of you, brothers and sisters, if you yourselves do this in every *zone*, this atmosphere of your vibrations will spread. Don't think whether it will spread or not. It certainly will. So, if the *youth* perform such wonders, we will then show the results to the *government*. *Pass with honour* even in your dreams. As for the rest, the service that all of you did was good. Everyone liked your service, even the Father likes it. However, for the future, do wonders and prove yourselves. The numbers are very good. Look, you experienced that when you were in the zeal and enthusiasm for service, the *chart* was good, wasn't it? Which service was mentioned? The service through rally was mentioned. There were no obstacles, were there? There were no problems with your body for a *majority* of you. So, if you have any thought with such zeal and enthusiasm, you will be victorious. So remember the *slogan* of the *youth*: you have to do it! Don't do [anything] bad. Do good! You have to become victorious at any cost. You have to become stars of success anyhow. Alright? *Accha*.

Double foreigners: you are waving the stars very well. Bapdada says that *double* foreigners are the special decoration of Madhuban. What are *double* foreigners waving? (Students: stars.) Stars. Are they holding it in their hands? When the *double* foreigners come, Madhuban becomes decorated. Now, we shall see which *zone* take the *number one* [rank] in making *purushaarth* at a fast speed. Is he talking to the foreigners or the zones about making *purushaarth* at a fast speed? We shall see which *zone* takes the *number one* [rank] in making *purushaarth* at a fast speed. The Madhuban will take it. Those from Madhuban are sitting here, aren't they? Those from Madhuban, stand up! *Accha*. There are many from Madhuban. So, what will [those from] Madhuban do? [Take] the *number one* [rank] in making intense *purushaarth*. Do you have the courage? Do you? Those who have courage, raise your hand! Now, no such news will come to Bapdada from Madhuban: This happened, that happened. This [news] won't come. [The news will be:] It was good. Whatever happened was good. Alright. Sure? Look, have you raised your [physical] hand or the hand of your heart? You have raised the hand of your mind, haven't you? Some of you have raised your hand now. You are raising the hand of your mind, aren't you? Now, Bapdada will ask the *result* of every month. Shall he? Very good. The self-respect of those from Madhuban... Everywhere abroad and in the *media*... They hold the residents of Madhuban in high regard. They look at you with a vision of so much love. So now, all of you will hear only such results. In your mind,

all of you know what you should do and what you shouldn't and you also understand what Bapdada wants. Now, you just have to do it. You are knowledgeable but now, you have to become *powerful*. *Accha*.

Bapdada loves the *double* foreigners very much. Bapdada loves the *double* foreigners very much? And what about the rest? Doesn't he love the ones belonging to the country? He loves the *double* foreigners very much! Why? Why? (Student: they are with the Father.) [They are] with the Father? And the ones from the country? Aren't the ones from the country with the Father? Are they afraid of being with the Father, who is a Foreigner? (Students reply.) They certainly won't be afraid. It was said: everyone is lovely but he loves them (the double foreigners) because they are those with a true heart. They realize very quickly but now, add the power of transformation along with it. You will *add* it, won't you? Make an addition. As for the rest, you realize, you know about it and this is why, you receive Baba's love. You are true but now make a slight addition of bringing about transformation. Alright. Is everyone happy? You continue to dance in joy and continue to sing songs of the Father's praise. Very good.

Those who have come for the first time, raise your hand. Stand up. *Accha*. So many have come. There are also many who have come [here] for the first time. Bapdada says this very thing to those who have come for the first time: just as you have come for the first time, in the same way, in every *subject*, take the *number one* [rank]. While coming here, you came [here] with zeal and enthusiasm, didn't you? You have arrived here in the plane of love. Now, with the wings of zeal and enthusiasm, take the *number one* [rank] in every *subject*. Have this determined thought. It is good. Congratulations. *Accha*. Now, practice this. In one *second*, become free from negative thoughts, free from waste, 'One Father and none other' - are you able to sit and concentrate on this one thought? No other thoughts should *interfere*. Sit in the experience of the power of concentrating on just one thought. Don't take *time*, [take] just a *second*. *Accha*.

To all the children from everywhere who have sent special love and remembrance, each one of those children accept love, remembrance and blessings from the heart by your name. Bapdada is seeing that this is in everyone's heart: [give] my remembrance too. However, the moment you children have this thought, it reaches Bapdada at that time. This is why, Bapdada is giving remembrance and love to all the children personally by their name and speciality.

To all the elevated children, who are always an embodiment of remembrance, an embodiment of power and an embodiment of experience, to those who always instantly put into practice as soon as they have thoughts of [doing] pure service - just as there is the importance of instant donation, in the same way, there is also the importance of instant transformation - so, to the children who transform the world, who bring about instant transformation, to the very brave children who bring into their actions the sustenance, the love, the study and the *shrimat* of the Supreme Soul, to the children who always make *number one* intense *purushaarth* with their courage, concentration and unity, Bapdada's love and blessings from the heart and *namaste*.

To Dadiji: she is proving herself by gaining victory. What victory? She is proving herself by gaining victory in what? Victory over the world? She is proving herself by gaining victory in what? She is proving herself by gaining victory over karmic sufferings.

To other dadis: all of you are playing a good role. Bapdada is pleased on seeing each one's *part*. The young ones are also playing a good *part*. Don't think that you are young. No.

The young are equal to God. The *shaktis* have their respective *part* [and] the Pandavas have their respective *part*. The work won't be done if the Pandavas aren't present and the work can't be done even if the *shaktis* aren't present. This is why, there is the *yaadgaar* of the Chaturbhuja<sup>2</sup> in Bharat. In no other religion do they show Chaturbhuja but in Bharat, the *yaadgar* of Chaturbhuja has importance. So, both of you are playing a good *part*. But now, do it quickly, that's all. Sometimes, you become a bit slack. You shouldn't become slack for a long time now. It is not the time to become slack at all. Many different things happen but by understanding the secret of the situations, we have to become *raazyukt*<sup>3</sup>, *yogyukt*, *snehyukt*<sup>4</sup> and *sahyogyukt*<sup>5</sup> as we move along. It is good, isn't it?

To *Dadiji*: this is very good, isn't it? Look, so many have come! Why have they come? Why have all of them come [here]? They have come to meet the Father. They have certainly come to meet Bapdada but if *dadis* weren't here, they do say that they didn't enjoy, don't they? And when all of you *dadis* aren't here, even then they say: there is no enjoyment.

Someone said: Dadi Shantamani isn't well. She is in the Ahmedabad *hospital*. *Pardadi* is also in Ahmedabad. Alright. There is still some time to settle the karmic accounts. *Accha*. Om Shanti.

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<sup>2</sup> The four armed one; a name of Vishnu

<sup>3</sup> The knower of secrets

<sup>4</sup> Full of love

<sup>5</sup> Completely co-operative