

# ADHYATMIK ISHWAYIA VISHWA VIDYALAYA

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**Location:** Haripur GP  
**Suitability:** BKs and PBKs

Om shanti. The morning class of July 10<sup>th</sup> 1967 was going on. On the first page in the middle, the matter was going on: Now we have to go back, to the father but, the dirty soul can't go there. When your soul becomes pure, this body will be left. The consciousness of the body will be left. And the pure\* body can't be obtained here, in this world. This is an old shoe. The indifference (*vairag*) arises towards it. We have to purify the soul and then, in the future, we have to take a pure body. In the golden age both we-souls and the bodies are pure. At this time, I- the soul am becoming pure. The body is impure. Like the gold so is the ornament. The government also says: Wear light golden ornaments. It's of lesser value. Now your soul has less price or [in other words] value\*. And how valuable is your soul there! The soul is pure (*satopradhan*), isn't it? Now it is impure (*tamopradhan*). It has been tainted. Now it's of no use. Over there the soul is pure\* so it has much value. Now, look, 9 karats have remained, so it has no value. For this reason, the father says: Purify the soul. When the soul becomes pure, you will receive a pure\* body. No one can give this knowledge. The father himself says: Remember me alone. Well, how will Krishna say it? As far as he is concerned, he is a bodily being. The father says: Consider yourselves to be souls and remember me, the father, and don't remember any bodily being. What a difference they've made by having inserted Krishna's name in the Gita! Now you have to understand this matter and then explain it. What do you have to understand? Into which Gita was Krishna's name inserted first? Is there the shooting in the Brahmin world of the confluence age first or is the broad drama played first? [Students are saying: In the confluence aged Brahmin world.] In the confluence aged world when Krishna's soul plays the role with the last body and the God father enters him, then Krishna is inserted [as] the God of Gita. Call him Krishna, call him Brahma – it's the same matter. Krishna is the name in the golden age and in the last birth, the name is Brahma. And who inserts this name Brahma - the one (Brahma) who is called Pita Shri. Do those, who consider themselves souls, who see in Brahma an excellent (elevated) (*shreshth*) soul, insert this name of Krishna alias Brahma? Or do those, who are body conscious, insert the name? [Students are saying: Body conscious.] Those, who are body conscious Brahmins born from the lap, those who can see only Krishna's body. In the Gita which we call the true Gita; which is not made by human beings, which is sung by God himself - in that Gita they insert the name of Pita Shri Brahma. So the original\* Gita itself becomes false. So what a difference was made from inserting the name of Krishna known also as Brahma! You have to understand this matter and then explain it that the Gita has been completely broken. ShivBaba is (completely) incorporeal - he isn't at all corporeal. He comes into this world, wears a corporeal body, still he's incorporeal. His birth is transcendent/subtle (*alaukik janm*). Even if he enters, still his birth is transcendent and divine. The soul of Krishna, also called Brahma can't enter in this form. Just like when human souls enter, the facial appearance of the one, in whom the soul enters, changes. He loses the consciousness and understanding of the self, because the vibrations of the one in the subtle body exert the pressure. He isn't incorporeal and regarding Shiva's soul – he is incorporeal. No corporeal or subtle body exerts its pressure. He is a light soul, so the one

whom he enters is also aware of himself. Because there is no pressure, no change appears in the facial expression. And the one, whom he enters, listens to the knowledge as well. This won't be said for the soul of Krishna known also as Dada Lekhraj that the one, whom he enters, remains in the vibrations of knowledge. That one loses the consciousness and understanding of the self. So Shiva's birth is transcendent. The birth of human beings can't be like this. He gives the transcendent births to you children as well. When you children take on (*dharan karna*) the incorporeal stage, you'll become the beads of Rudra *mala*. You will become the ones, who take on the incorporeal stage. You'll become equal to the father. The father is transcendent, so the children are transcendent as well. Their birth is transcendent as well. So it is said: worldly (*laukik*), of the world beyond (*parlaukik*) and transcendent/subtle (*alaukik*). You children receive the transcendent birth. The father adopts you children and gives you the inheritance. The adoption takes place. The father accepts [you]: You are my children. The others, who are converted into other religions or who are influenced, are not my children. They can't renounce fully the body consciousness. For this reason, they can't take full 84 births. Also the soul of Brahma known also as Krishna will have 50 years less. And all children of the generations coming after him will have fewer births. They'll take 8 births in the golden age and they'll take 13 births in the silver age. How many births do you take just in the golden age? [A student is saying: 9 births.] You take 9 births. No follower of any other religion can receive so much bliss as you receive. It is because the father adopts you and gives you inheritance. You know that we Brahmins have the transcendental birth. The transcendent inheritance is received from the transcendent father. Except for the Brahma Kumar-Kumaris no one can make the masters of the world. How much the father explains to you! No followers of any other religion understand as much as you understand and as you are explained. The soul, who has become impure, can't become pure without remembrance. If you don't remain in the remembrance, the alloy (*kaud*) will remain. This is the alloy of the color of company of various religions. The souls, who descend in the silver age, add the alloy of the moon dynasty (*Candravanshi*). It will be said that the alloy of silver was added in the gold. The souls, who descend in the copper age, add the alloy of copper. And the souls descending in the iron age add the alloy of iron. In this world, we are compelled to remain in the color of their company. For this reason now the father says: Remember me alone and don't remember anyone else! Otherwise the alloy will remain. You won't be able to become pure. Then you will be forced to suffer a lot of punishment. The souls of the entire world have to become pure and go back. The body will not go back. The father explains: Consider yourself to be a soul. How difficult it is to consider oneself a soul!

The second page of the vani of July 10<sup>th</sup> 1967. It is difficult because that stage cannot remain at work/occupation (*dhandha*) and so on. At which work? Whatever works are for the body, for the maintenance of the body. The father is an unlimited father. He teaches the unlimited children the unlimited work/occupation. It is said: There is loss in all occupations/businesses except for the one godly business. Finally, when all businesses suffer loss, all businesses will be ruined. So why shouldn't we get involved only in the godly business, when the father guarantees us... What does he guarantee? The children remaining in my service\* can't die of hunger. However, the father says: If you don't consider yourselves the souls, then at least remember ShivBaba! Understand that the soul gets work done through this body. ShivBaba means precisely the meeting of the incorporeal and the corporeal. The soul remembers ShivBaba too. The body isn't required in remembering. As far as the remembrance is concerned, the soul in the form of the mind and the intellect remembers, doesn't it? At

first, you souls were pure. So it should be reminded of (20.00) (lit. the recollection ought to come) that now we have to become pure again. This is the only effort. There is a enormous income in this. In which matter? [A student is saying something.] In considering oneself to be a soul. This is exactly your ascetic practice (*tapasya*)/penance – to forget the body and to remain in the spiritual awareness (*smriti*). Look, how many great rich men are here! They have myriads of (*arab-kharab*) wealth with them. However, in this world of sin, in this world of works and occupations even they aren't happy (blissful). Only sorrow is looming over everyone's head. Today there are big kings, presidents, ministers, tomorrow they will shoot and finish them off. Look, what all happens in the foreign countries. Rich men, kings are in trouble. Those, who were kings here, have become the subjects. Here, in Bharat, the father had come and had given the kingdom. The kings' rule was in force for many births. Now, it became the rule of the subjects over kings. Look, they give orders to kings themselves. This is the *pancayati rajya*<sup>1</sup>. In the *pancayati rajya* there are 5 arbitrators, who give their opinions. 5 arbitrators gather and make their decision. The subjects snatched the kingdom of kings. It is fixed like this in the drama. It happens like this in the last part (*pichari*) in the 5000 years drama. The entire world becomes the kingdom of subject over the subjects. The *panchayati rajya*. They will keep on fighting among themselves a lot. They won't give one another even grain. Somewhere there is too much of some thing, and somewhere there is a little. They will fight because of this matter as well. You know that it was like this in the previous cycle too. You are taking now your lost kingdom in secret dress (incognito), through the heart, the spirit, the affection and love. You have received the introduction (*pahecan milna*): We were the masters of the world. We were the deities of the Sun dynasty (*Suryavanshi*). What? Who had received the kingdom from the father? Those from the Moon dynasty (*Candravanshi*) hadn't received [it]. First of all those from the Sun dynasty had received it. Now you are making efforts to become that once again. It is because you are listening here to the true story of the true Narayan (*Satyanarayan*) through the father – [about] how we become Narayan from an ordinary man. Now again how will we become this? The father himself comes and teaches raja yoga. He teaches raja yoga in order we become kings, in order we become masters. He says for this: Become the masters of your mind following shrimat. Become the master of your organs following the shrimat. No one except for the father can teach this ruling over the organs. Other bodily religious gurus will only twist the intellect (*matha mur lena*) – they themselves go into the ditch and take others into the ditch too. No one in the path of the religious devotion can teach raja yoga. You know even a single human being in this world won't be called the father, the teacher and the *Sadguru* who teaches raja yoga. *Sad* means true. If only the one father is *Sadguru*, then automatically all gurus become false. How many old stories they tell on the path of the religious devotion! Where does the shooting take place? [A student is saying: In the confluence age.] How? Also in the confluence aged Brahmin world the lap-born Brahmins, who maintain the path of the religious devotion, don't give the knowledge at all. They sit and tell the old stories of the yagya. Then old mothers tell children stories to put them asleep. So look, what a terrible sleep of ignorance they are in. You will say: They are small children. You are elder children of the God father. The father tells you children this story in order you receive a rest for 21 births. Regarding those old mothers, they are making fall in the sleep of ignorance for this one birth. And for how many births will you receive a rest? Having listened to the story of the true Narayan which the father tells, you will receive a full rest for 21 births. So the father says: Consider yourself to be a soul. According to the drama, you have remained body conscious for half of the cycle.

Don't rule over anyone with the support of physical power now. You shouldn't make fools of innocent souls. Now the father has come. The father says also: Children, your father has come. You must behave very carefully. Now you have to become soul conscious. According to the drama, we must change this old world and make it new. The world is only one. At first it is new, later it is old. Then the old world will become new again. When the world was new, Bharat was new. It was pure (*satopradhan*). When the world is old, Bharat is old. It has become impure (*tamopradhan*). The God father comes into an impure-degraded and old body. In the new world, all were deities. There was natural beauty over there. The soul becomes pure\* and beautiful there. The pure soul receives also a pure body. The father says: I come and make you beautiful deities. Do I come and make you this, or do I come and having told you the knowledge I go away and then you keep on becoming beautiful deities? I come and make you beautiful deities. I make those who are so dark into so beautiful. You know that so much dark and so much white doesn't exist in other religions. Children, keep on checking now whether any bad qualities are inside you. Keep on checking. You must also remain in the remembrance. You must study as well. This is a great teaching and this is the only one teaching. How many books and so on are in that worldly teaching! But even so, this teaching is the highest on high. It is because the teacher is the highest on high. It isn't like this that ShivBaba becomes the master of this world. ShivBaba doesn't become the master of this world. What memorial do they show on the path of the religious devotion? It is being said: The Father of the world (*Vishvapita*), The Controller of the World (*Vishvanath*). But which form do they show? He becomes the master; however does he wear any crown? You become the masters of the world. The father is shown in the beggar form. How many new deep matters he explains to you all the time! Human beings think that the Supreme Soul (*Paramatma*) is the master of the new world. The father sits and explains: Sweet children, I don't become the master of this world. I come and make you [this]. You become the masters and make efforts properly. You become the masters, then you lose the kingdom, then again become the masters. Such a world is called universe (*vishwa*). Becoming the master isn't the matter of the incorporeal world (*mulvatan*) or the subtle world (*sukshm vatan*). Having come here from the incorporeal world you go through 84 births cycle. Then, there is the father's coming. The father explains how you obtained the results of your deeds and destiny (*prarabdhi*) before, and then how you lost it. Now again he makes you make efforts in order to obtain those results, which you have lost. So this is the play of defeat and victory. Who is this Ravan who makes you suffer defeat? Why do you burn him? No one knows this matter either. If [people] burn someone's effigy, why do they burn it? When do they burn it? When someone gives much sorrow, then they make his doll (effigy) and burn it. Even this Ravan doesn't give you much sorrow in the copper age. So you didn't burn [his] effigy in the copper age. In the iron age, when he gives much sorrow you burn [his] effigy. In reality Ravan neither exists in the copper age nor does he exist in the iron age. When does he exist? [Students are saying: In the confluence age.] In the confluence age Ravan exists as well as incorporeal Ram exists. Now this Ravan gives you much sorrow. Only when there is Ravan's kingdom [people] burn him. Which world is it the matter of? The original (true, real) Ravan's kingdom exists in the Brahmin world. So you burn his heart. Now you children know how Ravan gets finished. In what a simple way the father explains [to you]. The father himself sits and teaches. He tells who Ravan is and who Ram is. Over here, the human beings teach human beings. In this world. You know that the father sits and teaches us. You are also human beings but, the father sits and teaches you souls. These sanskars of studying are only in your

souls. The sanskars of studying from the father aren't in the souls being converted into other religions. So they all have the knowledge of the path of religious devotion. You have the knowledge [of the path] of the knowledge. 5000 years ago also you had listened to this spiritual knowledge directly from God. When had you listened to it? The father explains that when all the rust of the needle-like soul falls away you study directly from the father. By which knowledge does the rust fall away basically from the needle-like soul? Which is the knowledge by which the rust of soul falls away basically\* and we study directly from the father? The basic knowledge\*. I am a soul – the point of light, my father is the point of light. Only you assimilate this basic knowledge thoroughly. You don't get entangled in those bodily human gurus. You aren't any lap-born Brahmins. You are the mouth-born Brahmins. You assimilate the matter of knowledge from the verses emerged from Brahma's mouths. You don't get entangled in any body. For this reason, you become incorporeal souls. Those incomplete souls are lap-born. They remember only the body of Brahma. They keep on making Brahma's photos. First they prove that Brahma is God, the God of Gita, and then they themselves sit as God (they assume the position of God). First they say: There is Trimurti Shiva. Later in stead of Trimurti they start printing their pictures just as if they have made themselves Trimurti Shiva. Now you know that we aren't any lap-born Brahmins. Having assimilated the true knowledge we become souls. The intellect becomes subtle from remembering the father-the point and it learns the subtle deep matters of the knowledge in the advance [level]. And this is directly from the father. So it will be said that when the rust of your soul is taken off, your class is transferred. Having come out from the basic you come to the advance.

The third page of the vani of July 10<sup>th</sup> 1967. In the entire human world, no one would give such a teaching. Which (what kind of) teaching? The teaching like this which the father gives having become the father, the teacher and the true guru (*sadguru*). Just in one form, he becomes the father, in the same form he becomes the teacher and in that form, he becomes the true guru. No one knows how God teaches. And even in you, what a difference comes in the studies! Your soul knows that between the previous teaching and the present teaching there is the difference like between the sky and the earth. It was nothing what you studied before. So you know that this is the excellence of the knowledge. On one hand are the highest kings and on the other hand, they then become the lowest subjects. The father says, doesn't he: Those who cause my defamation, who depreciate me, who give up [my] hand, become an idler/a cremator (*candal*) among subjects, what will his position be called? What is the lowest position? [The students are saying: Cremator.] As far the father is concerned, he gives you the teaching of becoming the king of kings. The how do you become cremators? How do you become servants? How do they become *Bhasmasurs*? They start to burn themselves (*bhasm karna*). The entire kingdom gets burnt. The one father himself establishes the deity kingdom. Look, how big a margin there is in the teaching! The children know this as well that there is only one father, who having come to this world establishes the kingdom. Having come/he comes here. It isn't like this that he would come into Brahma's body, having given the teaching he would go away and then you will keep on establishing the kingdom on your own. No. Other great religious fathers came and they established only their religions and went away. Nobody established the kingdom. Nobody establishes the capital and depart. This is only the father, who after telling you the knowledge, gives you the inheritance of the kingdom and goes away. This entire rest has to be destroyed. The father tells: Children get ready quickly now. Don't waste your time by committing mistakes. If you don't remember, the most valuable time gets damaged. All right, even if you do the occupation for the

maintenance of the body. Why is “even if...” applied? Hm? What is the meaning of “even if...”? [Students are saying something.] If you don’t have so much courage, then all right even if you do. The courageous children, the helping father. However if you don’t have so much courage, it’s all right if you do work and so on for filling your stomach. Any way, do the work with the hands and remember the beloved with the heart. The father says: Remember me, and still you will receive the kingdom. They narrate the story “The God - the friend”. They show also the drama of The First Godly Religion (*Allah avval din*). He is Allah, isn’t he? He is the highest on high. So certainly, he will come and establish the highest on high capital. He establishes the highest on high *din*, that is to say religion. He establishes the capital as well. They show the treasures emerged with the knocking/striking (*thakka*). The knocking/striking of which matter? This is the knocking/striking of the wand of the knowledge. Now you children know, from what into what Allah makes you in order to strike/knock you. Suddenly with the divine *drishti*, you reach the paradise. Previously they used to sit having gathered on their own (*apehi*). And then they used to enter trance on their own. They used to say: We go to paradise. So this was also The First Godly Religion, was it not? What was at the beginning so must be at the end. This play and game and so on will happen again. The play (*lila*) of dreams and visions will go on. So many used to enter the trance! It was like this before as well. Then they used to say: The magic. Saying: The magic, later they caused to stop it. They used to say: Some magician has come. They used to say at the beginning: The magician has come. [It was] at the beginning, so [it will be] at the end. So all these matters are of this time. There is also the story of *Hatim Tais*. When they used to put a bead (*mulhara*) into the mouth Maya used to vanish and when they took it out from the mouth, Maya used to come again. Now no one could understand these secrets. The father says: Children, put the bead into the mouth. Which bead? [A student is saying: The bead of the remembrance of the father.] The remembrance of the father itself is the bead. You – souls, remain peaceful in *swadharm*, i.e. the genuine duty/obligation of soul. They know this in the golden age that we are souls but, no one knows the Supreme Soul father (*Paramatma Bap*). So are the deities in the golden age high or are you Brahmins high? [Students are saying: Brahmins.] Why? It is because in your Brahmins’ intellects there is the knowledge. There won’t be knowledge in the intellects of children like Radha and Krishna who will be born in the golden age. And regarding the kingdom - will they take it from God or will they take it from deities? They will obtain the kingdom from deities. And you obtain the kingdom directly from God. Just like it was said: When the dust rust falls away from the needle like soul, you will learn directly from the father. No one can understand the secrets. You know: We have to leave (give up) one body and take another. Anytime if someone asks, say to them: Over there in paradise a trace of vice doesn’t exist. That is the world without vices. 5 vices don’t exist there. The father of 5 vices – the body consciousness - doesn’t exist there either. How many Ravan’s heads do they show? First 5? First they show 5 vices. Then they show 5 female faces – the 5 elements of the nature. They show these 10 heads of Ravan. And who is shown as their father. Who is sitting on the top of Ravan’s head? A donkey. The body consciousness is in this world. Over there the body consciousness won’t exist. One becomes body conscious in Maya’s kingdom. There is Ram’s kingdom over there. The matter of being body conscious doesn’t exist. Over there, only those who are victorious over attachment are there. The story of which king, who conquers the attachment, is famous? The story of the king *Harishcandr* is famous. Of which age (*yuga*) are those stories and tales in the scriptures? [Students are saying: Of the confluence age.] Certainly, in the confluence age, there must have been some king who conquered

attachment. Then they wrote in the scriptures that there was a certain king *Harishcandr* in the golden age. All matters are of here. So now, in this old world, you have to conquer the attachment (be *nashtomoha*). How to conquer the attachment? (lit. how to be *nashtomoha*). The father isn't father, the child isn't child, and the wife isn't wife. The indifference or lack of desires (*vairagya*) comes to those, who give up/renounce their households. You mustn't give up the household. Remaining in the remembrance of the father you have to go home giving up this old body. Everyone's accounts have to be settled. Then you will go home. This happens cycle after cycle. Now your intellect goes far-far up above. Those people also see (check) up to where the water expands. They gauge the depth of the ocean. Has anyone reached the bottom of the ocean? They gauge (measure) the depth. They can't reach the bottom of the ocean. Here, in the Brahmins' world as well – some try to go to the moon, some try to go to planets and satellites, some want to measure the depth of the immeasurable ocean. Now you know what this sun and moon are. They think that deities live there. Where is this matter of? You know that the souls of the Moon dynasty (*Candravanshi*) in the confluence aged world of Brahmins become true deities complete in 16 degrees. And you become the children of the Father, the Sun of Knowledge – the children of the Sun dynasty (*Suryavanshi*), who give births to them. The father is beyond the measure of celestial degrees. And those deities are bound by the celestial degrees. The moon is given sixteen celestial degrees and the sun is not bound by celestial degrees. So you know now that this sun, moon, stars are non-living lights of the universe. And you are living/sentient (*chetanya*) stars. This is the matter of the living stars of knowledge, the living sun, and the living moon. This is the matter of nine living planets. All right! Om shanti.

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<sup>i</sup> Local system of self government