

VCD No.1830, Audio Cassette No.2316,**Dated 07.12.13, at Kanthi.****Clarification of Murli dated 29.08.64 (only for PBKs)**

The morning *class* that was going on is of the 29.08.1964. The vani was being read in the end of the middle part of the ninth *page* on Saturday. The Muslims came and kept the word 'Hindu'. What name did they keep? '*Hin*' means violence and '*du*' means *duyite*, the ones who remove. The Muslims came, but through them the violence doesn't stop. It is because there is a lot of lust among the Muslims, the people of Islam. So they kept this name by tallying themselves with the Hindus. Those who remove the violence of the vice of lust are called Hindu, because earlier there were deities here. Those deities didn't commit any type of violence through the *karmendriyaan*¹, but ever since the Muslims, the people of Islam came they started committing violence. When they saw this difference, they just named the residents of this place 'Hindu' and the place where these Hindus reside, they named it Hindustan. And the Englishmen came and kept [the name] *India*. The Englishmen didn't come in the beginning, the middle of the Copper Age or in the beginning, the middle of the Iron Age.

When did the British come? When the '*ind*' meaning the end of the world is about to take place, then their rule takes place in the land of India for 200-300 years. So, in order to end the rule of the foreigners, whether they are the people of Islam or the *Christians*, the power which works in this world is named *India*. Baba has also said: Mother India, the incarnation of *Shivshakti*² this is the very slogan of the last period. The sinful ones end in the world, the sinful world itself ends. Such *Shivshaktis* who become instruments to bring the complete benefit of the whole world incarnate. When the destruction of the demons, the violent people, the sorrow giving people takes place, then who will remain? The joy giving deities remain, through them the new world continues. And who makes them joy giving? The Muslims call Him Allah, the Englishmen call Him *God the Father*. It is that *God the Father*, Allah who is called Shiva, Bhagvaan among the Hindus. So God comes in this world and ends all the people from the opposing religions, whether they are the deity souls who became Hindus, whether they are the people of Islam, the Muslims, the *Christians* or the Atheists of this world, they may belong to any religion. That is why He says: *Sarva dharmaan parityaj*, leave all the religions which are present in this world, give them up. *Maamekam sharanam vraja*, come to My shelter alone. Only I establish the True Ancient Religion and all the other religions are givers of sorrow, all are violent, they commit violence, they give sorrow. If you want to live far away from the world of sorrow, come in My shelter, accept My words, leave the support of all the others, leave everyone.

So it was said that the religion that God establishes when He comes is not the Hindu religion, it is the Deity Religion. What do the deities do? *Dev* means givers. Givers of what? Givers of sorrow? No. Givers of joy. There is no question of violence at all. So, the givers of joy are called deities and the Ocean of Joy is God, the Supreme Soul. The Ocean of Joy, the Supreme Father Supreme Soul Himself comes and makes human beings into joy giving deities. How do they become [joy giving deities]? Through non-duality they become deities and through duality they become demons i.e. *raakshas*. Non-duality means one and no one else. That is why it was said: *Sarva dharmaan parityaj*, leave all the other religions, *maamekam sharanam vraja*, come in My shelter alone. If you go in others' shelter, if you accept others' words, then you will become dualistic, you will be born in the Copper Age, in

¹ Parts of the body used to perform actions

² Consort of Shiva

the world of demons. They, those demons don't give only happiness. They give little happiness and a lot of sorrow.

So, the Copper Age is called the age of duality, where there are two religions, two kingdoms, two clans, two directions. From two to four, from four to eight, the differences of directions increase and fights and quarrels increase in the world. That is why God has said: *Yadaa yadaa hi dharmasya glaanirbhavati bharat* [i.e.] whenever there is defamation of religion in India, I come. This was said to whom? **Bharat**. *Bha* means light, those who are *rat*, engaged in the light of knowledge, they have been named Bharat [or] call him Arjun. The one whose intellect will delight in the topics of knowledge, the one who will engage his intellect in God's knowledge, he will become a deity.

It is just God's knowledge that makes a world of happiness. All the other human gurus, the human religious fathers make a world of sorrow. This world becomes even more sorrowful after their arrival. The followers (*dharmavalambhi*) of those religious fathers think, 'Our religious father comes and makes a world of happiness, he makes heaven'. But no, except the one Supreme Father Supreme Soul, no one else in the world can make heaven. The work of transforming hell into heaven is of only the One. That is why it was said 'When is this hell created?' When irreligiousness is established in place of religion. Religion means *dhaaranaa*³. Only God teaches [us] to imbibe good virtues. The others will definitely add irreligiousness or their own opinion to religious topics to some extent. Who gives the pure knowledge? Only the one Supreme Father Supreme Soul gives the pure knowledge. So it has been said:

Now, in the Gita [there are words] spoken through the mouth of God (*bhagvaanuvaac*) and they have named this [country] *Hindustan, India*. What is written in the Gita? It has been written in the Gita ... whatever has been written is spoken by God; *uvaac* means said. No one else narrated the knowledge of the Gita, and what name did they give [to this country]? *Hindustan. Arey!* The name of a religion is based on the name of the religious father. For example, the *Muslim* [religion]. The *Muslim* religion was named according to the name of Mohammad. The one who gave the teachings (*siikh*) given by God, his name is Sikh. The nice teachings (*sikhaavani*), which religious father among [all] the religious fathers gave [those] nice teachings? [He did not give] his own [teachings], whose teachings [did he give]? The words spoken by God. Just like God said: *Muut paliti kapar dhoye* (He washes the clothes dirtied by the urine [of lust]). The body is called cloth. So the clothes dirtied by the urine [of lust], the cloth like body, will a human being wash it or will God wash it? Only God can wash it because God never becomes *muut paliti*. In fact, God destroys the *muut paliti* world and makes it the world of nectar, where the deities become immortal.

So look, there is so much difference. In the Gita, the One God has given knowledge and they have kept the name [of Bharat as] *Hindustan, India. Acchaa*, the Father explains all these topics. The Father is the Explainer. Who taught these topics? Who will teach all these topics, the true topics? Who will speak the truth and who will speak untruth? Human beings are true number wise (at different levels). Not a single human being in this world is 100% true. They will certainly *mix* some untruth in the truth. There is the One God alone who doesn't mix **any** untruth in the truth. He is certainly true. The guru of the Sikhs, Nanak alone understood this topic. What? What? That except God Shiva, no one else can be true. [They say:] *Sat shri akaal*. Who is *akaal*? The one who can't be devoured by any death. Does death

³ Putting into practice the divine virtues

devour the soul or the body? It devours the body. Guru Nanak also had a body. Did death devour it or not? Death devoured it. It means the One who is *akal muurt*⁴, no one sees Him dying in this world. That is why He is called '*Sat shri akal*'. He spoke the truth in the *past*, He speaks the truth in the present and He will speak the truth in the future too.

No one else except God can give this teaching of truth. The Supreme Father Supreme Soul is teaching us souls. And no one else in the world will understand this. What? 'Who is teaching us?' (Student said something.) No, in the world no one understands this topic that God is teaching you. Only you children understand that God is teaching you. No one else will understand this **except you**. Also, not [all of] you understand at the same level, [you understand] number wise according to your *purushaarth* (spiritual effort) because every now and again you forget. What? Who is the One who teaches you? It is God. Why do you forget it? Because there is the body in front of you. Who is visible as the Teacher in front [of you]? Who is visible through these eyes? The bodily being. We forget our very soul. The One who teaches [us] is not our own soul. He too is a bodily being, isn't He? So we forget Him. Every now and again we forget the soul as well as the Father of the soul, the Supreme Soul. That is why it doesn't sit in the intellect, who the Teacher is.

Sitting here... sitting ... here, sitting in the house of Baba, sitting in front of Baba Himself, what happens? We become body conscious... or do we remember the point soul? Every now and again we certainly become body conscious. We will not think 'I am a soul'; but 'Who I am in reality?' (Student: A soul.) If I am a soul, do we remember that we are a soul? Do we remember that *star*? We don't. Why? Why don't we remember it, when we are definitely a soul? This body will be burnt with wood, the ashes will be left. So we are certainly not the body. We are the immortal soul. Then, why don't we remember this? (A student said something.) Yes, because the *sanskaars*⁵ of body consciousness of the previous births are recorded in us. For 63 births we considered ourselves a body and enjoyed the pleasure of the body. In the births before the 63 births we considered ourselves souls and we enjoyed only the pleasure of the soul. Then later on the bodily religious gurus came, they also started to take the pleasure of the body and they started to teach the teachings of taking the bodily pleasure and giving bodily pleasure. Everything went wrong because of this itself. So, what is our main study of the Supreme Soul? 'I am a soul'. Baba is teaching us again. We are listening through these ears. What? The ears are not listening. We are listening through the ears. Who is listening? The soul is listening. It will not happen like this in any other *satsang* (religious gathering) nor will any guru teach there. What? What won't he teach? That the one who learns as well as the one who teaches, both of them are souls. The ears are not listening to the studies that we are studying, listening. The soul [is listening]. Baba is teaching [us] through these *organs*. The *indriyaan*⁶ are called *organs*.

Tenth *page* of the *vani* of the 29.08.64. Baba is teaching [us], we souls are listening through these ears. Whose soul listens first? When Baba teaches the study, narrates the knowledge, when He narrates the knowledge of truth then who listens first? Brahma Baba listens first. [But] Brahma Baba is not present now. Then? (Student: The soul of Ram.) Does the soul of Ram listen first? (Student : Ram and Krishna.) No. It has been said that listening and narrating is not called knowledge. It is *bhakti* (devotion). Understanding and explaining... to imbibe the knowledge after understanding it and making the others imbibe it

⁴ The one whose body cannot be devoured by death

⁵ Personality traits

⁶ Parts of the body used to perform actions and the sense organs

is called knowledge. So, who is the most *expert* in listening? [People] have narrated stories for many births, the worshippers have sat and listened to them. So who will have done *bhakti* the most? Brahma Baba will have done it. He was always *expert* in the work of listening and narrating. So, first the *organs* of these ones listen. It was not said that the *organs* of this one listen. What is the difference between ‘this one’ and ‘these ones’? First [it was said], the organs of this one listen, then it was said the organs of these ones listen. What is the difference? ‘These ones’ means there are at least two [people]. So, the *organs* of the souls of Ram and Krishna listen first. Certainly they listen.

These ones also will certainly study. Who? (A student: Brahma Baba.) No. ‘These ones’ not ‘this one’. ‘This one’ means one [person] and ‘these ones’ means there are at least two [people]. Are the souls of Ram and Krishna also learners or are they teachers? They are learners. But we children forget now and again. What? Who is the teacher? The Father Shiva, who does not come in the cycle of birth and death at all. And all of us children are the ones who learn and among them who are the ones who listen first? The souls of Ram-Krishna. They certainly learn. They certainly teach as well. It is not that they do not teach. Who? It is not that the souls of Ram and Krishna don’t teach, they only listen. They definitely learn as well as teach and their soul also stays in remembrance. Both the souls of Ram and Krishna remain in whose remembrance? They certainly remain in the remembrance of the Father who teaches as well. That is why they achieve a high position, don’t they? Why do they achieve a high position? We children forget number wise who the teacher is; and what about these two? It has firmly sat in the intellect of these two that the one who teaches is the Father Shiva. That very Soul is different and the souls of Ram and Krishna are different. So, they remain more in remembrance when compared to the other children. That is why they achieve a high position. And the other children who remain more in remembrance will also achieve a high position number wise (at different levels).

Look, Mamma also achieves a [high] position. She achieves it, doesn’t she? These ones also certainly achieve a [high] position. Baba will say this, won’t he? The soul of this one who is sitting in them also learns, doesn’t he? What was said? Baba will say this, won’t he? ‘He **will** say’ means He spoke about which time? Does ‘He **will** say’ means in the future, in the present or in the past? In the future. It means the *part* which will be played in future, Baba will say [at that time]... What will He say? This one, who is sitting in them... ‘This one’ means who? It was said for one [person]. ‘This one’, means who? Brahma Baba. This one, who is sitting in them... In whom is he sitting? (Students: In Ram.) Then, why was it said ‘in them’? ‘In them’, this is plural. ‘In them’ means in whom? (Student: The soul of Ram.) Only the soul of Ram? (Students said something.) Yes. It is not that the *soul* of Brahma [comes] in contact of only the soul of Ram, [it is not that he] sits just beside him. He is the one who sits beside both Ram and Shiva. So this one who is sitting in them... it will be said that the souls of these ones also learn, don’t they? Whose? The souls of Ram and Krishna also learn, don’t they? This one will also say: I too learn from Baba, don’t I? Yes.

There is the entrance of Baba in this one. In whom? In whom is there the entrance of Baba? There is the entrance of Baba in this one. ‘In this one’ means who? In the soul of Ram? At that time... **there is** the entrance. ‘There is’ means this is a murli of that time, isn’t it? The murli is of 1964. (Students: Brahma Baba.) Yes, there is the entrance of Baba in this one. Whose entrance is it? The entrance of Baba. That’s why wherever he goes, the children will sit and say, ‘Bapdada has come’. What? Not only Baba, *Bap* and *dada* have come. The children **will** sit. ‘The children **will** sit’ means it is about which time? Is it about the present, 1964 or is it about the future? It was said for the future. Wherever he goes, the children will

sit and say... who has come? *Bap dada* have come. Bap (the father) means who? The Father Shiva? Is it only the Father Shiva? If the Father Shiva comes in the form of a point, will anyone recognize [Him]? How is the Father Shiva recognized? When He comes in the corporeal [form], only then is He recognized. So the Father Shiva enters the Father Ram. So both are fathers. That one is the unlimited Father of the souls and this one is the unlimited father of the human beings. Who? The soul of Ram. So He is *Bap...* and *dada* (the elder brother). Who is *dada*? Who is *dada*? Who is the elder brother in the tree like human world? The soul of Krishna, the first leaf, the first-born child. So he became the *dada* of everyone. What? So, the children will sit and say, 'Bapdada has come'. That is all! Are Bapdada one or two? They are two. So, it should be said that Bapdada **have** come. Why did He say, 'Bapdada **has** come'? 'He has (*hai*)' means one and 'they have (*hain*)' means there are many, there are at least two [people]. So, why did He say, 'Bapdada **has** come'? It is because both [the souls] are in only one body, that's why 'he has come'. That's all!

The Father is incorporeal and *dada* is corporeal. (A student: The Father has an incorporeal stage.) It **will** be said. 'Will' means He spoke about the future and He spoke about which future? Is it before the revelation or after the revelation? (A student: After 76.) Yes, He spoke about the time after the revelation, [saying] that the Father is incorporeal... which Father is incorporeal? Which Father is incorporeal? The Father Shiva is incorporeal; how will the soul of Ram also become [incorporeal] at that time? He will become the one with an incorporeal *stage*. Combining both of them it was said 'the Father, the one Father'. It's not that the Point Shiva comes and then [you can say] one Father and no one else. It is not like that. When can we say one Father and no one else? When that incorporeal Point enters some corporeal [person] in a permanent form. So, it has been said that the Father is incorporeal and *dada* is corporeal. *Dada* means the soul of Brahma is corporeal. What does corporeal mean? (A student: He left his body.) Though he left the body, when the revelation takes place, then will it sit number wise quickly in the intellect of all the Brahmakumars in the world or not? What will sit? The soul of Krishna is also in him (Ram). So when he is in him, then is he corporeal or incorporeal? He is corporeal. *Dada* is also corporeal. Both are together. It will be said like this. There can't be such a Bapdada in the world. How? Two souls in only one body. Bap is a human being and *dada* is also a human being. What is this? Which father is a human being? The Father Shiva? The father of the human world is also a human being.

If the Brahmakumars were made to read this murli, will they bring out this meaning that the Father is also a human being? Is the incorporeal Father a human being or God? They will say '[He is] the incorporeal God' but we understand how the incorporeal Father will be revealed in the world. When He comes in the corporeal [form]... He came in the form of a human being, so He became a human being. When He became a human being, will He perform actions like human beings or not? He even performs actions like human beings. God shows by performing actions: Perform such actions. So, the world follows it. *Dada*, who is called Baba we take the inheritance from him... Not *dada*, it should be *dada*⁷ here. *Dade* means the father of the father. *Dade* means? The father of the father [like] *Bapdade* and *dada* means elder brother. (Student said something.) Yes. We take the inheritance from *dada*. Look here, *dada* is corporeal and Baba is incorporeal. What? Here, *dada* is corporeal. Here means where? He spoke about that time. Which time? 1964. (Someone said something.) Yes, look... look here, *dada* is corporeal and Baba is incorporeal. We take the inheritance from Baba through the corporeal Bapdada because *dada*, *dada*, Baba... how many words are there?

⁷ The d shows a retroflex sound, which is normally transcribed with a dot below the letter

Three words. *Dada* means elder brother, *dada* means *grandfather* and then Baba. The one who is the father's father is also called Baba, isn't he? Is he old or is he young? He is old, that's why he is called Baba. It is different in everyone's *language*, isn't it?

So the children should always consider: 'I am a soul conscious soul'. They should consider [themselves] a soul. Now we [changed] 84 clothes (bodies), [we went through] the complete cycle. Yours is the cycle of 84 [births], isn't it? Now Baba has come to take us. What? Now Baba has come to take us. He tells us: Remember Me. Who says this? (Students: The Father Shiva.) The Father Shiva? How will the Father Shiva speak? Shiva is the name of the Point. He is certainly the Father of the souls; He is not Baba. Is the Point of light Shiva the Father of the souls or is He Baba, the *grandfather*? He is the Father. How will He speak? He is certainly incorporeal. It was said that Baba has come to take us. Baba has come to take us? Who has come? *Arey!* Who has come? *Arey!* (A student: Shivbaba.) Shivbaba? Has Shivbaba come? (A student: The Father Shiva.) Has the Father Shiva come to take us? Where will He take us? Will He take us to the Supreme Abode? Does Baba come from the Supreme Abode? (Everyone said: The Father.) The Father comes, the Father of the souls comes from the Supreme Abode. Where does Baba come from? **Baba** has come to take us. Where will He take us?

Arey! The Brahmakumar-kumaris just think that the incorporeal Point of light has come to take us souls to which place? To take us to the Supreme Abode. This is what they think. But what is said here in reality? **Baba** has come now, not *dada*. *Dada* is this one who is sitting beside Me, it is said like this in the murli. Now **Baba** has come. What does Baba mean? The combination of the corporeal and the incorporeal One. He has come to **take** us. To take us where? *Arey!* When Baba has come, where will he take us? (Student: The Supreme Abode.) (Baba is shaking his head in disagreement.) All those who are sitting here... this *vani* is of 64. In 64 it is said that Baba has come to take us. So after 64, all those who are sitting here or wherever the children of the *advance* [party] are sitting, where do they go to be born? Where do they go to become Prajapita Brahmakumar-kumari? (Students: They go to do *bhatti*.) They go to do *bhatti*⁸? Where do they go to do *bhatti*? (Everyone said: Kampil.) They go to Kampil, don't they? So do they go to the house of the [One who is] the combination of the corporeal and the incorporeal One or do they go only to the house of the incorporeal One? (Everyone: The combination of the corporeal and incorporeal One.) So, this is what was said here. (Baba seems to be imitating some student:) "Oh! This didn't come to our mind!" Now Baba has come to take us. 'Now' means when? Now... It was said, 'now'; 'now' means when? It is about which time? (Student said something.) Yes, this is the *vani* of 64, isn't it? It was said, '**now** Baba has come to take us'. He hasn't taken us yet. He didn't take us in 64.

He has **come** to take us. So is this work completed or not? (Students said something.)☺ Isn't this work completed yet? (A student: It is in progress.) It is in progress? Does it mean your soul wasn't born in Baba's house? (The student said something.) So why do you say it is not completed? (Student said something.) It didn't come completely? Does it mean you weren't born in Baba's house? (A student: I haven't gone to the Father's house.) Didn't you go yet? How were you born without going [there]? If a soul doesn't reach the Father's house and if it is not born there with a body, how will it be said that it reached [the place]? Didn't you reach the Father's house yet? You did but now Baba has made you sit in the shop. Do not think: I am sitting in my wife's home. This itself is the problem. Where are

⁸ An intense course of yoga and knowledge for a period of seven days following strict norms

we sitting? Baba has made us sit in the shop. “Children, this is not your house. Forget the house and the wife. What are you for each other? You are brothers and sisters”. The brothers don’t remember this. They don’t say this. ☺ The mothers say it quickly. What are we for each other? We are brothers and sisters. We are the children of the one Prajapita Brahma. When we are brothers and sisters, we are the children of the one Baba, aren’t we? So Baba has come; is that work completed or not? Baba said in 64 that Baba has come to take us. So did He complete the task of taking the children or not? He did it.

He says it to us. Baba has come to take us children, He tells us: Remember Me and I am giving you the entire knowledge. Remember Me. How this cycle of the world rotates, how we receive births, remember all this. So, did you remember anything? Where and how you receive births, did you remember anything? Didn’t you remember? What did you remember? Tell [Me]. (A student said: *Lokik* and *alokik*.) *Lokik*, *alokik*? (Student: What we were in the previous births...) Yes, it was said about the *lokik*: what kind of births you have, did you remember this? No? It is a wonder!

Arey, it means that if you are told that you will go and be born in the Arab country and live just there birth after births, then will you believe it? (Student: No.) You remembered at least something? Didn’t you remember anything? *Arey*, you remembered: we are the children of the Sun of Knowledge, the *suryavanshi*⁹ children and we *suryavanshi* children will be with the Sun wherever it goes. What? Where will we be born? (Students said something.) Yes. Wherever the Sun of Knowledge goes, we children will also go there. Not everyone receives as many births as the *maximum* births you receive. Do the people of Islam, the Buddhists, the *Christians* receive these many births? Do they have 84 births? No; and you? You have the complete 84 births. Then why do you say that you don’t remember how you have 84 births? *Arey*, did you remember how many births you have in a *kalpa* (cycle)? (Student: The picture of the Ladder.) Leave the question of the picture of Ladder. Look at your ladder. (Student: Wherever Baba is born, we children are also born there.) ... we children are also born [there].

It’s not that Baba has 84 births and we’ll have fewer births. No. The ones who have fewer births belong to the other religions, and we? We are the ones who have the complete 84 births. Some have a *maximum* and some have a *minimum* [births]. What? Those from the other religions don’t receive the maximum [number of births] and we receive the maximum, meaning the most number of births. And some receive the *minimum* [births]. There are people of some religions who have very few births. Like the ones from the atheist religion will have few births and the ones from the Sikh religion, who are firm in their religion, what about them? (Student: 84.) 84 [births]? How will they receive 84 [births]? They come in the middle of the Iron Age. 400-500 years ago, Gurunanak came and after him the souls of the Sikh religion descended. (Students are saying something.) More than what? 400-500 years ago when Gurunanak came, the firm souls of the Sikh religion, who don’t *convert* to any other religion come. Though they will *support* the Deity Religion, they will have few births. But the ones in whom they (the followers of Sikhism) come, the ones whom they enter have 84 births.

Didn’t you understand? Did you understand? The souls of the Sikh religion that come have very few births and the ones whom they enter have 84 births. Or the fathers who give birth to the souls in whom they (the followers of Sikhism) enter, they certainly have 84

⁹ Those belonging to the Sun dynasty

births because they are the seed form souls. The seed is never destroyed. Now put a seed on a stone, it will lie as it is. [But] it will break at some time, won't it? When the stone breaks and becomes soil, the seed will grow. *Accha*, plant a seed in dry land; there is no water at all. Will it grow? It will not grow. When it rains, the seed will grow. So the seed is imperishable. What? The seed form souls are imperishable and they are from all the religions. What? The seed form [souls] don't belong to one particular religion. Just like there is a tree, the fig plant (*peepal*) grows from it. For example, the banyan tree... there is the fig, the neem and other trees also grow from a tree. In only one tree, many kinds of trees grow from their seeds. So this is a 'variety tree'. There are also a *variety* of seeds in this 'variety tree'. Shall we stop here, do you want to ask any questions? Let us stop with this much. [Om Shanti.]