

Adhyatmik Ishwariya Vishwa Vidyalaya

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Clarification of Avyakt vani dated 2.2.07

Do you want to listen to a murli or to an avyakt vani? [Students: Whatever Baba will say.]
Hm? [Students: Whatever Baba will narrate.] Will you listen to whatever he will narrate? If you listen to an avyakt vani, you will receive a recent* one, of one-two days before. Regarding the murli, you will receive an old one. Hm? [Students: The avyakt vani of February 2nd.] Of February 2nd. OK, OK. What does “recent*” mean? Recent means the one of 2nd February.

The vani of avyakt BapDada dated February 2nd 2007. The heading has been given: The indications of the soul full of the achievements of the Supreme Soul (*Paramatma*) - the holiest, the highest and the richest*. Today BapDada - the transformer (*parivartak*) of the world has come to meet with his companion children. Hm? What title was given to BapDada? [Students: The transformer of the world.] BapDada – the transformer of the world. Does he go away before transforming the world or does he go away having transformed the world? [Students: Having transformed ...] Having transformed, he goes away. And whom has he come to meet with? [Students are saying something.] Not just with companion children. He has come to meet with his companion children. He can see on the forehead of each child three special achievements of the Supreme Soul. As the given title – one is [being] the holiest, the second - the highest, and the third – the richest. To which garland (*mala*) will such companion children belong to? [Students: Of 8.] Won't the garland of victory (*Vijay mala*) become companions? Hm? He mentioned three specialties: the highest, the holiest and the richest. Which quality isn't available in the *Vijay mala*? [Students: The richest.] Aren't they the richest? Lakshmi! And she isn't the richest...! [Students: The highest, highest.] ... The one who distributes? There won't be any achievement without her distributing. She doesn't fulfill all the desires. She fulfils only the desire of one thing. She gives the greatest wealth given by God. She becomes instrumental in giving it. She becomes instrumental in giving it in practical* life. The beads of the *Rudra mala* also take the wealth of knowledge, but do they take it in practical life? Do they make it a practical* life? To take knowledge is something separate and to assimilate knowledge after having taken it and to make it the real life, is something separate. Do they make it? Do the beads of the *Rudra mala* make it a real life? They don't. So is the one, who gives the richest or is the one, who takes, the richest? Lakshmi gives the wealth of knowledge. For this reason it is said: “The mother guru”. Which is the special trait in the mothers and which is the fault in the father that it wasn't said: “The father guru”? Hm? [Students: The power of tolerance.] That is the power of purity. The power of purity in the mothers – the power of assimilation¹. For this reason, the mother guru is the main. So, as far as being the richest is concerned, the head of *Vijay mala* is far off the richest. Then? But when does she become the richest? When does she become the richest? [A student is saying: When she is added to the *Rudra mala*.] No. Is she added? You said the other way round. The beads of the *Rudra mala* are added to the *Vijay mala*. But Lakshmi becomes the richest, when she picks up the advanced knowledge. She is also the holiest. All right! She is also the richest. But she is not on the highest position. Is the position of Vishnu the highest, which is shown on the middle level? Or is the position of Shiva Shankar Bholenath the highest/ [Students: Shiva Shankar Bholenath.] The one whose name is joined with the highest Shiva. His garland is the *Rudra*

mala. Rudra is the greatest. So, who are the companion children? [Student: The *Rudra mala*.] The companion children are in the *Rudra mala*, who are also the seeds of *Vijay mala*. The very foundation of this knowledge is to become holy*ⁱⁱ that is to say pure. Therefore every child is the holiest. Which children does it concern? Hm? Is every child the holiest? Will the one be the holiest or every one? Hm? They say: Good, better, the best*. If the comparison is made between two, it will be said that one is better. When it is said “the best” will there be one or many? [Students: There will be one.] So, is every child the holiest* ? How? Doesn't Baba know English? It is said like this, because every child is the ancestor of his generation*. 8 among the 8 deities in their last birth become instrumental in uplifting some or the other generation. Someone becomes instrumental in the Moon dynasty (*Chandravansh*), someone becomes instrumental in the Islam dynasty (*Islamvansh*), someone becomes instrumental in the Christian dynasty (*Christianvansh*), someone becomes in the Buddhist religion (*Baudhi dharm*). It is because they are the ancestors. They took birth first, so it becomes their responsibility. For this reason they have to be transferred* in the last birth to that generation, in uplifting of which they become especially instrumental. Just as they used to say: Where are the good hands being sent? [Students: Abroad.] They are sent abroad. If one looks at things, in the last birth of the Iron Age, is the social group of the intelligentsia (*jahin tabakka*) of Bharat becoming instrumental in service in Bharat or is it becoming instrumental in service in foreign countries? [Students: In foreign countries.] It is going out abroad. So, it was said – each child is the holiest. Among whom? [A student is saying: In his generation.] Not in his generation. They don't consider them as their generation. They only become instrumental. What? They become instrumental – the uplifting of this generation has to happen through us. They are the world benefactors, because, whose company did they mostly keep during the 84 births? Did they give company to any special group or did they give company to the father – the world benefactor? They are the companions of many births. For this reason, it was said: He has come to meet with his companion children. [A student is asking: Baba, the meaning of the intelligentsia?] The intellectuals. So, each child is the holiest. The purity is not only *brahmacarya*ⁱⁱⁱ. But the purity should be also in the mind, the speech, the action, the relationships, and the connections. No negative thoughts, no corrupted thoughts towards anyone should appear in the mind. In the speech, the language like that of *Durvasa*^{iv} shouldn't emerge towards anyone. And in the actions – let there not be such actions through the organs which would cause suffering to others. And also the relationships... the relationships should be sweet. Even if someone is just in contact, he should experience happiness. They assimilate such purity. Look! You are the Brahmin souls. And you are not ordinary Brahmin souls. You are the Brahmin souls of the Supreme Soul. You remain the holiest in all the three times – in the beginning, in the middle and in the end. What? [Students: In the beginning, middle and end...] In whichever generation you are instrumental, in that generation, among that generation, no one remains as pure as you in the beginning, in the middle and in the end, even in the end of the Iron Age. You remain the holiest throughout the three times. At first, you are the holiest there, when you souls remain in the Supreme Abode (*Paramdham*). Hm? Are there the high and the low in the Supreme Abode (*Paramdham*)? Are there? Are there the high and the low in the corporeal world or is it in the Supreme Abode? [Students are saying: In the corporeal.] It is about the corporeal world which is shown in the stage of the Supreme Abode. Certainly, the highest stage, which is shown, becomes the stage of the Supreme Abode in this corporeal world. For this reason, it was said: When you stay in the Supreme Abode, you are the holiest there as well. In the Supreme Abode-like gathering, in the gathering of those in the thoughtless stage, also there you will be in the highest stage. It will be the highest of high seat, in one's own stage. Then, when you come in the beginning... where do you come in the beginning? Hm? [Students: In the Golden Aged world.] In the Golden Aged world. When you come in the beginning, then at the time of the

beginning also, you have remained the holiest souls in the form of deities. The specialty of the holiest, it means the pure soul, is to be completely pure while remaining in nature – in the household path (*pravritti*). What? Not on the path of renunciation (*nivritti marg*). To be completely pure despite remaining on the path of the household. Completely pure? Completely pure to which extent? Completely pure in the organs or completely pure in the *drishti*^v? In comparison with the organs, the *drishti* is subtler. And in comparison with the *drishti*, the *vrutti*^{vi} i.e vibration is subtler. So, to which extent do you remain pure being on the path of the household? To which extent will the children, who are born like Radha Krishna, be pure? [Students: Up to the *drishti*.] They will be pure up to the *drishti*. And you? [Students: Up to the *vrutti*.] You are completely pure being on the path of the household. You are not going to be loose* even with the *drishti*. Pure to which extent? You remain pure up to the *vrutti* – up to the vibrations. From this purity the generation is born. Others also become pure. What? It is not like this that only you become pure. Others also become pure, but your purity has its specialty. Impurity can't touch you in the mind and the intellect even in the dreams. Your soul becomes pure in the Golden Age and also your body becomes pure. The purity of both – the soul and the body, which is in the form of the divine soul, is the elevated purity. But you become the highest to the same extent as you become the holiest. You have become the highest Brahmin souls and the children of the highest father. The highest also at the beginning, in the Supreme Abode. That is to say? You children will bring the Supreme Abode down to this world. So, also in the stage of the Supreme Abode, your position will be the highest. It means that you remain together with the father. Where will be the seat? The seat will be together with the father. Also in the middle you become the souls worthy of worship. A lot of beautiful temples are made [for you] and your worship is so ceremonial (*vidhipurvak*)! Whose? [Students: Of the 8 deities.] Of the 8 deities? Are there temples of the 8 deities here in northern Bharat? Hm? [A student: There are not.] Aren't there? All right! There are not any temples. Do they worship them or not when any ceremony (*anushthan*) takes place? [Students: They do.] How? [Students: The 9 planets (*nav grah*).] The 9 planets that are worshipped... 1 out of them is valueless*. The remaining 8 are valuable*. So, your worship is ceremonial. There are not any temples in northern Bharat. What? There are no memorial temples of the 8 deities. Yet there is worship. Why are there temples in southern Bharat? Hm? [Silence.] What's the matter? [Someone is saying something: Foreigners....] Yes. It's because the father has come as a foreigner, so the children also have come as double foreigners. For this reason.... Southern Bharat is the foreign land of Bharat. So, where from the ancient times and even today are the memorial temples being made in the memorial form? In southern Bharat. The ceremonial worship takes place. As much ceremonial worship of you deities takes place in the temple... so many temples of others are built, but the ceremonial worship is only of your divine form. From where does the success (*siddhi*) come? [Students: From the rules.] They have achieved success through the rules (*viddhi*). So, whose worship is ceremonial? [Students: The 8 deities.] Eh. There must be some reason. The success comes from the rules. By following the rules.... There are the established rules and ordinances (*vidhi vidhan*), aren't they? Ones are those, who follow the rules and ordinances accordingly. And the others are those who follow according to the desires of their own mind. So, your divine forms are worshipped according to the rules. Certainly you have been successful in your life according to the rules and ordinances – in the Brahmin life. So, you are both the holiest and the highest. Along with it you are the richest. In the world it is said: The richest in the world. Who? [Students: Om Mandali.] Om Mandali is the richest in the world*. That is said for three. A – Brahma, U – Vishnu, and M – Mahesh. But you are the richest in the cycle. What? You are the richest throughout the cycle. Do you recollect your treasures? You are the masters of so much treasure. Until when do the imperishable treasures last, which you gain in this one life, you earn in one life? They last for

many births. [Student: For the entire cycle.] They don't last for the entire cycle, because they fall down in the last birth. So, it is one birth less, isn't it? But the income lasts for many births. The treasure of anyone else doesn't last for many births except for...? Except for whom? [Students: The 8 deities.] Except for the 8 deities. But your treasures are spiritual. Spiritual (*adhyatmik*)? *Adya* means inside, *atmik* means... the treasures inside the soul. Some receive treasures in the body - he was born somewhere at the home of a king or at the home of some wealthy man. They will be called the bodily treasures (*daihiik*). And your treasures? They are the spiritual treasures. The treasure of the powers, the treasure of knowledge, the treasure of the virtues, the treasure of the elevated thoughts and at present... in the present time that is going on, which is the most valuable treasure? [A student is saying: Knowledge.] Hm? There is one even more valuable than that one. It is a very valuable treasure. [A student is saying: The achievement of the Supreme Soul.] The treasure of making time successful. The treasure of time. Tell anyone in the today's world: Come, buy this product, take the godly achievements! If you take, you will become the residents of paradise; if you don't take you will become deprived - you will remain in this world of hell. So what do they say? [Students: There is no time.] We don't have time.

So, all these treasures of yours last for many births. What? That is to say your treasure of time doesn't get waste for many births. The shooting in the Confluence Age becomes the shooting of many births. Those, who don't waste time here in the Brahmin life, will not waste their time during many births; they will make it successful (*abad*). The treasures gained in one birth last with you for many births! Because you receive the rewards from the Giver of All the Treasures the Supreme Soul Father (*Paramatma Bap*). From whom will Krishna and Radha receive? [Students are saying something.] They will receive from the mother and the father. Will he be called the father of the body or the father of the souls? They don't receive from the Supreme Soul. And you? You receive directly from the Supreme Soul. There is the reward (*dwara*) through the Supreme Soul. So, are you in this intoxication that our treasures are so imperishable? In order to obtain these spiritual treasures, you have become easy yogis. Why have only you become easy yogis? Don't the others become easy yogis? What is the principal cause of [being] an easy yogi? Hm? (A student is saying something) Someone becomes an easy yogi, someone becomes a difficult yogi. [A student is saying: The 8 can see...] All right! Will only the 8 be able to see and will no one else be able to see? [Students are saying something: A habit has formed...] Can only the 8 see and can't all the others see the Supreme Soul Father? An easy yogi! The easy raja yoga! What is its principle? When does it become easy and when does it become difficult? [Students are saying: It is not difficult, where there is love.] Why is it difficult for so called Brahmins? How does remembrance become continuous? [Students: ... recognition...] Always companions... What is the first sentence? Today BapDada - the transformer (*parivartak*) of the world has come to meet with his companion children. They are those, who maintain the companionship. So, you have become easy yogis. One cooperates to the extent one is a companion. Or say it also in other way round. The one who is a yogi also cooperates. One is a yogi to the extent one cooperates. One cooperates through the body, through the mind, through the wealth. Therefore it is said: Where our body will be, there will be our mind. The mind will become easily united in yoga (*yogyukt*) on its own. Where our wealth will be, there will be our mind. If someone would invest the income of the entire life into a factory and then he would go to a venerable man (*mahatma*) to practice yoga, where will his mind run? [Students: Towards the factory.] It will run towards the factory. So, you accumulate treasures through the power of remembrance. Also at this time you are the carefree kings full of all these treasures. What? [A student: The carefree kings.] You are carefree and full of which treasures? Full of the treasure of the powers, full of the treasure of the virtues and

full of the treasure of the elevated thoughts, full of the treasure of time. And...? Full also with the treasure of the jewels of knowledge. The carefree kings full of all these treasures. Are you worried because of any treasure? Are you worried? Because neither a thief can rob you of these treasures nor can a monarch take them away. What? There is the state-affair machinery, isn't it? There is the income tax... they take away. There are many governmental administrative departments which just finish off [the wealth]. But what was said for them in the last year avyakt vani? For example a state ruler (*raja adhikari*) snatches someone's entire property; the government* snatches it whether it is in the form of the income tax or any other form; therefore it gets lost. But the fortune treasury of you, children, has been opened. And so big treasury has been opened that there won't be any shortage. So, neither any thief can rob you of the treasures that you received, nor the king can take them away, nor can water sink them. For this reason you are the carefree kings. In which city in India now is there the most property? [Students: Bombay.] In Bombay. What will be the situation like, when destruction takes place? The entire Bombay will be sunk in water. So, water can't sink your property. For this reason you are the carefree kings. So, do you always remember these treasures? You do, don't you? And why is remembrance easy? Because the greatest support of remembrance is... What is the support of remembrance? [Students say: Love.] What is the basis of love? [Students are saying: The rewards. ...] What? [Students: The recognition... More company of the father....] With the corporeal? Why... remembrance...? What is the reward along with the corporeal company? Why is there love? Why is there affection? It is because the greatest support of remembrance is the one relationship. What? [A student is saying: One father and no one else.] Forming the relationship and maintaining the relationship. Therefore, the support of remembrance is first - the relationship and second - the reward. Do you remember or not the one from whom there are rewards? Why do they call to remembrance of the worldly father? It is because they receive the inheritance from the worldly father. That is the limited inheritance which they receive. And this one is the unlimited father from the world beyond (*parlaukik*). The unlimited rewards are received from him. So, what was said to be the basis of the easy remembrance? Two things. First - the relationship, and second - the reward. And also concerning the relationship - the more precious the relationship is, the more rewards will come on their own. And they will come till the end. Which relationship is precious? [Students are saying something.] The one which they remember till the end? [Students are saying something.] And? [Students: The father.] Tell me decisively! Do they remember the mother? Do they also remember the grandma? Oh! When someone dies... [Student: God.] Does he remember God? When some woman dies, whom does she remember in the end? [Students: The husband.] And when a man dies, whom does he remember? [Students: The wife.] So, which is the most precious relationship? [Students: Of the husband and wife.] Which relationship becomes the greatest support of remembrance? [Students: The relationship of the husband and wife.] So, it was said: The more precious the relationship is, the more remembrance comes on its own. One does not have to remember. The relationship was formed and remembrance comes on its own, because the relationship contains affection. And where there is affection, it is not difficult to remember the beloved one. Is it difficult to remember or is it difficult to forget? If someone gets attached to someone, if he feels the intense affection... They say, don't they? One would try to forget yet he doesn't forget (*yad bhule nahi bhulti*)! It becomes difficult to forget. So, the father clarified before you the basis of all the relationships. Do you all experience yourselves as easy yogis? Or are you difficult yogis? Is it easy? Or is it sometimes easy and sometimes it becomes difficult? When you remember the father with the relationship and love, remembrance is not difficult. And remember the rewards. The Giver of All the Rewards makes you have all the rewards. Therefore, do you experience yourselves full of all the treasures? BapDada gave you also the simple rule of accumulating the treasures. The dot (*bindi*) is the rule of obtaining all

those imperishable treasures, whatever they are. What? For example apply the dot in the perishable treasures as well. Do they increase or not? They increase, don't they? So, the rule of accumulation of the imperishable treasures is to apply the dot. What? To apply which dot? Hm? In the path of the religious devotion the mothers apply the *bindi* [i.e. dot]. Men apply the *tika*^{vii}. Should we apply the dot like this? Hm? [Students: The spiritual stage.] The spiritual stage? To apply the dot of the spiritual stage is also important. But to apply the dot of the drama is also the important. Whatever may happen! What? The world may get overturned. Then what? What happened? The drama. There is no difference indeed. But if it made a difference and the face grew sad, tears appeared, depression* came, then will it be said that one applied the dot? There are 3 dots. One is the dot of the soul. Hm? And the second? The dot of the father. If the dot of soul is firm, one will also remember the father. If the dot of the soul is not firm, one will not remember the father either. If one is in body consciousness, they cannot remember the father. So, first of all the dot of the soul, and the second the dot of the father. And the full stop meaning the dot to whatever is in the drama, to whatever passes.

The second page of the avyakt vani of 2nd February 2007. So do you know to apply the dot? Hm? He tells everything in advance. What? Do you know to apply the dot? What is the easiest letter? [Students: A full stop. The dot.] To apply the dot, isn't it? So, I am a soul-dot. The father is a dot as well. The treasures are accumulated on their own from this remembrance. So, there is so much happiness from the remembrance of the dot in just one second. All these treasures are the right of your Brahmin life. It is because to become a child means to become the entitled (*adhikari*). And one receives the right to the three special relationships. Which are the relationships enabling the special reward? One remembers a lot in the relationship of husband and wife. The account of the sinful actions of the previous births... What will happen? It will be reduced to ashes. What will happen when one remembers a lot? What will be the result? The sins will be reduced to ashes in the fire of yoga. But what is the reward? Which are the relationships for this? [Students: The father and a child.] The Father, the Teacher and the True Guru (*Sadguru*). So, one receives 3 rights to 3 special relationships. You have made the supreme soul the father, also the teacher and as well as the true guru. The sustenance is from these three relationships. The study is the source of income*. The sustenance is from which relationship? [Students: Of the father.] From the relationship of the father. The study is the source of income*. And the boon is received from the true guru. The boon is received so easily! It is because the right of the child justified by the birth is to receive the father's boon. BapDada checks the saving account of each child. All of you too, check your saving account of each time. Were there savings or not? The rule for this is – whatever action you performed... Which rule was given to check whether there were savings in the account or it was a loss? Whatever action you performed - you yourselves are contented with it and also the one with whom the action was performed is contented. If both are contented, consider that there were savings in the account. And if you yourselves became unhappy, there were no savings in the account. Or if the companion became unhappy, there were no savings in the account either. So look, if the contentment didn't arise in you or in the one with whom you have relationship, there are no savings. BapDada keeps giving the information about time to all the children. This present time of the Confluence in the most elevated time in the entire cycle. It is because the Confluence itself is the time of sowing the seeds of the elevated actions. It is the time of obtaining the visible fruits. At this time of the Confluence each second is the most elevated. Can all of you be fixed in the incorporeal stage within one second? BapDada gave you an easy rule: Set one rule for the continuous remembrance. Throughout the day you utter just two words and you utter them many times. Those two words are "I" and "my". So when you utter the words: "I" and "my", and the father has introduced to you: "I am a soul". Whenever you

utter the word “I”, remember: Who am I? Don’t think just single “I”. Think along with this: I am a soul. Because you know this, don’t you? - I am an elevated soul. Which elevated soul? Hm? [Silence.] Hm? All the Brahmins at the present time consider themselves to be elevated souls. But which elevated soul? [A student: Possessing the divine virtues.] Possessing the divine virtues? What does even Lakshmi think? Hm? Lakshmi also thinks: “I am an elevated soul”. But is she in the sustenance of the Supreme Soul at present? [Students: No.] What does even Jagadamba think? Hm? I am an elevated soul. But was it in the past or at present? [Students: In the past.] It will be said about the past: “I am an elevated soul.” Who? Jagadamba. Why won’t she say it about the present time? [Students are saying something.] Yes. You know, why you are elevated souls. It is because you are the souls, who in reality remain in the sustenance of the Supreme Soul. And when you utter the word “my”, who “my” comes into the intellect? [Students: Baba.] One Baba and no one else. My Baba. Intimacy arises. I don’t have any companions, any friends. One Baba and no one else it means the Supreme Soul Father. So whenever you utter the words 'I' and 'my' add this: “I” – soul and “my” - Baba. The more “my-ness” you bring in the father the easier your remembrance will become. It is because “my” is never forgotten. Check throughout the day, whom do you remember? Look at the results of the entire day. Check, who are the ones that are remembered throughout the day. Those are remembered to whom “my-ness” is attached. Only “mine” is remembered, isn’t it? So, you can become easy, continuous yogis thanks to this rule. BapDada has seated each child on the seat of the self respect. How long is that list of the self respect, if you bring it to mind? It is because if you are fixed in the self respect, body consciousness cannot arise. Either there will be body consciousness or there will be the self respect. The very meaning of the self respect is *swa* – the place of the elevated memory of the soul. Are all fixed in the self respect? The more you are fixed in the self respect the more...? What will be the result? The more you are fixed in the self respect the more you respect the others on your own. That means? The one who is body conscious will certainly disrespect others. One will disrespect the others to the extent one has the arrogance of the body. And one will certainly respect the others to the extent one is soul conscious. So, it is very easy to remain in the self respect. Check whether all remain cheerful^{viii}. Because what will be the indication of the one who remains cheerful? The one, who himself remains cheerful, makes the others cheerful too. BapDada always says: Never throughout the day allow happiness to be lost. Why? Happiness is something that contains health, wealth, being happy*. If there isn’t happiness, the life becomes tasteless. It is said about happiness that there is no such a treasure like happiness. There is no such a diet like happiness. There may be many treasures, but if there is no happiness, one can’t get reward from the treasure either. It is said about happiness: There is no such a diet like happiness. So, happiness is wealth and happiness is also health. And the very name is happiness so it is happy itself. So, happiness contains three things. And the father has given the treasure of the imperishable happiness. Don’t allow this treasure of the father to be lost and you will always remain happy. Om shanti.

ⁱ *dharna shakti* - the power of putting things into practice; the power of assimilation.

ⁱⁱ Holy means in Hindi pure. It is the word borrowed from English, but the meaning was changed.

ⁱⁱⁱ Chastity, asceticism.

^{iv} I.e. words filled with anger.

^v *Drishti* has many meanings connected with seeing. In the murlis it usually means “eyes” or “the way of looking at the world”.

^{vi} *Vritti* – the attitude; in the murlis it means “vibrations of thoughts”, “the way of thinking”

^{vii} *Tika* and *bindi* – two types of the ornament applied on the forehead.

^{viii} *Khushnuma* – the stage of being beautiful, pretty due to inner happiness.

* words which Baba uses in English

[xxx] words that are added in the translation for the better understanding of English sentences.

The structure of English sentence and the structure of Hindi sentence are different.

Collocations in both languages are different as well. For this reason sometimes in literal translations some words are missing.

(xxxx) – terms in Hindi