

VCD No. 548, Dated 05.11.2006, at A.K.F.,
Clarification of Avyakt vani 31.10.2006

It is the *avyakt vani* dated 31st October, 2006. The *heading* given is: ‘Become a constant and great donor along with being affectionate forever, then you will become the destroyer of obstacles and an embodiment of solutions.’ Today, the Ocean of Love has come to meet His children who are worthy of the Supreme Soul’s love. It was said about ‘today’ as to who has come to meet and whom He has come to meet. Then, it was asked: all of you have also arrived here in the *alaukik* aeroplane of affection, haven’t you? To whom did He say that? (Students: to the children.) To which children did He say that? (Students: to those who are sitting in front of Him.) Firstly, it was said: the Ocean of Love has come to meet the children worthy of the Supreme Soul’s love. Then, it was said: all of you too... Who are these ‘you’? (Students reply.) It means, those who are sitting face to face there, where? (Student: Mount Abu.) They were asked: all of you have also arrived here in the *alaukik* aeroplane, haven’t you? Did you fly in here in an ordinary *plane* or in the *plane* of affection? Who were asked? (Student: the children.) Which children? (Students: those who were sitting face to face.) Yes, the foreign children, who are sitting face to face to the *Avyakt* Bapdada, were asked: did you come here in an ordinary *plane* by which [the people of] the world come and go or did you fly in here in the *plane* of affection? The waves of affection are flowing in everyone’s heart. In addition, affection itself is the *foundation* of this Brahmin life. Even when all of you came, it was affection that pulled you, wasn’t it? What pulled you? Affection pulled you. Whose affection? The affection of Bapdada pulled you, didn’t it? However, Bapdada’s affection made you the lovers of the Supreme Soul. You wouldn’t have ever dreamt that you would become worthy of the Supreme Soul’s affection but what do you say now? Will you become [that] or have you become [that]? (Students: we have become that.) In addition, this affection isn’t ordinary affection either. It is the affection of the heart. It is soul conscious affection. It is true and selfless affection. This Supreme Soul’s affection enables you to have the experience of remembrance very easily. How is the remembrance? It is difficult to forget the lover. It isn’t difficult to remember him but it is difficult to forget him.

So, affection is an *alaukik* magnet. Affection makes you an easy *yogi*. For whom do you have affection? (Students: Bapdada.) You no doubt have affection for Bapdada but do you have affection for the Point or a corporeal one? (Students: the corporeal one.) It was also asked in the gathering there: do you have more affection for him who is living at present or for the living one of the past? (Students: the present.) Those present in the gathering there were also asked. Remembering Him with love doesn’t involve hard work. When it doesn’t involve hard work, you don’t need *special* remembrance [programmes] either. There isn’t the need of keeping *bhattis*. You eat the fruit of love, don’t you? The children from all the four sides are certainly a special sign of affection but the *double* foreigners have run and reached [here] out of affection. Look, how they have run from 90 countries and reached [here]! They have run from 90 countries and reached [here]. Then, who were left? Who didn’t have to run? *Accha*, who were left in the rosary? The seeds of all [the religions] are present in the rosary, aren’t they? The children of this country are certainly worthy of God’s love but today, the *double* foreigners have a special *golden chance*. All of you also have special love, don’t you? You have affection, don’t you? When you have affection, how much [affection] do you have? Can you compare it with anything? There can’t be any comparison. There is a song of all of you, isn’t there? There are neither so many stars in the sky nor so much water in the ocean... [your] unlimited love, unlimited affection.

So, Bapdada has also arrived to meet the affectionate children. All of you children remembered Him affectionately and Bapdada arrived [here] out of your love. Just like, the line of love is shining on each one's face at this time, similarly what *addition* do you need to make now? You do have affection; this is certain. Bapdada also sees your affection and gives you a *certificate* [saying]: you do have affection. What do you have to do now? You have certainly understood it. Now, you just have to *underline* it. What? You do have affection [but] what do you have to *underline* now? The *final* examination is about to take place, so what do you have to *underline* now? You have to stay affectionate forever. What happens in the *final* examination? When there is the *final* examination, it is cleared as to how much affection someone has, whether he is affectionate forever or sometimes and to what extent he is affectionate. So look, don't be affectionate *sometimes*. Affection should be unbroken but what happens? There is a difference in the *percentage*. So, what is the *mantra* to finish this difference? The *mantra* for never breaking affection, for keeping the affection unbroken, for not having any difference even in *percentage* is, always be a great and constant donor. It was also said in the *murli*, wasn't it? 'The Father remembers the *serviceable* children'. When the children remember, their remembrance is imperfect. It is number wise. Moreover, how will the stage of the ones whom the Father remembers be? (Student: it will be very good.) Always [be] the world serviceable, the children of the Giver. There should be no such time when you aren't the *master* giver. It is because you have also taken the resolution of becoming a helper along with the Father in the task of benefitting the world. You may give the donation of powers or co-operation through your mind. Give the donation of knowledge and co-operation through your speech. Give the donation of virtues through your actions and the donation of happiness through your affectionate connection. You are the master of such unlimited treasures, the *richest in the world*. You have inexhaustible and unlimited treasures. The more you give these treasures to others, the more they will continue to increase. They won't decrease, they will rather increase.

It is because a *majority* of your spiritual brothers and sisters are longing for these treasures at the present time. So, don't you have compassion for your brothers and sisters? Won't you quench the thirst of the thirsty souls? Don't you hear their voice? You do, don't you? 'O our deities! Give us power, give us true love'. Who says it? Who says it and to whom do they say it? These are the voices of their mind. 'O our deities! Give us power. We have become powerless. And give us true love. We are thirsty. We haven't received true love from anyone.' Who are they calling? They are calling the deities. Have mercy on both, your devotees and the sorrowful souls. Have mercy on both, the devotee souls and the sorrowful souls. They are saying, 'O merciful deities! Show mercy,' and they are shouting a lot. You do hear the call of time, don't you? Who are the sorrowful souls, the powerless souls and whom are they calling? And now is also the time to give. It is time to give to those sorrowful souls and the devotee souls; you will never have [this opportunity] again. When will you give the inexhaustible, unlimited treasures which you have? Will you give it in the end *time*? Will you give it in the end? At that time, you will be able to give just a handful [of it] not abundant and what about now? Now, there isn't much crowd. In front of whom? In front of those deities... (Student: ...Baba.) We aren't speaking about Baba. There isn't much crowd in front of those deities now. There will be a big crowd in the end. Then, you won't be able to give that much either.

So, when will you use the treasures that you have accumulated? Keep checking: am I using some or the other treasure in a worthwhile way all the time? There is *double* benefit in it. By using the treasures in a worthwhile way, the souls will also be benefitted and along with it, all of you will also become the destroyers of obstacles because of becoming great

donors. The obstacles, which came up in front of you, won't be able to confront you; you won't become an embodiment of problems. You will easily become an embodiment of solution. So, there is *double* benefit. 'Today, this came. Yesterday, that obstacle came. Today, this happened. Yesterday, that happened...' You will become free from obstacles and problems forever. You give time for the problems and also work hard to solve them... And when very big problems arise, you also become upset seeing them. Who? Who? The deities. When very big problems and obstacles arise, they also become upset seeing their magnitude. Sometimes, you become enthusiastic. So, you will be saved from all these things because Bapdada also doesn't like the children's hard work. When Bapdada sees that the children are working hard, He can't bear to see it.

So, become free from hard work now. You have to make *purushaarth* for it but what *purushaarth*? Will you still be a *purushaarthi* over your trivial problems? Now, make *purushaarth* to become a constant and great donor, a constant helper. Become a helper for the Brahmins and a great donor for the sorrowful and thirsty souls. Now, you need this *purushaarth*. You do like it, don't you? Do you like it? Do those [coming] later on like it? What? Some among those deities came later and some have come earlier. So, do those who came later like it? So, you should also make some changes now, shouldn't you? You have made that very *purushaarth* of the self for a long *time*. The Pandavas were asked: which kind of *purushaarth*? Do you like it? So, what will you do from tomorrow? Will you start it tomorrow or right now? Have this thought from now itself, 'My time and thoughts [are] for the world, for the service of the world.' You will *automatically* make [*purushaarth*] for the self through this way. Nothing will be undone; it will increase. Why will it increase? When you fulfil someone's desire, when you give him happiness instead of sorrow, when you give powers and virtues to weak souls, those souls will automatically give blessings to you. So, give blessings and take blessings. It is the second *page* of the *avyakt vani* dated 31st October, 2006. The easiest way to move ahead is to take [blessings] from everyone. If you take [blessings] from some and have envy [or] jealousy for others and think about not taking [blessings from them], it isn't a good way. If the one who brings benefit to the world ignores one or four souls from the world, will he be called world beneficial? So, taking blessings from everyone is the best way to move ahead.

You needn't deliver speeches. It doesn't matter even if you are unable to organize many programmes. If you are able to organize, organize them all the more. However, it doesn't matter even if you are unable to organize them. Just use your treasures in a worthwhile way. You were told to keep giving the treasure of powers through your mind, weren't you? Give the treasure of knowledge through words and the treasure of virtues through actions. Use the treasure of time through your intellect and the treasure of happiness through your relationships and connections in a worthwhile way. So, you will become an embodiment of success by using them in such a worthwhile way. In addition, you will become that very easily. You will keep flying because blessings work as a *lift*; not stairs. You will get a *lift*. When there is a problem, you solve it. Sometimes, you take two days to solve it. Sometimes, you take two hours. That will be called 'climbing stairs'. It won't be called '[using] the *lift*'. So, use the blessings in a worthwhile way. Become an embodiment of success. Then within a *second*, you will reach wherever you want to through the *lift*; no matter how high you have to reach – be it the subtle world or the Supreme Abode. Problems won't attract your intellect. You will keep thinking and churning. You will continue to be in a subtle *avyakt stage*. You may also attain the incorporeal *stage* if you wish. If you wish, you may reach your new kingdom. In addition, you can reach there in a *second*. In London, you had a *programme* 'one minute', didn't you? Moreover, Bapdada says, 'one second'. You have to become the

destroyer of obstacles or an embodiment of solutions of the problems in a *second*. Climb the *lift* of blessings in *one second*. Simply press the *switch* of awareness; that's all. You will become free from hard work.

So, Bapdada... Today, it is the day of the *double* foreigners, isn't it? So, in which form does Bapdada wish to see the *double* foreigners first? Free from hard work, an embodiment of success and worthy of blessings. So, you will become that, won't you? It is because the *double* foreigners have great love for the Father. Not for Bapdada. They don't have [love] for Bapdada that much. For whom do they have great [love]? They have great love for the Father. They need power but they have great love. They have certainly performed wonders, haven't they? Look, [people] from 90 countries... They are from different countries with their own different practices and customs but those from all the five continents have become a single sandalwood tree. You have become [a part of] the same tree. You share the same Brahmin *culture*. Are you the English now? Is the English *culture* visible? Is your *culture* English? It isn't, is it? Yours is the Brahmin *culture*, isn't it? Those who consider that theirs is the Brahmin *culture* now, raise your hand. It is just the Brahmin *culture* and there isn't any other *addition* in it. You have become one, haven't you? He is congratulating you for this. Bapdada is congratulating you because all of you have become [a part of] the same tree. You have become [a part] of which tree? And what have you become? What does 'all of you have become [a part of] the same tree' mean? One Father... (Students: ...and no one else.) And no one else? This is a tree? If someone supporting the people of Islam, the Buddhists or the Christians comes, it won't be called one *culture*, will it? When you have become [a part] of the same tree, it seems so good. You have become [a part] of the same tree, it seems so good – how is that? Who became that? Did those of the *basic* [knowledge] or of the *advance* [knowledge] become that? Or are there different *groups* in the *advance* [knowledge] too? It has been said for them: even if one *powerful group* is ready, they will pull each other's *group* and the rosary of 108 [souls] will become one at the end. So, which tree are we talking about? It seems so good. To whom? To Bapdada. Seeing what? (Students: everyone has become [a part] of the same tree.) You have become [a part] of the same tree. Which religion and dynasty does that tree belong to? (Students: *Suryavanshi*.) Are all *Suryavanshi*? Won't there be some *Chandravanshi* too? Won't there be the people of Islam or the Buddhists? Are all firm Brahmins? Are they the Brahmins of the same category or of different categories? (Students: one category.) Brahmins of the same category? It is a very good thing. It seems so good.

Ask [anyone] from America or Europe: who are you? Then, what will they say? You are Brahmins, aren't you? What does a Brahmin mean? (Student: *coti*.) Yes, it is certainly the *coti*. Brahmins mean the progeny of Brahma. Whatever Brahma says through his mouth has to be accepted. When you accept one concept and don't accept another concept, when your intellect works the wrong way, will you be called the children of the One Father or did some other father sit in your intellect? So, if someone asks who you are, what will you say? You are Brahmins, aren't you? Or will you say, 'no, I am from the UK, I am an African or an American'? No. You have all become alike [i.e.] Brahmins. All have one opinion. You have the same form – Brahmin. And you are the one following the *shrimat* of the One. What does 'the One' mean? (Students replied.) One Brahma? Brahma is certainly the name of many. (Students: Prajapita Brahma.) Prajapita Brahma. You are the children of one Brahma and the ones who follow one [system of] *shrimat*. You enjoy this, don't you? Do you enjoy it? Is it fun or difficult? It surely isn't difficult, is it? You are nodding. It is good.

What newness does Bapdada want in service? Whatever service you are doing, you are doing it very, very well. You are certainly congratulated for that. However, what *addition* do you have to make further? All of you have in your mind that you need some newness. So, Bapdada saw that whatever programmes you have held, whatever time you have invested, you have done it with love. You have also worked hard with love. And even if you have invested physical wealth, it has certainly multiplied multimillion times and accumulated in your [account] of the Supreme Soul's *bank*. So, have you invested anything? You have rather accumulated it. As a *result*, it has been seen that all of you have performed the task of giving the message and the introduction very well; it doesn't matter where you did it, whether it is taking place in Delhi now or it has taken place in London. And Bapdada likes all these programmes that the *double* foreigners organize like '*Call of Time*', '*Peace of Mind*', etc. very much. Do whatever other works you can do. However, they receive the message, they become affectionate as well as co-operative and some even come into relationship. Nevertheless, what *addition* do you need now? Whenever you organize a big *programme*, the people certainly receive the message in it. They should go back with an experience. Experience enables them to move ahead very soon. For example, they somewhat have more experience in the *Call of Time* or *Peace of Mind*. However, they receive the message nicely in the big programmes but whoever comes, let him follow it and have some or the other experience. It is because an experience is never forgotten. And an experience is such a thing that it pulls a person towards it even against his wish.

So, first of all, Bapdada asks: have all the Brahmins themselves experienced all the *points* of knowledge? Have you yourselves first experienced every power? Have you experienced every virtue? Have you yourselves experienced the soul conscious stage? Have you experienced the Supreme Soul's love along with it? You have certainly passed in understanding the knowledge, you have certainly become knowledgeable. Bapdada also *remarks* on it: it is alright. 'What is the soul? What is the Supreme Soul? What is *drama*?' – you have certainly understood the knowledge. But you should experience the power of the soul and the power of the Supreme Soul whenever you want, as long as you want, in any condition or situation. Do you experience that? Do you experience it whenever you want, as long as you want and the way you want? Or you [experience] one thing sometimes and something else some other time - do you have this difference? If you think that you are a soul, an eternal soul and body consciousness arises again and again, will that experience be useful? To be an embodiment of experience means to be an embodiment of experience in every subject, every power. So, increase the experience within yourself too. It isn't that you don't have experience at all but the thing is that you have it sometimes and sometimes you don't. It happens 'sometimes'. You are asked what your aim is. What do you reply? 'Our aim is to become equal to the Father.' All of you give the same answer. What do those of the *basic* [knowledge] reply? What reply do they give for the concept of becoming equal to the Father? (Student replies.) They have the aim to become a point? Whom do they consider to be the father? Father Brahma. [They think:] 'Just as he left his body, similarly we should also become the resident of the subtle world.' They have the aim to become that. And what do those of the *advance* [knowledge] consider? (Student: Satyanarayan.) Has the father become Narayan now?

So, you say: your aim is to become equal to the Father. All of you give the same reply. So, 'equal to the Father' – the Father isn't *sometime* or *something*. The father Brahma [was] also *raazyukt* (full of secrets) and *yogayukt* (full of yoga) forever. He [experienced] every power forever, not sometimes. An experience you have lasts forever. An experience doesn't [last just] for *some time*. It is the third *page* of 31st October, 2006. So, become an

embodiment of experience yourself and become experienced in every situation, in every *subject*. Be experienced as an embodiment of knowledge, as *yogayukt* as well as with regards *dhaarana*. Become experienced in *all round* service – through your thoughts, words, actions, relationships, connections and everything. Then, you will be said to be *pass with honour*. So, what do you want to become? Do you want to just *pass* or *pass with honour*? Those who *pass* will also come later; what? Those who are in the *list* of passing, they will also come later. And you... (Students: *pass with honour*.) In fact, you have come before it was *too late*. Although newcomers have come now, the *board* of ‘*too late*’ hasn’t been put up yet. The [board of] ‘*late*’ has been put up but [the board of] ‘*too late*’ hasn’t been put up. This is why, it doesn’t matter even if someone is new but if he makes intense *purushaarth* even now – not just *purushaarth* but intense *purushaarth* – he can go ahead. It is because the numbers (seats) haven’t been declared yet. Whose? We are discussing about the eight deities, aren’t we? For two-three years, in the *avyakt vani*... The third year is starting now. To which children is He talking in the *avyakt vanis*? He is talking to the eight deities. He is talking to the *double* foreigners. Even now, the numbers haven’t been declared. Just how many numbers have been declared? (Student: three.) Three numbers? Are they in [the list of] the eight deities? The three numbers of the three personalities that have been declared as to who is going to become Brahma, who is going to become Vishnu and who is Shankar. The numbers of these three deities have been declared; that is a different thing. However, who are we discussing about now? We are discussing about the eight deities now. Is the *list* of the eight deities from Brahma’s *category*, from Vishnu’s *category*, from Vishnu’s rosary or from Shiva’s rosary? (Students: from Shiva’s rosary.) And even in Shiva’s rosary, there are the ones covered with the husk of the *Suryavanshis*, the *Chandravanshis*, those belonging to the Islam dynasty as well as those belonging to the Buddhist dynasty. So, who are we discussing about? Though their numbers haven’t been declared now... How many numbers have been declared? (Student: one.) One? (Another student: two.) This one is saying ‘two’. What is this? Brothers know about one *number* and the sisters know about two numbers. Are maidens and mothers going ahead in this too? It is because the numbers haven’t been declared. Just two numbers have been declared. What? Two numbers have been declared. Among whom? Among the eight deities. The two numbers that have been declared among the eight deities, one among them is the father and the other is the mother. The third *number* of no brother or sister has been declared yet. Are there couples or brothers and sisters in the *Rudramaala*? (Students reply.) Are there couples in the *Rudramaala*? (Students: brothers and sisters.) They are brothers and sisters. They aren’t even brothers and sisters, which *stage* should they have? They should have the *stage* of being mutually brothers when they are revealed. However, they have the *stage* of brothers and sisters now.

So, just two numbers have been declared now – the father and the mother. The third *number* of no brother or sister has been declared yet. It means it is going to be declared. Even now, the *board* of ‘*too late*’ hasn’t been put up. You might say so, Bapdada doesn’t say so. You might say that the Father has a lot of love with the *dadis*. Bapdada won’t say that; what? ‘I have a lot of love for the *dadis*.’ You might say that He has a lot of love for the *dadis*, the Father also has a lot of love [for them]. However, the numbers haven’t been declared. Whose? The numbers of the *dadis* haven’t been declared. In fact, Bapdada also loves the *dadis* and the *dadis* also love Bapdada a lot but the numbers haven’t been declared. Whose? Of the *dadis*. What a confusion he is creating! This is why, you are very long lost and now found, beloved [and] fortunate; who? (Students comment.) Is it about the *dadis*? He isn’t speaking about the *dadis* at all. It has been said for the *dadis*: ‘you might say that He has a lot of love for the *dadis*, Bapdada also has a lot of love for the *dadis*.’ He isn’t speaking with the

dadis. Who is He speaking with? With you children. Nevertheless, the numbers of the *dadis* haven't been declared. This is why, you are very long lost and now found, beloved [and] fortunate. Who are 'you'? Who are you? (Student: the eight deities.) The eight deities? Two of the eight deities have already been declared. How many are left? Six [deities] are left; it was said for them. This is why, you are very long lost and now found, beloved [and] fortunate.

Fly as much as you want. It is because, look, the father gives his finger to the small children and makes them walk, doesn't he? What? He gives them *extra* love, whereas he doesn't give his finger to the older ones and make them walk. It is because the older ones, the seniors walk on their own feet. Which feet? (Students: the feet like intellect.) The older ones walk on their own feet. And the newcomers who have the *chance* to come in the *list* of the eight deities, He gives them His finger and makes them walk. It was said: except the two, those who are left, the newcomers among them can also *make up*. They can *gallop*. They have a *golden chance*. Nevertheless, the *board* of '*too late*' has to be put up very soon. What? The third year is starting. That was about two-three years. Now, the *board* of '*too late*' has to be put up very soon. This is why, do it before that. The newcomers who have come for the first time, raise your hand! Well, will the newcomers who have come in the *basic knowledge* come in [the list of] eight deities? Are there any *chances*? (Students: yes.) The *dadis* themselves aren't coming [in it]. So, it isn't about the newcomers of the *basic* [knowledge] at all. It is about the *advance* [knowledge]. So the newcomers who have come for the first time, raise your hand! *Accha*, congratulations! You have reached your home, *madhuban* for the first time. This is why, Bapdada and the entire family is giving multimillion times congratulations to all of them – whether [they are] from this land or abroad. Congratulations to all!

Did you hear it now? As much as possible, see the worthy souls and make them an embodiment of experience. Then, you won't have to ask them to keep coming. You will not ask them to come; what? You will ask them not to come, they will still come. Experience is such a thing. Make yourself move ahead in experience. The busier you are in your experiences, in becoming a great donor, in doing service, then, the *time* that is wasted over problems and obstacles; whose? Whose *time* is wasted? (Student: of the children.) The *time* of which children is being wasted over problems and obstacles even now? He is speaking about the eight deities themselves. ☺ Now, their *time* is also being wasted over problems and obstacles. Your *time* is wasted, isn't it? *Accha*, leave them! It has been said further: the *dadis* also have to give time. What? It isn't just about you. Who do 'you' mean? (Student replies.) Yes, the eight deities... No. Not the eight deities but the six deities. It isn't just about the six deities. Even the *dadis* have to give time, for what? To destroy the obstacles, to solve problems and they have to give time to themselves too. So, what will happen by becoming an embodiment of experience? Your time will be saved. It is because you know the importance of time now. It has to happen suddenly. It certainly has to happen soon but all of a sudden. Many brothers and sisters think that they should receive a small hint as to whether there are 10 years, 20 years or how many years there are but Bapdada has already told you that it has to happen suddenly. You have to be *ever ready*. Increase the speed. Your speed should also be *fast* now and you should also have the *fast* speed of making others worthy. *Accha*, Om Shanti.