

VCD No.2274, Audio Cassette No.2760,
Clarification of Avyakt vani dated 15.11.16 (Only for PBKs)

Today's avyakt vani is dated 15.11.2016. It is written in the *heading*: Today, Bapdada came to Shantivan but He took the children on a trip to Delhi, the future capital. This is why, he remembered the places in Delhi time and again. Here, the one who wrote the *heading* has said 'the places of Delhi', in plural. But look carefully in the avyakt vani, if Bapdada spoke in a singular meaning or a plural meaning. Om Shanti.

Look, so many brothers and sisters are coming here to meet [Bapdada] after such a long time! Whatever happens wherever, you will have to come just here to meet the Father. Where? (A student: In Delhi.) No. (Students: Madhuban.) Yes. You will have to come just to the Mahamadhuban (principal Madhuban). And you bring so many means with you and come to meet [Bapdada] with so much love! Bapdada also feels joyful looking at every jewel, who come to meet [Him] from such a long distance. The father comes to meet [the children]; the children also come to meet [the father]. The father comes to meet [them]? From where does he come to meet [them]? (Student: From a very faraway place.) From a very faraway place? Where does he come from? (Student: He comes from the Supreme Abode.) From the Supreme Abode? *Accha*? Does he come again and again? (Students: He comes only once.) He comes only once? So, does he run away in between without completing his task? (Student: No.) But here it is written: The father comes to meet [the children] as well as the children come to meet [the father]. Who is this father? One is the Unlimited Father, the Father of the souls. When he comes once in the Confluence Age, does he go after completing his task or does he go leaving it half done? (Students: He goes after completing it.) So, here it has been said 'the father [comes] **as well**'. Why was the word 'as well' used? The father comes to meet [the children] **as well as** the children come to meet [the father]. From where do they come? The father as well as the children come to meet [each other], from which place do they come? They certainly won't come again and again from the Supreme Abode. If he comes once, he will go after completing his task or will he keep running again and again? It is about which father? (Student: The father of the human world.) Yes. The father of the human world in whom the Father of the souls, the *Supreme Soul*, enters in a permanent way, it is about him. That father also comes to meet [the children]. Where? In Mount Abu, in Mahamadhuban. And the children also come to meet [him].

There is no excuse or objection here. The father comes as well as the children come and there is so much affection, so much enthusiasm in the mind of both of them. In the mind of who both? (Students: The father and the children.) Which father? The father of the human souls and all his children, the Brahmin children; there is so much affection in the mind of both of them. Tell Me, who is this father who has a mind? Does the *Supreme Soul* Father have a mind or is He *aman* (the one who doesn't have a mind)? He is the one who is always peaceful and calm (*aman, cain*). He doesn't have a mind that creates good and bad thoughts at all. So, it is about which father? It is about the father of the human world. That father of the human world and the children, there is enthusiasm in the mind of both of them; this is why they always keep flying. If they have zeal and enthusiasm, will they keep lying, will they make *purusharth* while sitting, will they stand up in *purusharth*, will they walk or will they run? (Students: They will run.) Or will they fly? If they have a lot of zeal and enthusiasm, they will fly. They keep flying. Each one can ask his mind because there is certainly this enthusiasm in the mind of every child: Baba comes from such a faraway place in a corporeal form. Who? (Students: Baba.) In a corporeal form. Who is the corporeal one? Baba in a

corporeal [form]. Who is that corporeal one? (Student: The permanent chariot.) Not Dadi Gulzar? (Students: No.) Why not Dadi Gulzar? Isn't she the corporeal chariot? (Student: She isn't Baba.) One thing is that she isn't Baba. She can be Babi. ☺ The second thing is... (Student: She isn't the permanent chariot.) Yes, she isn't the permanent chariot either. The third thing is... (Student: She isn't named Brahma.) Yes, she isn't named Brahma either.

And this meeting... on one side, Baba comes from such a faraway place and Baba also comes from a faraway place. What is this? Who are these two Babas? You certainly have this zeal and enthusiasm that Baba comes from such a faraway place in a corporeal form. Baba comes from such a faraway place in which corporeal form? Who is this Baba and who is this corporeal form? Shivbaba comes from such a faraway place? Where does He come from? (Students replied .) Yes, He comes from such a faraway place and Baba also comes from a faraway place. Who is called Baba? The corporeal one in whom the Incorporeal Father of the souls enters; He is called Baba. That Baba comes from a faraway place as well as the corporeal form in whom He has come also comes from a faraway place. The children also come from a faraway place. This meeting brings you in another atmosphere of excitement. There is so much enthusiasm in the mind of each one. Where are they going? To meet Baba! To meet whom? To meet Baba. Isn't there Baba in Dadi Gulzar? (Students: He isn't.) Why? Isn't there Brahma Baba? It is indeed good to meet Baba but they come and reach here from distant places. Each one keeps watching only this.

Someone added in *brackets*: Today, Baba took everyone on a trip to Delhi, our future capital. Today, you met Baba but you met Him in Delhi. Who? Today, you met Baba but you met Him in Delhi. Who met and whom did they meet in Delhi? And those from Delhi feel they are very fortunate [thinking] 'God has come for us'. Why is it so? Has He come especially for the people of Delhi? *Arey!* *Arey*, it is in which city of the world that Shivbaba comes and does *service* and has the *service* done the most? Delhi. So, the people of Delhi feel they are very fortunate [thinking] 'God has come for us'. Before... There was never such a big fair before as it was today. How [big] a fair? As big as it was today. Whose fair of the meeting (*milan mela*)? There was never such a big fair of the meeting of the Father and the children. Why? When the first fair was organized in 1973 on the Ramleela *ground* in Delhi, when the children from all the *states* went there and also put up their stalls, it was a fair of many days; wasn't such a big fair organized at that time? *Arey*, was it organized or not? (Student: It was.) Was it? Was there the Father in it? (Student: There wasn't the Father.) Was it a fair to make you dirty or was it a fair to purify the sinful through the colour of the company? (Students: It was a fair to make you dirty.) You can call it a fair of rivers but you can't call it a fair of the Father and the children, the Ocean and the children. This fair is the fair of the Father and the children.

Like, where are Baba and the children meeting now? You know it, don't you? It means, Baba, Brahma Baba is certainly speaking through Dadi Gulzar but where is his intellect engaged? *Arey!* At that time, while speaking, where is the intellect of Brahma Baba engaged? Which place is he describing? He is describing Delhi. His soul is engaged in Delhi. He is narrating the news of Delhi. Now, where are Baba and the children meeting? They are meeting in Delhi. So, is it about the children who are sitting before Dadi Gulzar or is it some other children whom Baba is watching after bringing them [to his mind]? There are some other children; certainly, they live in Delhi. So, it was said, they are the residents of which place? They are the residents of Delhi. It means, in order to lay the *foundation* of the capital in Delhi, are they working, doing service in Delhi itself or are they doing service in Mount

Abu? They are doing it in Delhi. So, it was asked, where are you meeting? You know it, don't you? Where are you meeting? ☺ Brahma Baba asked the children who are sitting before Dadi Gulzar: 'Where are you meeting?' So, what will they answer? They will say, 'We are meeting in Mount Abu'. Where has Bapdada also come to meet [you] with so much joy? Tell me, is it in Delhi or in Madhuban? *Arey!* He has come to meet in Delhi with joy. It means the extent to which Bapdada feels joyful by meeting the children in Delhi, neither Brahma Baba nor the children feel as joyful by meeting in Mount Abu.

Everyone has become so full [of happiness]! And they remembered this day for such a long time. 'When will that date arrive when the Father and the son meet?' Whose [meeting]? (Students: The Father and the son.) When will [that date] arrive? When will that date arrive when the Father and the son... not sons. What was said? When the Father and the son meet. What does it mean? 'Will [meet]' or 'do they [meet]'? They meet. Which is that date? (Students: Shivjayanti [birthday of Shiva].) Why do you speak softly, within yourself? You speak softly, it means you have some doubt. ☺ When will that date arrive when the Father and the son meet? When will it arrive? (Students: When there is Shivjayanti.) Yes. Is it when Shiva, the Father of the souls has a revelation like birth in practice, when He has a revealed birth or is it when He comes being hidden, like a child comes in the womb? [It is when He comes] in a revealed [form]. When will that date arrive when the Father and the son meet? This is about which son and which Father?

Didn't the Father and the son ever meet completely before this? (Student: They met.) Did they meet? When did they meet? (Student: They met in an incognito way.) Alright, in an incognito way... In an incognito way, the Point of light Soul Shiva, the name of whose soul itself is Shiva, and His eldest son; who is it? (Student: The soul of Ram.) How? (Student: [He is] *Dev-Dev Mahadev* [deity of the deities, the greatest deity].) Yes, the deity Brahma, the deity Vishnu and Shankar is Mahadev (the greatest deity). So, it is proved, who is sitting in the highest [level] in the Subtle World as well? Mahadev. When Shiva comes from the Supreme Abode, whom will He meet first? (Students: Mahadev.) [Is he] in the lower abode, the middle abode or in the topmost abode? (Students: The topmost abode.) Everyone used to remember that day. What did He say? They used to remember it. All the children used to remember **that** day. Which day? When the fair of the meeting with the Father is fixed in the soul conscious stage [according to the rule:] whatever happens in the beginning, happens in the end. When does the real meeting take place? When both of them are alike or when one is in complete body consciousness and the other is in complete soul consciousness? When does it take place? When both of them are soul conscious, [when] they are alike, it is then that the perfect, nice and 100% fair of the meeting can take place. So, everyone used to remember that day of the beginning too. In the avyakt vani that has been narrated after this one, Bapdada has mentioned it, He has mentioned it again and again, when He met [the son] earlier and now, when He will meet him again, in the same *stage*. When will that day arrive? Did it arrive today? It didn't arrive today; still, this meeting is also a special day. Though that *latest* meeting of *aadi so ant* (whatever happens in the beginning, happens in the end as well) will be the real meeting, this meeting of today is also special, [the meeting] the Father is mentioning in Delhi.

Everyone is feeling so happy in their heart, [thinking] where they have come. Have you come in Delhi? - Well, those [sitting] in front there don't think that they have come in Delhi - Or have you come in Madhuban? On this date, on the 15.11.16, what are the children who are sitting face to face (*sanmukh*) with Dadi Gulzar thinking? Where have they come? They have

come in Mahamadhuban. It is a different case in Madhuban. What was said? It is a different case when they come in Madhuban. What is the different case? Those who come in Madhuban, they meet through the corporeal or subtle body of the Mother Brahma and Dadi Gulzar. An old body is called Baba. So, in reality, whom do they come to meet in Madhuban? Do they come to meet Brahma Baba or Shivbaba? They come to meet Brahma Baba. That is why it was said, it is a different case in Madhuban; [it is a different case] about whom they come to meet. Now He is speaking about Delhi. But today He has come in Delhi. And all those who are meeting [Him] in Delhi are feeling so happy.

Those who can't go far, for them it is like going to heaven. What? The children who can't go far to meet [Bapdada] in Delhi but they are remembering the capital Delhi; they just remember the Father who establishes the capital and who has it established. So it was said, what do they experience? That they are not going to Delhi, where are they going? They are going to heaven. The capital that will be created in Delhi, will it be more elevated than the capital of heaven? (Student: Yes.) Will it be heaven or will those who live there experience hell of the sorrowful world? (Student: They will experience heaven.) Why will they experience it? It is because the children who are stabilized in the stage of the self in the first number, while remembering this they experience the very happiness of heaven. So look, it is something so joyful. Ask everyone's heart: Have you reached now? The day is also so pleasant. And our Baba is the most Pleasant One (*suhane te suhana*). You have reached Delhi. You certainly have to rule in Delhi. Do you have to rule or are you ruling now that you have reached there? You have to rule. Now, the *foundation* of the capital has been laid. Since when has the topic of the *foundation* been mentioned? It has been mentioned from 2004-05. But first, you also have to do service in Delhi. What do you have to do before the complete *foundation* of the capital is laid? First, you have to do service in Delhi and you have to meet Baba as well. Where? You have to meet Baba as well. Or will you meet Him first in Mount Abu? (Student: In Delhi.) You have to meet Baba as well.

Look, for many it is a very far off thing to meet Baba. What is this? Who are in the *list* of many? (Student: The other religious fathers.) The other children who haven't become accustomed to meeting [Baba] in a firm soul conscious stage after leaving body consciousness, for them it is a very far off thing to meet Baba. What does Baba mean? (Students: The combination of the corporeal one and the Incorporeal One.) It is a very far off thing to meet the incorporeal Shivbaba who has come in the corporeal permanent chariot. It means, they can't meet Him in the capital that is going to be established soon. After that, no one knows when their *number* would come. So, is it a very far off thing or is it something near? (Students: It is very far.) It is a very far off thing [for them] to meet. And, Baba also becomes restless seeing that it is a very far off thing for them to meet. Whom might He have indicated? Those who are sitting there, the BKs, who are the children of Brahma Baba, who are the children of *amma* (mother) Baba; or are they those who call themselves the children of both, the mother and the father? Are they BK or are they PBK? They are BK. Baba also feels restless seeing them, [seeing] that they haven't even taken the introduction to Baba yet, so, meeting Him, is it a very far off thing or is it something near? It is very far.

Accha, let them enjoy this as well. What? Whom was it said for? *Accha*, it is a very far off thing to meet for them ... *Accha*, should they enjoy at the place where they are present now or not? *Arey*, is there some enjoyment or not? Is there some enjoyment in the *basic* [knowledge] too or not? There is. So, whatever enjoyment there is, that too... To meet Him in the capital is a very far off thing but the enjoyment that is available now, let them enjoy

that as well. The children are also very clever. What? Do they want *laddoo* (sweet) in one hand or in both hands? (Students: In both hands.) Yes, [they want] *laddoo* in both hands. [They think:] we should enjoy the *basic* [knowledge], the *basic* gathering completely and also enjoy the *advance* gathering completely. But when Baba sees that the children's love is for everyone (divided)... What? What does Baba see? What way of these children does Baba see? Is the children's love for everyone or is it for the One? (Students: For everyone.) What is good? One Shivbaba and no one else or others too? (Students: One Shivbaba and no one else.) So, the children about whom Baba is speaking, is their inclination, their love for everyone? There are the other religious fathers too. Are there or not? (Student: There are.) There are the other religions as well. And aren't there the children who *convert* to those religions? (Student: There are.) So, He indicated them. The children who *convert* to those other religions, they also have the desire to enjoy themselves with those religious fathers and their religions. So, their inclination of love is for everyone. It is not [just] for the One Father. The religion that has the highest on high *stage*, which is called *Allah Avvaldiin* (the No.1 religion established by Allah), their inclination isn't towards that *avvaldiin*, meaning religion. Their inclination is towards all the religions and all the religious fathers. So, what *shooting* are they performing? Are they performing the *shooting* to *convert* or not? (Students: They are.) The *shooting* of converting is being performed automatically. It is because the inclination of their intellect isn't towards the One, it is towards everyone.

The Father also thinks... The Father also thinks, let the children see everything. He thinks. He doesn't say it. What does He say? He says, 'One Shivbaba and no one else'. But He thinks: if these children have the desire, let them take love from everyone. And the Father also thinks that now they are living in Abu, so what is all that they will see in Abu? The children... About which children is He speaking? Now, Baba said clearly which children He is speaking about. Is He speaking about those whose mind and intellect is engaged in Abu or those who live in Abu through the body as well or is He speaking about some other children? He is speaking about those from Abu. Those who are living in Abu, so what is all that they will see in Abu? They did see whatever little that was there. What? They did see whatever little there was. Now, those children didn't see at all the lot that they have to see. What was little?

Which religion is established through Brahma, Dada Lekhraj Brahma? The Brahmin religion is established. And how many categories do the Brahmins have? (Students: Nine categories.) So, are the Brahmins of all the categories established through Brahma or is it about the establishment of only the one highest on high category? Do all the children play on the lap of Brahma, on the lap of the mother or are there even such children who are not born through him and who don't play [on his lap]? Are there any [children like this]? There aren't any. So the biggest virtue of the mother... what is it? Tolerance. With this we can recognize who that soul in the world is, who is the most senior mother - '*brahm*' means senior and '*maa*' means mother - who plays the *part* of Brahma, and the souls of the entire world certainly play on her lap sooner or later. So, they certainly saw whatever little was there. They saw only the establishment of the Brahmin religion. Even in that, did they see the establishment of the kingdom and the capital? They certainly didn't see that now. And is there a kingship in all the religions or is there a kingship of only those who become deities from Brahmins? There is a kingship in all the religions.

So, the kingship that is obtained in all the religions, how does the *shooting* of that take place? Did they see that? Not everyone has seen that now. **What** will you see now? This is

why this *program* was organized at the nearby place which is famous; near Mount Abu and also near Delhi. What? This is why this *program* was organized at this nearby famous place. Which city near Mount Abu and Delhi is very famous for kingship? (Student: Rajasthan.) Rajasthan is in fact the name of a *state*. [Which] city? Jaipur. It was also said, just as there is Jaipur, you should see even such main places here from where the capital is established and Rajasthan is revealed. You too like it, seeing the forts etc. of Rajasthan, don't you? You have certainly heard the *history* of the kings of Rajasthan, haven't you? So, the famous *history* that you have heard, do you like seeing their places or not? You do like it. The main places... of which place? Of Rajasthan. Which are they? Jaipur, Udaipur, Jodhpur and other [places] were also mentioned. Jodhpur, *yuddhpur* (the place of war). Let them see those [places]. So, Baba has to take the children on a tour. What? The children whose intellect hasn't become stable in 'One Shivraba and no one else', [their] intellect is full of love for everyone, so, Baba has to take them on a tour around everywhere.

Delhi is *No. 1* in our kingdom. What? Which is the *No.1* state among all the *states* in India? Delhi. You will rule Delhi, won't you? Where? He spoke about the future, and about what other future [events] did He speak? You will rule Delhi, won't you? Won't you? You will. [Will you rule] only in the Confluence Age or will you rule in the other ages too? (Student: In the Confluence Age.) [Only] in the Confluence [Age]? (Student: In the other ages too.) Those who rule especially in Delhi, must they be ruling in Delhi in the other ages or not? Must they be ruling Delhi, in Rajasthan or not? (Students: They must be ruling [there].) Do they experience more happiness when they rule or do they experience more happiness when the kingship goes into the hands of the foreigners? (Students: While ruling.) So, tell [Me] which was the *last chance* when you ruled in Delhi as well as in Rajasthan? It is famous in the *history*. You rule according to the *shooting* done here. Baba has also given an indication: there is $\frac{3}{4}$ happiness and $\frac{1}{4}$ sorrow for you Suryavanshi children. It means in the four ages, you live in happiness for three ages. In the beginning of the Iron Age... Are there four stages of every age or not? (Students: There are.) So, you remain happy even in the beginning of the Iron Age. So do you live in a kingship or do you live subordinate to the foreigners? In the **beginning** of the Iron Age, in the *satopradhan* Iron Age, you live independent. So tell [Me], which time is it about? You ruled Delhi even in the beginning. When? In the very beginning of the world. When? In the Confluence [Age]. And when your kingship ended and the kingship of the foreigners began, which *time* was it? As is the beginning, so is the end. Which *time* was it? (Student: The end of the Iron Age.) It was the kingdom of which king? (Student: Prithviraj Chauhan.) Yes. The name itself is such. What is the name? The king of the earth (*prithvi ka raja*).

And [among] the kings who have been in the country Bharat (India), have there been more kings of the Kshatriya (warrior) clan or have there been more kings in the Brahmin dynasty, the Vaishya (merchant) dynasty and the Shudra dynasty¹? There have been many Kshatriya kings. So, who was that last king? Prithviraj Chauhan. After him, whose kingship began in the Iron Age? The kingship of the foreigners started, from the time the Somnath temple² was looted; what was looted? The Somnath temple was looted. *Som* means the moon; the one who controls him – call it the soul of the Moon, the soul of the bull, the mind in the form of the horse – who is the one who controls him? (Students: Shankar.) So, when that

¹ The dynasty of the fourth and the lowest division of the Indo-Aryan society

² The temple of Shiva in Gujrat.

Chandradhar³ comes in the clutches of the foreigners, when he loses while fighting the battle, what do the foreigners do even to his memorial? The *ling*⁴ in the Somnath [temple], which had a diamond embedded in it, they ruin it, they break it. And the corporeal form of that incorporeal *ling* form – was he a *purusharthi* or a form of perfection? – that *purusharthi* form was destroyed with the blow of the mace and kept upside down on the stairs [in front of] his door (of the Muslim invader). When he climbed [the stairs], he stepped on it and when he got down [the stairs], even then he stepped on it. He had such fierce jealousy!

So tell [me], it was asked: Where will you rule on this land for a long time? You will rule in Delhi. You will rule in Delhi, won't you? Where will your kingdom be? Where will it be? *Arey*, you don't answer. Will it be in the other religions, in the capital of the other religions? Why don't you speak? (Student: In Delhi.) Yes, it will be in Delhi. You should say with pride, shouldn't you? You will rule in Delhi, won't you? He asked through Dadi Gulzar and whom must he have asked? He must have especially asked those sitting *sanmukh* (in front of) Dadi Gulzar, mustn't he? He asked twice or thrice. He added '**won't you**'. He spoke with a *negative* meaning. You will rule in Delhi, **won't you**? Did he *taunt* or did he just question? The kingdom is getting ready for you. What? For **you**. It means, the capital Delhi that is being established, it is surely being established for the two ages, the Golden and the Silver Age and it is being established for **you**. Will both the *Suryavanshi*⁵ and the *Candravanshi*⁶ come or not? They will come. Look, all of you have reached (arrived) happily and the Father also feels happy that they have to rule there itself. Where? They have to rule in Delhi itself. You will rule in Delhi, won't you? (Students: We will.) Who were asked? Those who were sitting *sanmukh* Dadi Gulzar in Mount Abu were asked. He used 'won't you' again here. You will rule in Delhi, **won't you**? Someone said: We will rule in Delhi [and] do *tapasyaa* (intense meditation) in Shantivan. What? So, some will complete their *tapasyaa* well before in Shantivan; and will some others complete it later or not? (Students: They will.) So, those who will complete their *tapasyaa* before, will they move ahead or stay back in establishing the capital? (Students: They will move ahead.) So, some will continue doing *tapasyaa* till the end. Where? In Mount Abu. And they will go and do service in Delhi in the end. Some will complete their *tapasya* well before, they complete it and start laying the *foundation* of the capital in Delhi. Everyone wished this for a long time, we should also see the capital, where we will rule. Did everyone [wish this] or is it just those of the *advance* [knowledge]? Everyone. Whether they belong to the *basic* or the *advance* [knowledge]; everyone does wish this, we should at least see our capital where we will live and rule for a long time in the world.

Second *page* of the avyakt vani dated 15.11.16. So, see from now itself, if you want to make any *addition*, tell Baba, 'There is this slight shortcoming in the establishment, there is this slight shortcoming in the *foundation* of the capital'. Baba also becomes happy in what the children become happy. It is good. When children say frankly, 'No Baba, we will certainly see this place', then the Father also takes them [there]. What? Was it said just for those of the *advance* [knowledge] or also for those of the *basic* [knowledge]? (Student: For both.) For both? Does that mean those of the *advance* [knowledge] haven't reached Delhi? Isn't their *tapasya* over yet? (Student: It is going on now. It isn't over.) After the entire rust of the needle like soul is removed, you children will study **directly** from the Father. Tell [me], has

³ The one who bears the moon on his head

⁴ An oblong shaped stone worshipped all over the world in the path of bhakti as the memorial of Shiva Lingam.

⁵ Those belonging to the Sun dynasty.

⁶ Those belonging to the Moon dynasty.

the *tapasyaa* completed or not? (Student: Whatever is for the eight...) Will it be completed for the eight? Those who came in the *advance* [knowledge] after 76, wasn't the rust of their soul removed *basically* (at a basic level)? The rust of [their] soul has been removed, only then have they started remembering the Point of Light Father considering themselves a soul, a point of light, haven't they? They have [started to] remember [Him]. So, it is about the time after the year 76, and until now. And about whom is it? (Student: It is about 76.) Is it about 76? Did all those of the *advance* [party] come by 76? (Student: It is about the new gathering.) Yes, did they keep coming gradually in the new gathering of the Brahmins, the new gathering of the *advance* [knowledge] or did everyone come together? (Students: They came gradually.) If they came, when did they come? When the rust of body consciousness of the needle like soul was removed *basically*, it is only then that they came.

So, when the children say frankly, "No Baba, we will definitely see this place", the Father also takes them [there]. He takes them [there]. Does it mean that the One who takes them is present or not? Will the children [following] the *basic* [knowledge] all over India get a *chance* to see Delhi or not? (Students: They will.) They will get [a chance]. If some people feel a little tired or anything ... What is included in 'anything'? Some children feel a little tired. *Arey*, do [people] feel tired after going on a long journey or not? (Students: They do.) In fact, Baba says, "Go to Mount Abu from Abu road in Baba's remembrance, you won't at all feel tired". But what will happen if someone doesn't have so much *practice* of remembrance? He will certainly feel tired. So, if some people feel a little tired or anything ... What is included in 'anything'? Will many lose their faith after looking at the atmosphere of the *gathering* in Delhi or not? (Student: They will.) [They will think:] Why is this happening suddenly? So, if anything happens to them, for five minutes, some *yogi* children... What was said? Those who feel tired or lose faith, for those children, **some** *yogi* children... It isn't about one or two children. What? Some *yogi* son or daughter should be made to meet those children, give them an aim [and] fill them with power so that they don't go away from [the gathering]. Do people go away when they lose faith or do they go away just because of tiredness? (Students: When they lose faith.) Yes. So the Father will enable some *yogi* children to serve such people who are tired and who have lost faith, so that they don't go away from the gathering of the Brahmins and go to the outside world. The number of [the souls] that have come [in knowledge], let at least those many reach [there]. What was said? What is Baba's wish? The number of children who have come [in knowledge] so far, let at least those many reach there. Did those belonging to the *advance* [party] reach there or not? Many of them have already reached there and [some] are still reaching [there]. Or are they going to Mount Abut? They are going to Delhi. So, at least, let all those who came reach [there]. Om Shanti. There is another half *page* [of the vani] left. (Students: Read it, Baba.)

Where will you also rule? Delhi is important, isn't it? Why is 'also' used? For whom did He say, "You"? *Arey*? It was said for those who are sitting in front, wasn't it? So, those who were sitting before Dadi Gulzar at that time, He said to them, "You **also**". Those belonging to the *advance* [party] will anyway rule but 'you also' will rule. Delhi is important, isn't it? It comes to you, – doesn't it? – "We will rule here". Our kingdom is getting ready. What? Our kingdom is getting ready. Although we are not making it ready, someone is making it ready. Why is all this happening? Nature is also getting ready for us. The Father is also seeing that nature too has become very helpful to them. [Helpful] to whom? (Student: To those who are establishing the capital.) Because, Bapdada sees that these children make good effort. Which children? They make good effort to establish the capital, to lay the *foundation*. All the children are making good efforts in helping, in explaining and everyone is happy.

They are happy to make visits. Are you happy? Those who are happy raise your hands. They are certainly raising their hands. No matter what someone says, Bapdada is also with you. This is a *wonderful* thing. The Father is also enjoying Himself with the children. So the children are also feeling happy.

In that way, so many can't stay, but as Bapdada has made the *program* now, let everyone at least see every place in Delhi. In that way, so many can't stay. In what way? 'In that way' means in what way? The way so many go to Mount Abu and stay there, such arrangements have not been made in Delhi by the residents of Delhi. Because in Delhi, like the people of all the religions in the outside world have created their own abode (*addaa*), their gatherings, in the same way there are some Brahmins in the *basic* [knowledge] in the Brahmin world too who have created their own abode. Some have built strong gurudwaras (Sikh shrines). Some have – what? – built churches. Some have built mosques. And some have built grand temples like those of Lakshmi-Narayan. So it was said, "Now that Bapdada has made the *program*, you should see every place". Did he speak about the future or the present time? What *program* did Bapdada make? *Arey?* Let me take everyone on a trip to Delhi. Everyone feels happy on seeing the capital, don't they? [They think:] we will rule here. And if someone saw the main capital, he saw everything. Baba knows that everyone wants to tour - Where? In Delhi - but in between He also gives some rest to everyone because if they feel tired, they won't be able to tour [Delhi] so much; but they have to see it anyway. So, if they tour with self interest [and] their wish, they will feel less tired. All of you are going to rule in Delhi. Some will especially rule [Delhi] in the Golden Age. Some will especially rule in the Silver Age. Some will rule in the Copper Age, some will rule in the Iron Age as well or not? (Students: They will.) Will there be many Brahmins belonging to other categories among 'all of you' or not? (Students: There will.) They will support the Mughal rule, they will *convert*. Will they rule in Delhi or not? They will. They will support the *Christians*, they will *convert* to Christianity. So, will they rule in Delhi or not? (Students: They will.) They will rule in Sikhism. So, everyone is going to rule in Delhi. If not in the beginning, if not in the middle, everyone is going to rule at least in the end. They come to give lectures and so on. With that you saw what the *quality* of those who give lectures is. What? (Students: The subject quality.) Everyone liked it. You saw in *advance* the place where you will rule. What? The place where you will rule, you saw that place in *advance*. How did you see it? *Arey!* (Student: The fair.) Not the fair. Those who follow the *advance* [knowledge], those who are going to rule in Delhi first of all, are they laying the *foundation* in the *advance* [knowledge] or not? (Students: They are.) Did they see it or not? Did they see it? Did those who see it, like it? Eh! ☺ *Accha*.

It is the turn of service for Karnataka and the Indore zone. Bapdada is also happy. Everyone is making their capital ready with love. Who were mentioned? The first name is Karnataka. Who became helpers in the *advance* [knowledge] in the task of establishing the capital first of all? Karnataka became the helper. They went ahead, didn't they? So, did they recognize [the Father] first or did they recognize [Him] later? They recognized [Him] first. And the Indore *zone*. Which *zone*? (Students: Indore *zone*.) What is the meaning of Indore that He mentioned? Those who stay inside, inside the *door*. They don't like going out of *door* that much. Those who stay inside in the *basic* [knowledge], those who are the insiders, the extent to which they like going out, those who stay inside in the *advance* [knowledge], who are the *surrendered hands*, they don't like [going out] as much. So, everyone is making their capital ready. Some have already made it ready and some are making it ready. Have a look at it properly, what you will have in your kingdom. And if you feel something is especially

missing, you may tell [Bapdada]. Do you like Delhi? Because you have to rule it later too, haven't you? You have to rule it in the Confluence Age anyway but you have to rule it in the ages that come as well, haven't you? He added "haven't you", again. You have to rule last... When? In which age? (Student: In the Copper and Iron Age.) In the Iron Age. Which one is last? The Copper Age? Is it in the middle or is the Iron Age last? You have to rule in Delhi then as well, haven't you? You sat for such a long *time*... What? You sat for such a long *time*, so you must have become tired while sitting, mustn't you? Does someone become tired when he has zeal and enthusiasm or does he become tired when he loses zeal and enthusiasm? (Students: When someone loses zeal and enthusiasm he becomes tired.) So, whom did He say this for? *Arey*, He said this for those in the *basic* [knowledge], that they must have become tired while sitting. Do you feel [it is] more enjoyable when you sit and remember or do you feel [it is] more enjoyable when you remember the Incorporeal One within the corporeal one while performing actions? What is easy? There is more enjoyment in remembering the incorporeal One within the corporeal one while performing actions, but if they haven't recognized the corporeal one at all, will they enjoy it? (Student: They won't.) When they won't enjoy remembering the Incorporeal One in the incorporeal abode with all their might, with clenched teeth, - (Baba is demonstrating) - will they become tired or not? They become tired. So, you might have become tired. All of you, sit for three minutes and take leave.

While this whole avyakt vani was being narrated, the elder sisters were stopping Bapdada from speaking all the time. [They were saying:] "*Arey*, Bapdada you are not sitting in Delhi. Why are you talking about Delhi, you are sitting in Mount Abu." ☺ And Baba just went on praising Delhi, he didn't stop at all!

Someone said: It is the *silver jubilee* of the Global hospital. 'Good, very good. What has to be done now?' Someone said: 400 *double* foreigners have come from 40 countries. All of you have seen Mount Abu, haven't you? But what you hear... now the *program* is being conducted in this *hall* so what you have seen comes in front of you. What you have seen comes in front of you. What? What they have seen in Mount Abu, they have come many times and they have seen many times, that comes in front of them. So, you also enjoy it when you see it. The real *program* hasn't been conducted yet. What? The programs which have been conducted in Abu, in Mount Abu through Dadi Gulzar so far... the real program hasn't been conducted yet. It **has to** be conducted. What? The real *program* of Bapdada has to be conducted. But it is in this very *hall* where all the *official* programs have to be conducted. Om Shanti.