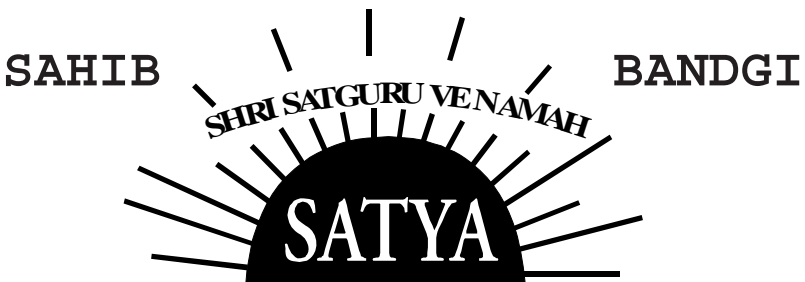


**Shri Satguru Ve Namah**

# **Without Soul Realisation Man Has To Wander**

*Shabd Shabd Sab Koi Kahey, So Toh Shabd Videh.  
Jibhya Par Aavey Nahin, Nirakh Parakh Kar Le.*  
**Everyone is talking of words (Naams) but that real  
Naam is bodiless. It is not possible to recite it by  
tongue. So one should assay well before getting  
blessed with it.**

**—Satguru Madhu Paramhans Ji**



**Sant Ashram-Ranjadi, Post-Raya, Distt.- Samba**

# **Without Soul Realisation Man Has To Wander**

—Satguru Madhu Paramhans Ji

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## **Website Address.**

[www.sahibbandgi.org](http://www.sahibbandgi.org)

[www.sahib-bandgi.org](http://www.sahib-bandgi.org)

## **E-Mail Address.**

[satgurusahib@sahibbandgi.org](mailto:satgurusahib@sahibbandgi.org)

## **Editor**

**Sahib Bandgi Sant Ashram Ranjadi**

**Post -Raya, Distt.-Samba (J & K)**

**Ph. (01923) 242695, 242602**

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**Note :** Please see the English version of the Roman words at the end.

# A Few Words

I want to impart true knowledge to you. At present, none is talking about such a kind of knowledge. All seem to be misled. Some are misled about the knowledge related to the inner world while others are misled about the inner world itself.

In this world, all the modes of worship (Sargun or the Nirgun) are related to Kaal Niranjan and lack the full spiritual knowledge. Without the true spiritual knowledge, a soul can't free itself from the repeated cycle of birth and death. A being finds it difficult to search such an enlightened soul who can show him the true and real mode of worship that can help him to reach back to Amarlok (origin of soul).

*Va Ghar Ki Sudhi Koi Na Batave, Jehvan se Hansa Aaya Hai.*

None tells the whereabouts of the abode wherefrom Hansa has come. Without realising Param Purush, a soul can't attain permanent salvation. And in order to realise Him, there is need to get blessed with a true 'Naam' from some real Satguru. But, instead of understanding this secret, the worldly people get entrapped in the net of the hypocrites and thus remain wandering in an outer world. Param Purush resides within us but we are making a search of Him in an outer world. The hypocrites have entangled us in the unnecessary net of rites and rituals like Yoga, hard worship and the like that have nothing to do with the true realisation of God. He can be realised in a very easy way by following the path shown by some Sant Satguru.



# Supreme Lord Then

## Remained Hidden From Sight

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This human physical body of ours has poison as well as nectar in it. In spite of his ability and intellect, man has not been able to understand the entire system of his body. It is a matter of great sorrow to know that man still doesn't have any knowledge about the place where the soul and the mind resides within the body and the power each of them possesses. Moreover, he doesn't know wherefrom he has come and where he has to go after his departure from the world.

A serious thought to all this will reveal that the forces that are opposing and misleading us are lying within ourselves and not somewhere outside. In heaven, people go only to reap the fruit of their good deeds. After reaping the fruit, they have to return to this mortal world again because going to heaven has nothing to do with attaining of salvation. In fact, none of the abodes in the three lok's (universe) is safe.

*Saeyaad Ke Kaboo Mein Hain Sab Jeev Bicharey.*  
**All the jivas are in the grip of devil hunter who is the overall controller of the 3 lok's (universe).**

This controller is none else but mind, who makes all the beings dance to its tune. The preachers of different modes of worship are themselves unaware of the spiritual knowledge and the real mode of worship that can help a being to attain salvation. So, in such a case, how can they help it to reach back to its real abode.

*Andhey Ko Andha Miley, Raah Batave Kaun.*  
**A blind man can't be expected to show the path to another one like him.**

Likewise, the present day gurus don't have the power to liberate the soul from the grip of the opposing powerful evil forces.

After their departure from the world, they appoint one of their family members as their successor exactly in the same manner as the politicians do.

Sometimes, my disciples say that they have to face opposition. I tell them that they will have to face opposition from the hypocrites who are bent upon keeping them entangled in the unnecessary rites and rituals. All the enlightened souls who spoke at their times against the practice of unnecessary rites and rituals, had to face tortures and inhuman treatment at the hands of the hypocrites though it is a different thing that after their departure from the world they are being worshipped as God or as noble and spiritually enlightened souls.

Likewise, Kabir Sahib started a journey to create spiritual awakening among the people so as to enable them have self realisation. Our soul is in bondage. It is being made to dance as per the dictates of Mind (Kaal Niranjana). Just as a Juggler makes a monkey do all such acts against its very nature, the mind also makes the soul do all such acts which

are in no way related to its nature. When a person goes to commit a theft, the soul also gets involved in it.

Today, man doesn't want to become honest and truthful. All this clearly shows that the modes of worship being practised are not the real ones.

*Saach Barabar Tapp Nahin, Jhooth Barabar Paap. Ja Ke Hirdey Saach Hai, Ta Ke Hirdey Aap.*  
**No kind of worship can match truthfulness and no kind of sin is as great as falsehood. In fact, it is the truthfulness that can take us nearer to our soul and God whereas it is the falsehood that can take us nearer to the evil forces of destruction and Kaal Niranjan.**

Someone said to me, "Maharaj! Today, there appears to be an atmosphere of devotion to God. It appears as if man has realised the short existence of this body."

But, if we cast a deep look around us, we shall find the whole religious field like a business centre where everyone is engaged in exploiting the religious sentiments of the innocent masses for his own selfish motives. Such hypocrites are utilising the services of the media for publicity purposes. For this, they have to make regular payments to the media persons who, otherwise, have nothing to do with the sages of the modern times. These media persons are earning crores of rupees from these sages.

Moreover, all the directors of the various channels are worldly people with a materialistic approach. Some organisations are selling the books related to their religious philosophy at exorbitant rates while others are raising their heads with the support of media. All of them lack spiritual knowledge. We, on the other hand, are offering everything at unbelievable cheap rates. This is because we don't believe in commercialisation of religion.

Even in the purchase of some piece of land, I don't pay bribe to anyone in any form except the sum that is payable in the legal process. I am a man of principle and not a businessman like the modern sages.

Many such sages are selling even the urine of cows, they are money minded and political in approach.

One of the friends of a disciple of mine was a teacher. Both of them used to read in the same class. After 4 or 5 years, his friend gave up his job and began to organise Satvaha (a week long programme of religious discourses) and became a Shastri (having knowledge of his religion). My disciple told him that his act of giving up the job was not a right step. It was a foolish step. He said, "There was no foolishness in doing so. I was getting about Rs. 8000/- p.m. as my salary. Now I earn nearly 50 thousand rupees from a single Satvah. The disciple asked him as to how did such an idea enter into his mind. He said, "One boy of our village couldn't pass even his 8th class examination and used to sell articles on a rehdi (vehicle driven by four wheels like that of a cycle). He became Shastri and in due course of time he became the owner of many bungalows, motor cars etc. This inspired me much and today, because of this profession, I have amassed so much wealth as I couldn't even imagine to amass on the basis of my govt. job."

That is to say, such people have only one target before them and that is to amass as much wealth as they can. Often they allow the politicians as well to speak from their stages. This helps them in widening their sphere of influence and in creating an impression among the devotees about their links with the high-ups. I don't give anyone an opportunity to speak. I have visited many sages and have had held discussions with



them. At the very outset, I tell them that I haven't come to ask for something as I have received everything from my guru and rather have come to know of the depth of their spiritual knowledge. I have found that none of them is in possession of the true spiritual knowledge. Even the great sages can't stand before my disciples so far as the question of spiritual knowledge is concerned. As such, we shall be denounced and I am prepared for that.

About the sages occupying the religious places, Kabir Sahib has said—

*Duson Disha Mein Lagi Aag.*

*Kahey Kabir Kahan Jayio Bhaag.*

**All the ten directions have been engulfed by fire and there seems to be no place of safety.**

When Kabir Sahib descended on this earth for the first time, he returned back to Amarlok without taking any Soul with him. On being asked by Param Purush the reason thereof, he said, "He, whom I convince in the evening, forgets everything in the morning and he, whom I convince in the morning, does so in the evening."

*Kaal Meti Sakal Le Javun.*

**Kabir Sahib told Param Purush that he had thought of taking all the Souls alongwith him after destroying Kaal Niranjan but He had not permitted him to do so.**

Everyone in one's lifetime finds an opportunity to come near Param Purush. Now, how does this happen?

Any of my disciples will come in contact with such a fellow and will have some talk about Param Purush. In this way, the concerned person will get the real opportunity.

There was a boy, Raja by name, from Jaipur. He didn't want to marry and wanted to remain away from the

materialistic approach of the world. He asked me many questions. He said, “If Param Purush knew everything about the past, the present and the future, He must have in His mind all that was to happen in the time to come. So, why did He create Niranjana and made the jivas suffer tortures and miseries at his hands?”

Soor Dass ji stresses the same point when he says—

*Prabu Tumko To Hai Khel Vinoda,*

*Par Hamein Dukh Bhari Hai.*

**You remain at all the times in a cheerful mood whereas we suffer from sorrows and pains.**

That boy said, “How can we call Param Purush as kind if everything is happening as per His desire. If He had pre-hand knowledge of everything, then it is He and not Niranjana who is to be blamed for all this.” I answered his sharp questions in a convincing manner.

He also said that if Param Purush had mind in Him from the very beginning, He must be having dirt and sinful thoughts as well. As such, how could they call Him innocent.

I said—

*Kaaran Karan Nahin Nirmaye.*

*Satya Purush Tab Gupt Rahaye.*

**When nothing like reasoning and thinking existed, Param Purush was then hidden from sight.**

Param Purush was free from any sort of drawback.

Why are we feeling cold? Wherefrom did it come? If it came along with the change in weather, then wherefrom did the weather come? The earth moves along a circular path. When it moves away from the sun, we feel cold. This is because the rays of the sun then remain no longer come straight. Further, the cold waves also contribute to the already

present cold. Why the people living near the sea are black? This is because at a height of about 20-25 metres above the sea level, there is warmth and the air, after passing through this region, also becomes warm. So there is some definite reason for their becoming black.

Param Purush was hidden from sight. At that time, there was nothing at all to be found. He desired and created 16 sons. Now the question arises as to why did He make a desire.

*Gupt Hatey Pragat Hoye Aaye.*

**He was hidden and wanted to make His appearance.**

Everyone of us wants to bring our talents to light. A wrestler does so through his wrestling skills, a musician does so through singing and so on. All of us are His Hansas. So, as per His sweet will, He made His appearance.

*Pratham Purush Shabad Parkasa....*

**First of all, Param Purush uttered a word...**

A dazzling white light appeared that was an element. Param Purush absorbed Himself in that light. Niranjan also did the same. He absorbed himself in shunya. Mind also has its own desires but these are related to reasoning and intellect. But the desire of Param Purush was natural and pure.

So Param Purush now became active and henceforth began to be called as Satya Purush. It was just like a seed that blooms into a plant.

*Shabdai Dharti Shabad Akash.*

*Shabadi Shabad Bheya Prakash.*

**The creation of the earth, the sky as well as the light is a miracle of the ‘word’ alone.**

When we throw a handful of water above us, the drops of water are formed which return back to the earth. Likewise,

Satya Purush threw up a handful of the element He had produced. The parts so formed changed into countless souls.

There are lot of micro-organisms in the human body. They are so large in number that it is not possible to have a count of them. Just as all the ants in your house have souls in them, the micro-organisms in your body as well have souls in them.

*Yeh Kaya Hai Samrath Keri, Kaya Ki Gati Kahu Na Heri.*

**This human body is limitless. None can know its moves.**

In one sexual intercourse about 2.5 to 3 crores of micro-organisms come out of the body. What function do these perform? Where does the flowing water go? It goes down the slope. All of these run at fast speed towards the womb of the woman. Each of these wants to become a human being. In this competitive race, half of these lose their lives while others get tired and die later on. Only one such organism succeeds in uniting with the egg of the woman. So this competition has its origin from the womb of the mother itself. Since all the micro-organisms except the one have to die, so the sexual intercourse has been called as a great sin. In fact, every kind of pleasure has some pain inherent in it.

The semen condenses at a fast speed after its ejection. That is why, all the organisms except one or in some exceptional cases more than one (if they succeed in reaching the appropriate place), lose their lives.

So all the souls formed in Amar lok began to move about. As per the desire of Param Purush, these maintained their separate identity. He was very much pleased to see them. We also feel pleasure on seeing our children. As He wanted to beautify His Amar lok in order to make it a noble abode, He created Kooram, Gyan, Vivek etc. simply by uttering of

words. In the meantime, He thought that if every word spoken by Him was showing the desired result, He should make an attempt to create another Param Purush as well.

He desired and another Param Purush appeared before Him. Param Purush, in order to check whether the newly created Param Purush resembled Him in all respects or not, He entered into him. For a moment, He doubted about his being exactly like Himself. He came out of him. The doubt was cleared. This will of Him had created Niranjana. Trouble surfaced from this very moment.

In this way, Param Purush created 16 sons simply by uttering of words. There was immense pleasure in Amar Lok. Param Purush didn't want to let Niranjana stay in Amar lok but the latter worshipped Him and asked for some place. Param Purush asked him to live in Maansarovar, a place of Amarlok. Niranjana worshipped again and asked for a universe (an abode) where he could have his full sway. Param Purush said, "All right! you should create 3 lok's. The seed of such a creation is lying in the belly of your elder brother, Kooramji. He is very kind and will give it to you." It was the element sky. But, instead of requesting him to give it to him, he forcibly took it out of his belly. The latter prayed to Param Purush saying, "He has forcibly taken out the seed from my belly without asking for it from me."

Param Purush said, "You are his elder brother. You should pardon him for his indecent behaviour." So Niranjana created the whole of universe with that seed. From the shunya (nothingness) he created air. If we bring our two hands near each other with some pressure, we shall feel the flow of air. From air he created fire. When we run, we feel the production of fire in our body. From the fire he created water. While running, we feel hot and this heat makes us perspire. Perspiration gives out foul smell and on solidifying, it changes into wax. This formation of wax after solidification

of perspiration is the earth. In this way, he created 5 elements. Whole of this universe belongs to Kaal Niranjana.

He created the sun, the moon and etc. but there was no soul there. Then he worshipped for 64 yug's. Param Purush asked him what more he wanted. Niranjana said—

*Deejai Khaet Beej Nij Sara.*

**He requested Param Purush to give him souls he could rule over.**

Then Param Purush produced a female out of His wax. If we clean dirt from some spot, a part of it is still left behind. This is called as wax. He used this very wax. That is why there is an element of doubt in women.

Param Purush gave the souls to Niranjana through Adhya Shakti, a female whom He produced simply by His own will. But why did he do so? This is the question that the said boy had asked. He gave the souls because He knew that Niranjana and Adhya Shakti won't be able to do any harm to them. Niranjana had worshipped and so Param Purush had to give him what he desired. He was fully aware that none could do any harm to the soul. It is the mind that becomes sorrowful. The soul only experiences all that is going on. Man becomes sad if some part of his body gets damaged or is cut off. He cries with pain. This body is none else but Niranjana and Maya. What Param Purush gave to him is a very pure thing. Niranjana can do no harm to it.

When the female (Adhya Shakti) came to Niranjana, the latter was charmed to see her beauty. He swallowed her. Love is, so to say, the distinctive trait of the soul. Param Purush loved Adhya Shakti and so she became loved one. That is why every woman has in her the inherent power of love. Inspite of the fact that she is nothing but a bag of dirt and filth like man, she attracts others to her. The sole reason behind it is that Param Purush loved her and so made her nature lovable.

Don't give place to hatred in your mind. You should not become violent in any manner. I know that if I show hatred for someone, whole of the world will begin to hate him. Though it sounds strange, yet it is a fact. So I am fully alert about it. While sitting at a place, even the administration of the whole of universe can be run, but Niranjana is the ruler here and passing orders on him will reduce him to the position of a minister. So I am not going to interfere much in his administration. My job is only to give shelter to the devotees who come to me.

As Param Purush has blessed him to rule for a period of 17 chaudi asankhya yug's, He is not interfering in his administration. Uptil now only 4 chaudi asankhya yug's have passed. When the entire period comes to an end, Param Purush won't let such a thing to happen again.

At one time, Param Purush had thought of destroying whole of the creation.

*Vachan Karun Pratipal, Morey Desh Na Aavhi.*

**I have to keep my word. However, he (Niranjana) won't come to my abode.**

I told the boy that Niranjana has no power to do any harm to the souls and that Param Purush knew this fact.

On being swallowed by Niranjana, Adhya Shakti prayed to Param Purush to save her. At this moment, Param Purush thought of putting an end to his existence but He decided not to do so.

*Tabhi Purush Mohin Pukara, Gyani Bheji Javo Sansara.*

**Kabir Sahib says that at that moment Param Purush called him and asked him to go to the mortal world.**

Where was Kabir Sahib then? Param Purush created out of Himself a Super-Power (Kabir Sahib) as He knew that Niranjana couldn't be brought under control by any other means. It is on this account that Kabir Sahib is considered as Param Purush Himself. But, the Kabir panthis have made a

mess of the whole philosophy and that is why I don't consider myself as a Kabir panthi.

This Super-Power of Param Purush has been called by different names at different times.

After the expiry of 17 Chaukdi Asankhya yug's, Param Purush will destroy the very existence of Niranjana and will take all the Hansas into Himself.

Some say what is the guarantee whether He will, once again, create such a universe or not. Param Purush won't do so as He Himself had to feel sad on seeing all this. If a thing causes damage to your eyes, you won't let the same thing happen again.

At one time, Kabir Sahib began to take souls to Amarlok in large number. Niranjana came to him and said, "I have been cursed by Param Purush. What would become of this curse if you take all the souls like this?"

Now the question arises as to why did Param Purush curse him. The fact is that the punishment has been given to mind and not to the soul.

Niranjana said that he had been cursed to eat one lac jivas every day and asked what would happen if there were no jivas left behind. At one time, Kabir Sahib killed Niranjana but turned him alive again through his surti (concentration). That is why Niranjana has no physical body.

Such a thing is possible but if any fellow is brought back to life, it will create problems. Others will also desire to see all this before their very eyes. So it is better to do so from behind the curtain.





# Whole Of The Body Is Kaal Niranjana

---

If you want to see Kaal Niranjana as a physical body, then you will have to know that all the men are the reflection of him. And if you want to see Adhya Shakti in the same sense, you will find her reflection in all the women.

Niranjana said to Kabir Sahib, “If you want to take all the souls alongwith you, I request you to take me as well because without souls the punishment awarded to me will lose its sense.”

No evil spirit (ghost etc.) bothers my disciple. There is some definite reasoning behind the coming of these evil spirit. These come either to a person who has teased them or to one who has loved them during their life time. Once an evil spirit said to me, “I want to come before you if you kindly permit me to do so.” I said, “you can come.” Normally these don’t come in front for fear of receiving a high-power current. She said, “I request you not to provide unworthy people with more than enough power.” I said, “what has happened?” She said, “I used to make some fellow dance to my tune but now I am not in a position to go near him.” I asked her why it made him dance. She said, “I was his daughter-in-law. I fell ill and got bed-ridden. After this, he killed me by pressing my throat. But I wanted to remain alive. While dying, I thought how I

could take revenge.”

An evil soul can't kill anyone with a sword. It can only affect the normal functioning of the brain. It has no body and so can enter any other body very easily. It can change its form and can cause fear. That evil soul said, “I wanted to make them issueless as I have also died without having any issue. I was killing them slowly but steadily.” I said, “you won't go there now. If you do so, you will have to face punishment.” Then it put a condition. It said, “Help me attain salvation. I have committed no fault. Give me justice. I have no other job to perform except that of annihilating them.”

So I want to tell you that evil spirits can't come near you. As soon as you concentrate, they will run away. These can come if you lack faith in me.

Let's move to Adhya Shakti. She is more powerful than Niranjana. Even the gods seek her shelter after suffering defeats. But like Niranjana, she also keeps all entangled. Param Purush is not much offended with her. She herself comes forward to ward off any misfortune that befalls Tridevas (Brahma, Vishnu and Mahesh) but when she feels helpless, she meditates on Param Purush and gets power from Him.

Now the question arises as to how did she fall in the grip of Niranjana. The latter said to her, “Don't feel afraid. I am a male and you are a female. You have souls with you. Both of us shall do the job of creation. Put these souls into bodies. We have to mislead the jivas or else all of these will go back to Amarlok. You have been created because of me and so you have become my partner.”

*Bhagg Nahin Kanya Ko Hato, Nakh Chhider Keen Niranjana.*

**Adhya Shakti had no vagina. It was the creation of Niranjana himself.**

She had only the organ of urination. After this, Niranjana entered his semen into her womb.

This was not the way Param Purush had desired the creation of a true universe. This combination of Mann-Maya has kept all the jivas in its grip. After blessing with the Alive holy Name, I separate the soul from the grip of mind. My devotees won't feel as other people of the universe do.

As per the dictates of Niranjana, Adhya Shakti misled the Tridevas and all the souls were also got misled. Now the question arises as to why did Adhya Shakti do so.

Kabir Sahib says, "Such is the nature of woman. The parents bring her up but after going to her husband's house, she becomes one with them and forgets her parents."

As such, Adhya Shakti began to behave like a stranger.

*In Bhavsagar More Ujado.*

**So Niranjana prayed to Param Purush not to send Kabir Sahib on the earth as he had destroyed his worldly ocean by taking the Souls to Amarlok.**

You also feel disturbed if someone destroys your house. So, Param Purush asked Kabir Sahib to do his job at a slow pace.

Niranjana said, "None of us will use force. You can take anyone who is willing to go."

That is why I am not doing this job briskly. You can be turned into a Vairagi (he who has no attachment with the material world) within a minute and you will stop looking at anybody else. There is some weightage in what Niranjana has said. One day, Niranjana prayed to Kabir Sahib to bless him as well with 'Naam'. The latter said that he won't do so as

blessing him with ‘Naam’ would mean to put an end to the existence of whole of the universe. This is because in that case none would be there to mislead Jivas who alongwith him (Niranjan, who has misled Jivas) would turn into pure and virtuous souls.

So I have turned you into pure and virtuous soul by blessing you with Naam. The mind will play its own game but you should leave everything to Satguru who, from within you, will do all that is good for you and Niranjan won’t be able to exert his influence.



*Gagan Mandal Se Utrey, Sahib Purush Kabir.  
Chola Dhara Khwas (Sewak) Ka, Todde Yum Zanjeer.*

—Garib Dass Ji

**He says that Kabir Sahib descended down from the sky, disguised himself as a devotee & broke the complete network of Kaal Purush.**

# Kabir Sahib Descends On This Earth In Every Yug

---

I appear in this universe in every yug to take away the Hansas to Amarlok.

He says that in Satyug he helped four Hansas attain salvation and they in their turn helped 9 lac jivas do the same.

He further says, “In Treta yug, I helped seven Hansas including Vashishat Muni and Shringi Rishi while in Dwapar yug, I helped 17 Jivas attain salvation.”

Regarding Kal yug, Kabir Sahib says, “I helped fourteen Hansas including Gorakh Nath, Mohd. Sahib, Nanak Devji, Ramanand, King Bhoj, Shah Sikander and Beer Singh in attaining up the salvation. Earlier, I helped 5 lac Hansas to attain salvation and when you appeared on the scene, I helped 42 lac more Hansas do so.” Kabir Sahib told Dharam Dass that he visits the universe in every yug and takes the Hansas to Amar lok after creating awareness in them. Kaal Niranjan has been torturing Jivas in these 3 lok’s and he feels much pain to see all this.

He further says that he has no parents and has come from an unknown place and that he who shows faith in the Alive Holy Name blessed by him, attains permanent salvation.

Kabir Sahib himself was Param Purush. We are moving ahead with his sayings and philosophy. Any other organisation will show hesitation in accepting his views and sayings in completion. There are many reasons behind it. Our organisation is not the Kabir panth as Kabir Sahib never said that he should be remembered as a deity. He, rather, accorded a high status to the Satguru and laid stress on His worship. But, I quote his sayings as a kind of support as it serves as a witness to that what I speak. Otherwise, there is no need to make use of these. Other sages show hesitation in accepting his views in completion as he was against hypocrisy and has attacked openly on all the acts related to it. Such sages are afraid of being exposed if they totally accept his views. They are thus quoting only such sayings of Kabir Sahib which can serve their interest. By giving a wrong interpretation to his sayings, they are trying to justify their own line of Sargun (with form) or Nirgun (without form) kinds of worship. They are behaving like a beggar who, in order to beg some money, quotes this couplet of Kabir Sahib—

*Daan Diye Dhan Na Ghatay, Nadi Na Ghatay Neer.  
Apni Ankhon Dekh Le, Yun Kathi Kahey Kabir.*  
**Just as the users don't cause any loss to river water, the acts of charity also don't cause any loss of wealth to the donor. Kabir Sahib says that anyone who likes can see all this with his own eyes.**

But, he will never quote this saying of Kabir Sahib—  
*Maangan Maran Samaan Hai, Matt Maango Koi Bheekh.  
Maangan Te Marna Bhala, Yeh Satguru Ki Seekh.*

**Begging is just like dying, so none should beg. It is better to die than begging. This is what the Satguru teaches us.**

He is only trying to make a fool of the people in his own interest. Kabir Sahib has never favoured begging. He has left it to the goodwill of the donor if the latter desires to give alms to some deserving fellow. Though he threw light on the Sargun as well as the Nirgun kinds of worship, yet he never said that these can help one attain salvation. He, rather, talked of Pra-Bhakti, that is far beyond these two kinds of worship.



*Bahaut Jeev Atke Rahey, Bin Satguru Bhav Mahin.  
Dadu Naam Kabir Bin, Chhute Eko Nahin.*

—Dadu Dayal Ji

**Countless jivas remain entangled in the worldly ocean of birth and death and none is able to liberate himself without the blessings and grace of Kabir Sahib.**

# “Sahib” Has Love For All And Hatred For None

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Man hasn't been able to understand clearly the meaning of the term bondage. He has also failed to understand the power that has kept him in its grip.

A devil force is present within human being. He has to understand that it is the worship alone that can help one attain salvation. But, he hasn't been able to understand clearly the concept of worship. At least, one thing is clear that our soul is in bondage and it is the worship alone that can help him to get rid of the bondage.

Kabir Sahib has said—

*Bahu Bandhan Te Bandhya, Ek Bichara Jeev.  
Jeev Bichara Kya Karey, Jo Na Chhudavey Peev.*  
**The poor Jiva has been held in many chains. It can rid itself of these chains only if Param Purush Himself comes to its rescue.**

In this universe of Kaal, the soul finds itself helpless. It wants freedom but lacks the power to free itself on its own.

Before talking about freedom, we shall have to turn our attention to the bondage. Can we see it? Can we know who has held the soul in bondage? What is the appearance of the soul?

Let's try to know what job the soul has been



performing within the body made out of five elements. None speaks about the topics we speak about.

It is not my aim to lower the status of anyone. My sole aim is to turn man to the true mode of worship by creating spiritual awakening in him. If we have a close look at the modern sages, we shall find that some are entangled in illegal activities; some are wandering like a majnu (a hero-like life style); some are torturing others through their Tantrik (related to mystical formulas for the attainment of super-natural powers) knowledge and so on. We have to think as to what kind of religious masters they are? Can they prove helpful to us in attaining salvation? At present, there are many channels like Sadhna, Aastha etc. that are charging upto Rs. 5 lac per month from these religious masters for broadcasting their discourses for about 20 minutes. I myself am paying Rs. 3.50 lac per month. So in 24 hours we can have a vision of 72 sages on a single channel. Taking all the channels into account, we can have the vision of about 800 sages every day. If you watch them minutely, you will find that their style is almost alike. After telling one or two stories, they tell one or two prescriptions for different diseases and one or two exercises though it is a different thing that many of them have fat bellies. Then they have to dance as well and make the devotees too to do the same. The latter have to do all this simply to please their guru. After this, they have to sing one or two songs as well without bothering whether their tunes are pleasant or unpleasant. I appear somewhat different from them. Like other opponents, they don't miss any opportunity of opposing me. Often they get many of my programmes cancelled simply to prevent other people from listening to my views. Neither I abuse anyone nor I speak against any

religion. They succeed in causing hurdles in my way on the basis of their money power. They are wealthy because their sole aim is to amass wealth. I am not wealthy because my aim is to create spiritual awareness among the masses rather than amassing wealth. All are alike in my eyes—be they rich or poor.

The atmosphere of devotion and worship you find around you is not the spiritual one. The sages tell one or two stories such as the killing of some demon or devil by the blow of a particular kind of weapon. Our concept of God has changed altogether. They take such a fellow as God who has the power to kill all at one and the same time. If someone kills his son, he is considered as a cruel person whereas some other being who kills thousands and thousands of persons, is considered as God. Kabir Sahib says—

*Hai Dayal Droh Nahin Vakey, Kahu Kaun Ko Mara.*

**Param Purush (Supreme Lord) has love for all and hatred for none. Also He kills none.**

Kabir Sahib also says that Param Purush is altogether different from all those deities who incarnated at different times and departed after leaving their mortal bodies behind. He doesn't get entangled in the cycle of births and deaths.

Incarnating himself as Bavan, lord Krishan cheated king Bali. That God (Param Purush) is a donor. King Bali is counted as one among the six Chakarvarti (who defeated all the kings of their times) kings. But he had to go to Patal (an abode below the earth) for his failure to give lord Krishan the promised land. When the world has taken such a being as God who cheats others, resorts to killings and does all such acts who don't behave a true saviour, it is but natural for the people to seek the shelter of such gurus who allow their

disciples to tell lies and do other evil deeds like cheating, killing and the like alongwith the performance of worship. But, there is no place for such wrong acts in Sant Mat.

Parshu Ram destroyed the Kshatriyas (race of warriors). When he began to do so, the latter began to change their castes. Some became blacksmiths while others became carpenters and so on. They did so out of fear from Parshu Ram. So this was God who was bent upon destroying a whole community. This is nothing but illusion (Maya). Is it good to destroy the whole race or community for the fault of one or two members? It is, rather, an act of sin. It clearly shows that the people of this world are in the hands of some devil force. *Gopi Gwal Na Gokul Aaya, Karte Kans Na Mara. Hai Meharbaan Sabhin Ko Sahib, Nahin Jeeta Nahin Hara.* **Neither that Sahib (Param Purush) did the job of a cow tender nor did He come to Gokul. Moreover, he didn't kill Kansa. That Sahib is kind to all. Neither He gains victory nor He suffers defeat. But, the Jivas in this Kal yug have their own thinking.**

Once I was in army mess. Four army personnels were to visit me. Only two of them reached while the remaining two had gone to watch the Ramayan serial and they had to turn up late. One of the two who had come, was saying that the serial that day was not so charming. The other said, "Yes, today there was a talk about spiritual knowledge. There was no killing and fighting to be seen." That is to say, our mental thinking has developed in wrong direction.

Afterwards, the people began to worship the characters who had played the roles of Ram, Lakshman and Hanuman. Not only this much, they began to perform their Aarti even. The women began to worship the lady who had played the roles

of Sita. Afterwards, Lakshman and Sita began to develop relations of worldly love for each other.

So our worship has been limited to the acts of killings, dancing and singing. Nothing like spiritual knowledge is to be found anywhere.

Kabir Sahib says —

*Aatam Gyan Bina Narr Bhatke, Kya Mathura Kya Kashi.*

**Without the spiritual knowledge man has to wander in places like Mathura and Kashi.**

The sole aim of worship is to get rid ourselves of the bondage and to attain permanent salvation.

None talks about whether man has been held in bondage or not. Sometimes, I also watch the channels and have an opportunity to listen to the religious discourses of other sages whenever my own programme is not broadcasted. I feel astonished to find that none of the religious masters throws light on the spiritual knowledge.

The present day sages spend some of their time in make-up like the ladies. Real sage is he who has renounced the material objects and doesn't try to make his appearance attractive. Whole of the society seems to be misled. Who are the people who are making others indulge in the worship of ghosts etc.? These are the hypocrites who themselves are devoid of any spiritual knowledge. I am not denouncing anyone. I am only calling the spade as spade. They are performing their activities to earn their living. I am not doing any job for the sake of money. I did so about 40 years back when I served in army.

This tendency to amass wealth has proved to be a great hurdle in the path of worship. This problem has surfaced in

all the religions. Some are imparting training in the use of swords, some are imparting it in the use of guns while others are doing so in the making of bombs. In fact, it is the religion that has given birth to militancy. That is why Bulle Shah says—

*Thakur Dwarey Thag Ne Basde, Teerthan Vich Dhavdi.  
Vich Masitan Posti Basde, Aashiq Rahan Alag.*

**Cheats have occupied the Thakur dwaras (Hindu temples); the thieves are to be seen in places of pilgrimage; idle men have been occupying the mosques while the loved ones of God keep aloof.**

Now, even in the newspapers we find reports of the involvement of religious places in various bomb explosions at different places. This extremism has surfaced in all the religions of the world. Where there is violence, there can be no spiritual knowledge. The attack targetted on me was also the handiwork of religious minded people. I had come after seeking voluntary retirement from the army. The attack on me was made in a well planned manner. I was surrounded from all the three possible sides with an intention to prevent me alongwith my followers from escaping. I was fearless. I could have created havoc on them if I desired so. This is because their number was about 5000 while the number of my followers who had a beforehand information of the designs of the attackers, was increasing every moment. But, if I had done so, the people afterwards would have questioned my role as a true spiritual leader. And those people had come there after covering a distance of about 3 km. Clearly, they had a strong backing and this backing was that of politicians. Though all of them were involved, but none of them has been caught till now.

The corrupt persons have made their entry into the politics; wrong elements have assumed the role of Pandits and so on. Earlier, there was the noble persons who followed the leaders but now it is just the opposite.

Actually, the controllers of the religious affairs are to be blamed for all the drawbacks in human behaviour. Many Peer Babas (Muslim sages) have been surfaced in J & K state. Wherefrom have they come? Some hoist a flag near some peepal tree and wrote the word 'Peer Baba'. After some days, they construct a room there. This is followed by the beating of drums on every thursday. People start coming there to make their offerings. Some begin to talk of the miraculous powers of the Peer Baba. When ever the officials of the road construction department comes there, the concerned fellows telephonically request the local MLA's to intervene. The MLA's who are concerned with votes only, intervenes and asks the officials not to intervene in the religious affairs.

Sometimes, some persons capture some land along the national highway and make a sarovar there. They pay money to the media persons in order to highlight the miraculous significance of that sarovar. The people from all over the country begin to pour in large number to get rid of their different ailments and problems. All this is nothing but a sheer proof of ignorance.

Sometimes back, 4-5 white snakes (taken by the Hindus as a diety) surfaced at Naugram (in Jammu) alongwith a frog. There are 8000 kinds of snakes in the world out of which 5200 kinds are in India alone. About 80-90% snakes don't have poison in them. Only in rare cases man bitten by a snake suffers death. It is better to take the person bitten by a snake to the hospital instead of taking him to those posing

to be expert in curing such patients with the power of mantras (incantation).

I know many drum beaters. They are persons of loose character. The misled persons go to such places to offer some prasad (eatables offered in the name of such Peers or Babas) on each sunday. Once I assigned to Mr. Ram Lal, a headmaster, the duty to remain at the place of a Peer Baba for the whole day. I asked him to note the number of the Hindus and the Muslims visiting there. You will be surprised to know that 95% of the people were Hindus whereas only 5% of them were Muslims. It clearly shows that we are more misled than others.

Now let's talk of Naugram. People began to make offerings of money, coconut and other such like things. Frog and rats are the favourite dish of the snakes. This is because they eat their prey by swallowing and the frogs and rats, due to their having less number of bones, can be swallowed easily. Here the frog was big and it was not easy for the snakes to swallow it. The frog also couldn't do any harm to the snakes. So they remained there together. Thus there was nothing miraculous about it. You can watch for yourself the fact that both, a dog and a cat are afraid of each other. Same is the case of a dog and a monkey.

The local transport operators also made full use of the opportunity by exploiting the sentiments of the innocent people. The Rehdi walas there also began to tell the people about the fictitious miracles related to such places. This drama continued for a period of about two months. When the reality began to dawn, the fellows (some Thakurs) of Naugram ran away with the snakes that were, in fact, their pets.

That is to say, the hypocrites have badly misled the innocent people by making them turn outward instead of turning inward. Kabir Sahib says—

*Moh Ko Kahan Dhundhe Re Bandey,  
Main To Tere Pass Mein.*

**O Man! Where are you searching me? I reside within you.**

All seem to be engrossed in only two kinds of worship—the Sargun and the Nirgun. In Nirgun form of worship, it is supposed that God is within us. But, a majority of those engrossed in this kind of worship are committing acts of sin and forgery. Further, this kind of worship also has its limits upto Niranjan only. Such gurus appoint one of their own family members as their next successor well before the time of their departure from the world. But, the real holy saints have never done so. Nirgun worship revolves round the five postures that can in no way help one in attaining permanent salvation. This is because these don't possess the power to release us from the bondages we have been held in. Moreover, we have not been able to understand the real concept of worship. We have taken it simply as a fair where many items including singing, dancing, etc. are presented and the devotees also find an opportunity to take part in dance. Whenever we talk of salvation, we mean to talk about the salvation of the soul. We are not against any religion. We differ from them in one respect only and that is we talk about Param Purush instead of Kaal Niranjan, as the ultimate reality.

The soul is immortal and this physical body of ours is nothing but an illusion.

None of the qualities of this body resembles that of the soul. Vasudev Krishan said to Arjun, “O Arjun! you and I



have taken countless births. The only difference is that I remember all of them whereas you have no knowledge of them.” Just as we throw away our old clothes and wear the new ones, the soul also leaves the old body and adopts some new one. The soul is beyond the five elements. If the body doesn’t receive food, it will perish but nothing will happen to the soul. None in this world knows of the body his soul had adopted as an abode earlier. None knows his real identity. Assuming of various *yunies* (species of living beings) by the soul is troublesome and painful. If the soul is never born, then who is it that is taking birth? The soul has been lost somewhere in the body. There is a need to know the identity of the power that has prevented us from knowing about our soul. The virtues of soul are not to be found in any man. Instead, it is the vices like lust, anger etc. that are to be found in everyone.

The soul neither takes birth nor dies. Moreover, it has no relations of any kind and is free from the vices like lust, anger etc. Then the question arises as to wherefrom have these vices surfaced. If the soul is an embodiment of eternal joys and pleasures, then what is the reason behind the sorrows and sufferings of man. Though the soul is flawless, yet it is being made to do all sorts of works. It clearly shows that there is some devil force within us that has held the soul in its grip and is making it dance to its tune. This devil force is the controller of all of our activities.

It has rightly been said—

*Mann He Niranjana Sabaey Nachaye.*

**Mind itself is Niranja that is making all of us dance to its tune.**

The soul has nothing to do with desires. It is Kabir Sahib who talked of spiritual knowledge.

*Aatam Gyan Bina Narr Bhatke, Kya Mathura Kya Kashi.*  
**Without the spiritual knowledge, man has to wander in places like Mathura and Kashi etc.**

The sole purpose of blessing with ‘Naam’ is to separate the soul from mind and to concentrate it at one point thereby saving it from further exploitation at the hands of the latter. This is because none can, on his own, gain a victory over mind by any possible means. Doing so, I have made the identity of my disciples altogether different from the rest of the world.

*Kaag Palat Hansa Kar Deena, Karat Na Lagi Baar.*  
**Blessing with ‘Naam’ means to turn a crow-like nature into that of a swan.**

After this, the devotee begins to feel the presence of some Super-Power that remains at all the times with him and makes him alert whenever, under the impulse of mind, he thinks of doing some wrong act as before. That is why I say—  
**That the thing which I possess, is not to be found anywhere else in the universe. I say so with firm faith and not out of ego.**

*Preetam Ko Patiya Likhun, Jo Kahun Basey Videsh.*  
*Tann Mein Mann Mein Nayan Mein, Vako Kaun Aadesh.*  
**I would think of writing to my loved one if he were in some foreign land. Since he is very much present within my body, mind and eyes, I have nothing to fear from.**

The shadow leaves us in darkness but the power of Sahib will never leave us. It will act as our saviour at all the times.



# “A Pure Heart” – The Abode Of Param Purush

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Kabir Sahib says—

*Saach Barabar Tapp Nahin, Jhooth Barabar Paap.*

*Jakey Hirdey Saach Hai, Ta Ke Hirdey Aap.*

**No kind of worship can match truth while no kind of sin can be considered greater than falsehood. Param Purush has His abode in a heart that is filled with truth and truth alone.**

There is a great power inherent in truth. Goswami Tulsi Dass has also said so.

*Satya Samaan Dharam Nahin Aana.*

*Agam Nigam Puraan Bakhana.*

**There is no other religion equivalent to that of truth. The Vedas and the Shastras also say the same.**

Even the God has been called as truth. In fact, truth is God. Now the question arises as to what is the form and face of truth. If truth is the greatest kind of worship, then why shouldn't we make it a part of our lives. If we dive deep in the valley of truth, we shall directly get absorbed in God. But the deeper meaning of truth involves in use of truthful eatables, truthful behaviour etc. also, apart from simply speaking of it. These are, so to say, the main forms of truth.

All our negative thinking and imagination can't be included in the category of truth. Only present time can be taken as truth. In Gita as well, Lord Krishan has said, "Arjun! the past has lost its value; the future is uncertain and so none of these can be taken as truth. As such, you should learn to live in the present, which alone is truth."

A great secret of knowledge is hidden in the present which is the only truth. It will make you move closer to the realisation of your soul.

And if you want to live in the present, stop thinking about the past as well as of the future. This thinking activity is related to mind alone. If you think about the past or the future, you will find yourself there. Living in the present implies to live in the present alone for all practical purposes and that too with full concentration. It will enable you to have the realisation of your soul. It is really a wonder to find that the highly intellectual being has failed to understand spiritualism. Our religious scriptures say that God is within us. But, the question arises as to why has man wasted so much time in realising this fact.

Further, man has wasted a lot of time in knowing as to why God is so far away from him. Though all of us know that we are in bondage, yet none is trying to know and understand bondage. We find the waves rising in the sea but these rise due to the impact of air but not due to any effort on the part of the sea that is stable. Likewise, the soul is stable but the different kinds of waves rising from within our body are due to the activities of mind alone. The soul has nothing to do with all this.

*Kehat Kabir Suno Bhai Sadho, Jagat Bana Hai Mann Se.*  
**Kabir Sahib says that the existence of whole of the universe is due to the mind alone.**

We need to think as to why we have not succeeded in moving closer to our soul so far and which is that force who has prevented us from doing so. We have also to think as to whether we can realise our soul through the means we have been adopting for this purpose.

There is a need to understand the appearance and form of the soul. It is a fact that the soul to be found in every being is the same. The next thing to think over is the nature of relation that the soul has with the bondage. We have also to think as to whether it can really be held in bondage. At least, one good thing to note is that all of us, in one way or the other, have recognised that the soul is in some kind of bondage. But the knowledge about the nature of bondage of this very power that has held it in bondage is very much necessary if we want to get rid of from such bondages.

None in bondage can feel joys and pleasures. It is cruel to keep any living being in bondage. Some put the birds in cages, give them a good diet and think they will be feeling themselves comfortable. But actually this is not so. How will you react if someone places you in a closed room and offers you milk, cream, sweets and other such like eatables! Certainly you would try your best to free yourself of this bondage. Even after possessing the desired comforts and material objects of the world, one can't feel satisfied. Our soul is not made out of the five material elements (earth, water, fire, air and sky). As such, these can't even touch it. Moreover, all these five elements are perishable whereas the soul is immortal. So it is quite clear that none can do any harm to it. Now the question arises as to how our soul is so safe and strong. The simple answer to this is the fact that it is a part of Param Purush. Goswami ji has said—

*Ishwar Ansh Jeev Avinashi, Chetan Amal Sahaj Sukhrasi.*

**Jiva is immortal as it is a part of God.**

As the soul is a part of Param Purush, it is but natural for it to have the traits similar to that of the latter. We see that the young one of a goat resembles the goat while that of a man resembles man. This is again due to the fact that each of them is a part of its respective parents. The soul is pure and flawless and always remains in a blissful state because all these are the traits of Param Purush Himself who is the ocean of overwhelming love, eternal joy and bliss. By joy and bliss we mean the state that is away from all sorts of worries, fears and flaws like lust, anger, greed, attachment and ego.

In our normal life, often we feel pleasure on taking some desired food or thing. But the pleasure departs soon after. This is because the continuous use of these pleasure giving substances makes us feel bored and we begin to desire for a change. That is to say, these material things can't give us permanent bliss. But where has the permanent bliss of the soul gone? Let's think over it.

If we place a basket of flowers at some place and also place another one of dirt and filth near it, we shall begin to realise that the foul smell has turned somewhat unbearable. Likewise, the soul is pure and flawless and has eternal joys and pleasures in it but its association with the dirty and deceitful mind has veiled its traits. It's pleasures are being misused. We must know that we can derive pleasures from anything we concentrate at. It means concentration is pleasurable. We derive pleasure from a thing we love. A liar derives pleasure from telling lies, a criminal does the same from his criminal activities etc.

*Kabir Mann To Ek Hai, Bhave Jahan Lagaye. Bhave Guru Ki Bhakti Kar, Bhave Vishaey Kamaye.*  
**Kabir Sahib says that mind is a single entity which can be turned anywhere one likes.**

One can turn it to the worship of a guru or to some wrongful activities, as per one's desires.

But, our mind is not stable. Often we hear some fellow telling his beloved that he won't be able to survive without her but the next moment he begins to hate her for one or the other reason. Also, we find different nature of different persons. There are two reasons behind it.

1. Different aims.
2. Different circumstances.

Why do we have different aims? Our individuality is made out of 2 things—our contacts and the environment—and it is this thing that makes our individuality different. For example, a village dweller roams about in the village lanes who has his concentration at his fields. So his individuality develops into that of a farmer. The soul has nothing to do with it. A soldier has a different individuality. He has to keep his body healthy and strong in order to face the enemy. His thinking will also develop along the same lines. So, inspite of having the same soul, there is a lot of difference in their individuality. So clearly, neither it is the body nor the individuality that can be taken as the soul. There can be some flaws in individual behaviour. Someone may be rash, someone may be peaceful and calm while some other fellow can have a thoughtful nature. Moreover, our individuality has vices like lust, anger, greed etc. that have not even a distant connection with the soul that is totally pure and flawless. The presence of these vices in everyone clearly shows that we have not been able to achieve soul realisation.

Kabir Sahib says that a devotee should care for the true 'Naam' alone. After all, what do the recitation of holy Naam and concentration at the guru imply? What is their significance? What benefit can these give to our mind that, otherwise, keeps us engrossed in one or the other thought. Moreover, it brings before us the picture related to that thought which diverts our attention accordingly.

*Tann Thir Mann Thir Vachan Thir, Surat Nirat Thir Hoyal*  
*Kahey Kabir Ta Palak Ko, Kalap Na Pavay Koyal*  
**Kabir Sahib says that when our body, mind, thought, surati and nirati (the two forms of a soul) become stable for a moment even, we can attain soul realisation at that very moment.**

All the organisations and religions talk of concentration, though it is a fact that not many of them are able to understand it. After all, what is the need of concentration?

It is the concentration itself that is our soul. Moreover, there is need to know that it is not only the source of energy but the very recognition of soul as well. It has awareness in it that is needed to fix it firmly. Kabir Sahib has said—

*Surat Nirat Thir Hoyal.....*

**When Surati and Nirati (the two forms, of soul) become stable....**

Now the question arises as to how we can achieve this absolute concentration. Any sort of mental activity is bound to disturb it. So, first of all, there is need to make the body stable. There is a great secret inherent in it. Next comes the question of making the mind stable.

There are four states of our mind (mind, intellect, memory and action). It is just like the three states of water namely solid, liquid and gas. Our mind remains at all the times



in a state of activity. Just as awareness is the nature of the soul, heat and light are the nature of fire (even the fire produced by burning the sandal wood gives heat) and coolness is the nature of water, the nature of mind is to remain engrossed in one or the other mental activity like making some or the other desire, taking decisions and remembering. Related to its four states, four kinds of activities are being performed by our mind. The act of making desire is called as mind; the act of taking some decision is called as intellect; the act of recollecting is called as memory whereas the actual performance of some activity is called as action. That is why it is difficult to keep it under control.

All of us agree that we have been entrapped by the combination of Mann-Maya (mind-body) though it is a separate thing that we have not been giving a serious thought to it. Actually Mind and Body don't give any opportunity to man to understand their real designs. Even a person with all sorts of dirty habits has some degree of bliss and purity within him. It must be noted that our mind cannot, on its own, do any sort of activity. All the energy needed for the purpose is supplied by the soul. Without this energy, our body can't make any movement to satisfy any desire of mind. Even making of desire and taking of the decision depend solely on this very energy. Suppose the mind makes a desire to construct two rooms. The intellect will play its part only if the soul supplies the needed energy. That is to say, the mind needs some energy for its survival which he is deriving from the soul by keeping it in a state of ignorance.

If we sit in meditation, the mind will try to disturb us by all possible means. At this time, the devotee should ignore its dictates but should think that he is not a body but a soul.

At this, the mind will become helpless.

Some say, God did a cruel job by sending man to the universe. But, the truth is that you are not at all in the universe in the real sense. I'll throw light on it only to the extent it can serve your purpose. If I speak about soul realisation in detail, you won't be able to understand it. You should realise that it is not a child's play to control the mind. While in meditation, never dream of soaring high or seeing dazzling light and so on. Kabir Sahib says—

*Na Kahun Gaya Na Kahun Aaya.*

**Neither I went to any place nor I came back from one such.**

Where has the concentration to be fixed? Some people talk about such like things simply to mislead others. These are the hurdles created by mind. I am presenting spiritualism in its basic form. I feel sad to find that, spiritualism has got polluted. Lest something in favour of Niranjana may find place in our books, I myself go through these. In some cases, I had to burn down many books worth lac of rupees. That is why I don't allow anyone to speak on my behalf. I have no feeling of ill-will for anyone but the devotees can be misled. This mind is very powerful. On one hand, it is the greatest worshipper while on the other hand, it is our greatest enemy as well.

Its limits extend beyond shunya and can reach upto Mahashunya. This Mahashunya is not an ordinary place. The universe we are living in, is not so vast. Crores and crores of universes can be accommodated in this Mahashunya. Mind has its presence in each of these. At any place and at any time, it can get anything done as per its desire. Sometimes, it appears calm and peaceful while at other times it assumes a fearful

form. It is present in all the other Lok's—be it Heaven, Brahm Lok, Pitar Lok (abode of deceased forefathers) etc.. It makes its presence felt in all the four kinds of salvations. That is why Kabir Sahib has said

*Teen Lok Mein Mann He Viraji.*

*Tahin Na Cheenat Pandit Qazi.*

**The mind is present in all the 3 Lok's. Even great Pandits (Hindu priests) and Qazis (Muslim priests) have not been able to have a glimpse of it.**

It doesn't perish altogether though, sometimes, it appears as dead. Though it can make everyone dance to its tune, yet there is one place where it can't enter and that place is Maansarovar. The soul reaches that ocean of concentration after crossing the 7 Lok's of Maha-Shunya but, the mind can't dare to enter that place as a result of the curse hurled on it by Param Purush. It is Satguru alone who can take the soul of his disciple to the abode of Param Purush.

I am thinking of writing a book in which I'll give description of Trikuti, Maansarovar etc. alongwith the difficulties one can face in such places.

It is the mind alone that keeps you away from your trueself. Even the scientific facts disclose that none but our mind is our real enemy. Kabir Sahib says—

*Mann He Niranjan Sabaey Nachaye.*

**Mind itself is Kaal Niranjan that makes everyone dance to its tune.**

Our soul obeys its dictates like a faithful servant. Our mind is like a butcher. It is not easy to go beyond its limit. People are speaking all that lies within its limit but my aim is to present spiritualism in its real and true form. After making the mind stable, there is a need to make our Surati as well as Nirati stable.

In this state, all the different kinds of air begin to enter into Sushumna and as a result of it, the phlegm condensed therein begins to melt. Niranjana has kept all this as a guarded secret.

Though the world is talking about Sushumna, yet none seems to be clear about it.

Kirkil is the air that is present in our nostrils. Even this will begin to flow. Even the Dev Dutt air that is present in our eye-lashes, will begin to flow towards the Sushumna. Then no part of the body will function. In fact, all the ten kinds of air will begin to flow and no part of our body will be able to make any movement. While lifting a sack, we use not only the power of our fingers but also that of our legs as well as back. So, it is the force exerted by all the ten kinds of air that makes the Sushumna open by removing the hurdles of phlegm. Above the Sushumna, resides our mind.

Thus the melting of phlegm by the force of airs helps us in making our Surati and Nirati (the two forms, of soul) stable. Today, none is talking about spiritualism. All have confined themselves upto the act of dancing and singing alone. This can in no way be called as spiritualism. The people are moving far from spiritualism.

As long as we are in the dream state, our mind has full awareness whereas our soul has less amount of it. In the waking state, both the mind as well as the soul have equal amount of awareness. In the Turiya state, the soul has greater awareness as compared to our mind whereas in Turiyateet state, the soul gains much more awareness than our mind which becomes almost dead.

It is only the Maha Yogeshwars who could reach this state. But, even they couldn't go beyond it. Kabir Sahib says—

*Kewal Gyan Kabir Ka, Koi Birle Jann Jana.*  
**Only some rare fellow can understand the knowledge and philosophy of Kabir Sahib.**

Our mind enjoy the joys and pleasures of the soul. We can see only that which it presents before us.

When you move near truth, you move near God. When you succeed in realising your soul, everything in the world will begin to appear to you as a mere farce. At that time, the worldly people will take you as an insane fellow. This is because all the people here are themselves insane.

Dharam Dassji said to Kabir Sahib, “Can man cross the limit of mind on his own or he has to depend on the support of someone else for this.” He further requested him to tell him whether he could achieve soul realisation on his own or through his (Kabir Sahib) blessings.

Different organisation present different approaches for achieving soul realisation. Some lay stress on the performance of noble deeds for this purpose. But Goswami Tulsi Dassji says—

*Yeh Sab Sadhan Se Na Hoyi,  
 Tumhari Kripa Paye Koi Koi.*

**One can’t achieve it on one’s own. One can do so only by your blessings.**

It is clear that the blessings and grace of the Satguru have a miraculous power.

Many intellectuals can be seen roaming about. They won’t agree to the views of the holy saints. This is because they haven’t tried to go deep to understand the Sant Mat. Anyone who cares for his body alone, falls in the category of ignorants. Kabir Sahib says—

*Ek Na Bhoola, Do Na Bhoolle, Jo Hai Snatan Soyi Bhoola.*

**Not only one or two but, all those engrossed in Sargun or Nirgun forms of worship seem to be misled.**

Remember! none can move into the inner world without the support of some true Guru. Our own efforts in this regard can land us in unthinkable troubles. Sometimes, I ask the village women as to who fed their children when they were in their womb. In reply, they say that it was God who did so. Then I ask them where was it passing its urine. In reply they say, “Gurudev, you can have better knowledge of it.”

The mother nurtures the child. A nerve connecting the two helps in the growth of the child by providing it the needed nutrients. Today, the medical science has made much progress. One can know of the child’s condition at any moment during the period of pregnancy. In olden times, it was difficult to do so. Often, the death of the child in the womb proved dangerous for the mother.

So the mother feeds the child in the womb as well. The food taken by her changes into blood that reaches it through the connecting nerve. Unlike olden times, today it has become possible to transmit the diet through an injection as well.

This has helped in saving the people from death. After birth, the child begins to feed on milk. The mother does so by seating it in her lap but it is the child who has to make an effort to suck the milk from her nipples. And the power to do so is also provided by the mother during the period of her pregnancy. So it is clear that the entire role in this process is played by the mother. The child, so to say, surrenders before her completely. Kabir Sahib says—

*Khaak Ho Guru Ke Charan Mein, To Tujhe Manzil Miley.*

**If you want to reach your destination, you will have to make total surrender before your guru.**

But, one can think as to what is the need, after all, for subordinating oneself to the guru. Whole of the spiritualism is turning round this very point. Normally, all our activities are done at the instance of the mind.

*Mita De Apni Hasti Ko, Jo Kuch Martba Chahey.*

*Ki Dana Khaak Mein Mil Ke, Guley Gulzar Hota Hai.*

**If you want to attain some status, you will have to crush your ego. A grain can sprout into a flower only after mixing with the earth.**

We should remember that a Satguru is beyond the bondages of mind. He can guide us as to how we can cross the worldly ocean. In our normal life also, we see that only an expert swimmer can teach others how to swim and some expert in the field of education can impart education to others. That is to say, one can achieve some knowledge only when one seeks the guidance of some expert in the field. For this, one has to behave as a disciple.

*Bin Satguru Bachey Nahin, Koi Kotin Karey Upaey.*

**However hard one may try, one can't achieve proper knowledge without the guidance of Satguru.**

In fact, the Satguru gives a wonderful thing to the disciple while blessing him with bodiless 'Naam'. None can challenge the mind without this bodiless 'Naam'.

One has to stumble here and there as long as one remains in ignorance and in such circumstances, one takes even the light of a candle as a source of support. Though, the horse possesses a great power, yet it can be brought under control by using reins. Likewise, the power of Satguru will

enable you to rein even the all powerful mind.

*Mann He Niranjana Sabaey Nachayi.*

*Naam Hoey To Maath Navayi.*

**This mind is Niranjana itself. It makes all dance to its tune but bows down to him who is blessed with ‘Naam’.**

Throwing light in the field of spiritualism means to separate the soul from mind into which it has got absorbed and to seat it at a place higher than that of mind. Any attempt to do so without any guidance would be equivalent to just fighting with one’s own shadow.

*Naam Hoey To Maath Navaye.*

**The mind bow down before a devotee who is blessed with bodiless ‘Naam’.**

While blessing a devotee with ‘Naam’, I separate his soul from his mind. The soul of such a devotee gains awareness. Sometimes, the mind can gain upper hand. If such a thing happens, it will be on account of your own fault. If you continue to receive the flow of energy from the guru continuously, your mind won’t be able to regain control over you. Even if it succeeds, the alive power standing behind you will come to your rescue. If you are going to suffer defeat, it will move away after placing you in a victorious state. Even in the midst of some great misfortune, you will realise as if some power had come to your rescue. This act on the part of Param Purush is meant only to assure you of His presence with you. This power never lets you remain helpless.

*Guru Samrath Jihi Sarr Khadey, Kamee Kahu Ko Dass.*

*Ridhi Sidhi Sewa Karey, Mukti Na Chhoday Sath.*

**He who has the backing of a perfect guru with him, will feel no shortage of any kind. All sorts of miraculous powers will remain with him. Moreover, there will be a total guarantee of salvation.**



The guidance of a guru is also needed to keep the negative thoughts at an arm's length.

*Mujhe Hai Kaam Satguru Se,  
Jagat Rootho To Roothan De.*

**I am only concerned with my Satguru alone. I have nothing to bother about the disregard, the world shows for me.**

The wife of one of my disciple in Gorakhpur developed some mental disorder. His daughter's marriage was going to take place. The material had been collected. His wife was very much worried about the safety of the material. This is because in Gorakhpur many incidents of theft takes place. As a result, she became mentally disturbed. Often we feel pain in different parts of our body. It is not a serious matter. Likewise, the brain is also a part of our body and it can develop any problem. She began to dance. Her husband had been putting up a brave fight against the hypocrites. All began to make a fun of him. They also said, "He has reaped the punishment for ignoring his gods and taking the shelter of Sahib Bandgi, instead." They said so simply to instil in others a feeling of fear so that they may not turn to Sahib Bandgi organisation. I advised him to show her to some doctor. He didn't pay any heed to my advice and as a result, the condition of the lady worsened further. Our opponents were pleased to see all this. In another case, some persons brought a mentally disturbed person to me. I asked them to show him to some doctor. The persons left the fellow there and slipped away.

The fellow moved out of the Ashram and set out on foot. A vehicle was passing that way. The fellow struck against it and died. I sent my vehicle with a sum of Rs. 500/- to his family members for his cremation. The hypocrites who were

feeling a downfall in their business of befooling the people, exploited the situation to the extent they could. As ill-luck would have it, a vehicle fell down from a height of about 250 feet and as a result, 14 persons lost their lives while many others were critically wounded. However, one of my disciple who was also among the passengers, remained safe and sound. Nothing happened to him. Now, I had to hold a satsang there. I was sad at the death of so many people. We don't denounce the gods and the goddesses. We worship 14 kinds of gods. Upenderji is the god of the feet. We say that none should take them along any wrong path. Vishnuji is the god of belly. We say that none should put any wrong thing in it. This is called as the real worship.

So I was telling about that lady. When I was telephonically informed by her husband about her deteriorating condition, I asked him to take her to the hospital. The lady couldn't survive but before her death she said, "I am going to Amarlok. Take me seriously. I have recovered." She breathed her last. Her husband was surprised to hear all this.

He came to me and narrated the whole incidence. He also told me that I asked him not to worry and advised him not to remarry. When someone asked him why he was still associated with Sahib Bandgi organisation, he replied, "My wife has attained salvation and I too want to do so."

The worldly people are not on good terms with us as we don't say what others have been saying for ages together. Instead of dyeing ourselves in the worldly colour, we want to dye the worldly people in our own colour. A lady offered to me a flute. Just think! have I to play on the flute? Another one offered me a Mukut (crown). Some others offered Shervani, shoes like those of Rana Partap and a stick. How

can I dye others in my own colour by wearing all these things? I gave each of these things to the needy fellows.

So I was talking about total surrender which implies surrendering of the body, mind and wealth. The rare thing that the Satguru gives you is powerful enough to bind your mind and the regular vision of the Satguru gives the unending source of energy that can help the soul maintain its dominant position.

That is why a great significance has been attached to the holy sight of the Satguru.



*Koi Sargun Mein Reejh Raha, Koi Nirgun Thaehraye.  
Dadu Atpat Chaal Kabir Ki, Mujhse Kahi Na Jaye.  
Hindu To Hadd Mein Chaley, Musalman Hadd Paar.  
Dadu Chaal Kabir Ki, Mujhse Kahi Na Jaye.*

**Dadu Dayal ji says that people are engaged in Sargun (with form) or Nirgun (formless) forms of worship & seems to be satisfied with such worships. But, Kabir Sahib's philosophy is altogether different from these & is indescribable. The Hindus remain within the limits of shunya whereas the Muslims has there reach above shunya. But, Kabir Sahib shows the rare path to be followed which is beyond the reach of both shunya and maha-shunya creations.**

# Ultimately, This Body Is Bound To Perish

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This world is full of stresses and strains. Competitions and struggles, healthy or unhealthy, are to be seen everywhere. In fact, this sense of competition is to be found in almost all the fields of life—be they scientific, academic or other ones. Even the two children in a home have this feeling of competition. The religious field also has not remained untouched. Every organisation and religious sect is trying to establish its own supremacy. In this way, an attempt is made to denounce other sects. It is the moral duty of the devotees to think as to which kind of worship is good for the realisation of Supreme Lord.

*Bhakti Naseti Mukti Ki.*

The sole aim of worship is salvation. But the approach for it has to be real and scientific one. Simply performing of noble deeds or visiting of holy places and the like is not going to help in this regard. It must be noted that without having a proper knowledge of the mind, no purposeful attempt can be made for the achievement of salvation. A doctor can suggest some suitable remedy only if he knows the nature of the disease of the patient and its causes. As such, in hospitals, a file containing the complete history of the patient's disease and the medicines prescribed is kept near his bed. This is done so as to enable other doctors to do what is right for the recovery of the patient. The history of the patient's disease also helps the doctors to know whether any other member

of his family—father or grandfather has been or had been suffering from the same disease or the patient has caught it from his place of work or surroundings. These details are helpful because the same medicine can't prove affective for different causes of the disease. Likewise, in the spiritual field, there is need to understand the true nature of bondage, its causes, the forces responsible for this bondage and the suitable means that can help us free ourselves from it. We also have to think whether we are really in bondage or not.

Everyone of us moves where he likes and does what he thinks worth doing. So we can say that we are free and not bound. Some say they are not in any jail and as such are not in any bondage. It clearly shows that we are in bondage if we consider from spiritual point of view and are free if we consider from physical point of view.

A deer takes the shining sand as water and runs towards it to quench his thirst. Deer becomes sad on finding no water there and again runs to such other spot. He continues to do so till he loses its life. We have also to think whether attempts being made by us for the realisation of God are real and fruitful or not.

Every human being on earth understands that something remains behind even after the destruction of the body. This something is called as soul that moves further to some other abode. That is to say, it is the soul and not the body that is in bondage. The Muslims say, "We have to go to Allah."

When all take the soul as immortal, then how it can be held in bondage. This question needs a serious thought.

Goswami Tulsi Dass ji has also said, "The soul is a part of God and doesn't perish at any time or under any set of

circumstances.” Vashisht Muni also explained to Ram Ji in a beautiful manner the real nature of soul. The sayings of all the great religious masters who appeared on this earth in-between the 14th to 18th century clearly teach us that the soul as well as God have their existence.

The talk of heaven, hell, Brahm lok etc. clearly indicates that even after the destruction of the body, something remains behind and it is this thing that finds its way in any of these Lok's. Vasudev Krishan also said to Arjun, “Our soul leaves one body only to adopt another one as per its karmas, in a manner one wears new clothes after throwing away the old ones”. The religious masters associated with different organisations have talked of 4 kinds of salvations. But even after attaining any of these salvations, one has to take birth again. That is to say, these don't provide permanent salvation to any one. The salvation for which the holy saints have talked about is altogether different from these four ones. After attaining this salvation, one hasn't to take birth again and again.

There is need to know about the nature of the spiritual power and the fact that there is no outer source from which it can be obtained. Its source lies within us. Only through right way of worship we can be able to awaken this power. People think they can worship God even while committing acts of forgery, cheating etc. But, this is nothing but self deception. Our soul is unrelated to the five material elements. It is invisible while the material elements are visible. All of us need food for survival and so, for this purpose, we perform one or the other kind of job. He who knows that life is not possible without the blood formed out of food, takes it (food) without fail while he who doesn't know of it, also takes it.

Everyone, whether he is literate or illiterate, understands the significance of food.

The five elements that constitute the material world are—air, water, earth, fire and sky.

We can see the earth with our own eyes. We carry on all our movements here. We can feel and see the air. If it were not visible, it ought to have been formless. Water is also visible. We use it for drinking cooking, bathing and other purposes. Fire is also visible. We light it in our homes to cook our food. That which we see above us like an umbrella, is not the sky but air itself.

*Neelo Rang Hai Vayu Ko, Khatto Isko Swaad.*

*Peelo Rang Hai Dharti Ko, Meetho Isko Swad.*

*Shvaet Rang Hai Neer Ko, Kharo Isko Swaad.*

**The color of air is blue while its taste is sour. The earth has a yellow colour and a sweet taste while the water has a white colour and a saltish taste.**

*Laal Rang Hai Agni Ko, Teekho Charparo Swaad.*

**The fire has a red colour and a burning taste.**

The fifth element is the sky. It has a definite form and as such can be seen.

*Kaalo Rang Hai Aakash Ko, Pheeko Isko Swaad.*

**The sky has a black colour and is insipid in taste.**

The dark matter we see above us, is the sky. About 90% of our space has dark matter. The darkness we see at night, is the color of the sky. These five elements can destroy each other but can do no harm to the soul. According to the holy saints, the soul is perfect in itself as such, it needs no support of any kind. The body can perish if it does not get food or if it strikes against some hard thing but the soul remains unaffected by it. Neither it needs any kind of food nor any

kind of house to live in. It has neither any beginning nor any ending and is, no doubt, a rare and wonderful thing.

Our holy scriptures throw a flood of light on it. Now the question arises as to wherein does it lie within the human body and what job it has been performing. None seems to have a perfect knowledge of it. Our body is certainly not our soul. This is because our body has certain limits and for its very survival it depends on others. All around us, we see our parents, grand parents and neighbours departing from the world after living here for some time. We light their bodies with fire. There is no need to give any evidence to the fact that it is the body that has burnt to ashes and not the soul. The body, including the mind as well, doesn't seem to have even any remote resemblance with the soul. The most important and significant questions that the devotees seek an answer to are—Who am I and Wherefrom have I come? It is not easy to find the answer to these questions. If the body is not the soul, the question arises as to whether in that case it is the intellect or the mind that can be taken as soul. Very few people understand the real identity of mind. The body of every being is made out of the blood of mother and semen of father. It has to perish one day or the other. Hunger, thirst etc. are also related to the body alone and the soul has nothing to do with all this. If we go into deep thinking, we shall find that we are certainly not the mind. This mind has four forms—mind, intellect, memory and action. But none of these four forms can be taken as soul. When this is so, why we are all living for the body that is bound to perish one day or the other?

*Aakhir Ye Tann Khaak Miley Ga,  
Kahan Phirat Magruri Mein.*



**Where are you wandering like an egotist? This body is bound to perish.**

We shall have to move towards the spiritual element. We have to think about that which remains even after the destruction of the body.

*Dharam Rai Jab Lekha Maange, Kya Mukh Le Ke Jayega.*  
**With what face will you appear before Dharam Rai (The lord of death) when the latter enquires after your deeds.**

It clearly shows that something other than the body moves ahead. Then why don't people live for the emancipation of this 'something'.

*Divas Gavaya Khaye Ke, Raen Gavayi Soye.*  
*Heera Janam Anmol Tha, Kauddi Badley Khoye.*  
**You have spent your days in enjoying eatables and nights in enjoying sleep. This is nothing short of wasting away this priceless birth as human.**

Kabir Sahib says that it is not the case of one or two persons who have got misled. All have drowned themselves in the satisfaction of their bodily needs only and are doing all sorts of deeds (good or bad) for the sake of it. A soul has to pass through the cycle of 84 lac yunis in order to reap the fruit of its deeds.

All our Indries (organs like eyes, tongue etc.) remain ever active to derive material joys and pleasures. The tongue doesn't get satisfied even after eating tasty foods for years together. The eyes don't get satisfied even after sighting pleasant and charming scenes for years together. The kings and other highly placed persons ever remain entangled in their lustful activities for years together but never feel satisfied. The same is true for all other organs as well. The mind continues to mislead us in order to prevent us from turning

to the worship of Supreme Lord. Water has three different states—solid, liquid and gas. Though all the three have different appearances and properties, yet these are chemically the same. The same is true of the four forms of mind. When it makes some desire, it is called as mind. Our desire to have a beautiful house or any other thing is solely related to mind. This is because the soul has no family and has no need for any house.

The other form of mind is intellect. We use it to take decisions. Sometimes, we take a decision to kill someone while at other times we begin to shower praises on some other fellow. Such decisions can certainly not be those of the soul as it is pure and flawless and has nothing to do with the virtues or flaws of others. It clearly shows that our soul is in the hands of devil forces. I quote the P.A. of Mr. Reagan, the ex-president of U.S.A. He remarked that all the people of the world seemed to be the tools in the hands of some devil force that has the power to make all of them dance to its tune. Also, it has even the power to turn all of them in one direction at one and the same time. He also said that for the time being that force was taking all of them to destruction. His remark was considered as the best remark of the year. Kabir Sahib has since long cautioned us—

*Saeeyaad Ke Kaboo Mein Hain Sab Jeev Bicharey.*

**All the poor jivas are in the grip of the devil hunter.**

After all, someone is inciting the jivas of the world to do all sorts of evil acts. Just as a noble person can't even think of harming others, a flawless soul also can't think so. *Chashm Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahey.*  
**Try to watch with your inner eyes the plays being enacted within you.**

Spirituality implies to know the enemies hidden within us. Acts of great plunder are taking place within us. So we have seen that the activities being performed by our intellect are totally unrelated to our soul. Next we turn to ‘memory’ that is the third form of mind. It plays a great role. It continues to tell us all about our family members, friends and foes. It is also misleading us. The fourth form is ‘Action’ (ego). The actual movement in the direction of fulfilment of desire is done by it. Like the other three forms, it is also unrelated to the soul. Now, after knowing about the four forms of mind, there is a need to know about the role of the soul in human body.

*Aatam Gyan Bina Narr Bhatke, Kya Mathura Kya Kashi.*

**Without the spiritual knowledge man keeps wandering in holy places like Mathura and Kashi.**

I tell you about the appearance of the soul. This soul is ‘concentration’. I shall give evidence and shall show how we can realise it. Goswami Tulsi Dassji has also endorsed this view.

So our soul is none else but our concentration alone. It is responsible for all the activities being performed by us. But, the sad thing to observe is that it does all its activities under the guidance of mind that has treacherously tied it. The true spiritual knowledge enables us to know not only the secrets inherent in our body but also the manner in which the soul has been tied. Without knowing the bondage, we can’t make any effort for its emancipation. All the jobs being performed by us need concentration. Without concentration, we can’t perform any activity. During satsang, you look at me, listen to what I say but if your concentration gets diverted, you won’t be able to either listen to me or to understand what

I say though you would be looking at me with open eyes.

How strange does it sound! Though your physical body is very much there, yet you won't be able to do anything. That is to say, you can't even see without the support of your soul. When someone listens to us unattentively, we ask him to listen attentively. It means our activities of listening, understanding etc. solely depend on our concentrated activities which is fully under the control of mind.

Often when you desire to sit in meditation, your attention gets diverted. The mind diverts your attention to such worldly activities as you desire to undertake at some future date and thus keeps you entangled for some time. Such activities may be related to the construction of one or two rooms or the future of some child or any other affair that needs proper planning. And when you open your eyes after sometime, you find you couldn't gain anything from meditation. You never realise for a moment even that without proper concentration there can be no meditation worth the name.

Even if the mind doesn't make any desire, one may remember the ill-treatment met out to one at the hands of someone and may indulge in making plans to take revenge. This act of drowning ourselves in the sea of imaginations like Sheikh Chilli is not going to prove beneficial in any manner.

Sheikh Chilli worked as a coolie. One rich man asked him to carry a pitcher of ghee to his residence. Chilli said, "What wages will you give to me for that?" The rich man said, "I shall pay one anna (1/16th part of a Rupee)." Chilli demanded 2 annas. The rich man agreed to it. He was moving behind Chilli.

Now Chilli got absorbed in day dreaming. He said to

himself, “I shall buy a hen with these 2 annas. The hen will hatch young ones. When the young ones grow, I shall set up a poultry farm. Then I shall sell it to buy a buffalo. When the young ones of the buffalo will grow young, I shall set up a dairy form. After selling the dairy farm, I shall set up a wholesaler’s shop. A large number of customers will be attracted to the shop. Then I shall marry and have a son. While I shall be smoking a chilam in the shop, my son will come with a message from his mother to come home for food. I shall ask him to go home assuring him to come soon. He will again come and sit in my lap. I shall ask him to get aside.” Thinking so, he actually moved his neck. The pitcher full of ghee fell down. The rich man said, “O Chilli! you have spoiled whole of my ghee.” Chilli said, “O rich man! you have lost ghee only whereas I have lost whole of my family.” The rich man asked him in what way had he suffered. He narrated all that he had planned to do with the two annas that he had to receive as wages.

This world is also like the dream of Sheikh Chilli. People continue to make unrealistic planning and then, in frustration, remark that they have failed to achieve anything. All this is the play of mind that can in no way be called as soul. It is, so to say, our greatest enemy.

*Tera Baeri Koi Nahin, Tera Baeri Mann.*

**It is none else but your mind that is your greatest enemy.**

*Jeev Ke Sang Mann Kaal Rahai, Agyani Nar Jaanat Nahin.*

**Ignorant man doesn’t know that death in the form of mind is, at all the times, hovering over him.**

This greatest enemy of ours is making us dance to its tune for all the 24 hours.

Remember! some dips in some holy river or recitation

of some mantras (sacred words) are not going to help you free yourself from the bondage of mind. Even noble deeds or yogic postures or other such activities are not going to help you attain salvation. This mind did not spare even the great rishis like Kapil, Shandilya and Parashar who worshipped hard, but were misled by this mind.

In shastras, we find that one Shringi Rishi reduced his body to a skeleton through Hatha Yoga. The reason behind it was that without the formation of blood there can't be the production of semen and without the formation of semen, the lustful desires can easily be kept under control. But after some time, he fell under the influence of a prostitute.

It is a clear indication of the fact that none can, on his own, attain salvation.

Can we expect from a man in this Kalyug to perform hard worship in a manner Vyas ji or Parasharji did. If those noble beings couldn't free themselves from the cycle of births and deaths, how can we expect a man in this Kalyug who consumes urea infested food, to do so. The mind, through its powerful agents like Kaam (lust), Krodh (anger), etc. is making us dance like puppets.

*Kaam Prabal Ati Bhayankar, Mahadarun Kaal. Gann Gandharv Yaksh Kinnar, Sabaey Keen Behal. This lust is a great monstrous. It is fearful like Kaal itself. It has rendered senseless all—be they Gann, Gandharv, Yaksh or Kinnar (different sections of human beings).*

*Kaam Se Adhik Krodh Parachanda.*

**Anger is worse than lust even.**

Brahmaji is the creator of the universe. The fire of anger polluted his mind to such an extent that he killed his

six sons by hurling a curse on them. When this fire of anger overpowers Shivji, he makes whole of the world perish. Under its spell, Durvasa Rishi, the guru of Lord Krishan, annihilated 56 Koti (10 million) Yadavs (a community) by hurling a curse on them while Sankadi turned the two gate keepers—Jaya and Vijay into devils by hurling a curse. In such circumstances what can we say about a common man.

This soul has been held in many chains and none else but Supreme Lord Himself can free it from these. Even in normal life, we see that the eyes turn red in rage.

*Bura Lobh Te Aur Na Koyi.*

**But greed is the most dangerous of all the vices.**

All the acts of sin are the result of greed alone. It is, so to say, the father of sin. Great yogis, jangams and highly learned persons couldn't escape from its grip. Even Narad Muni couldn't escape from it. In our normal life we see that even a millionaire has his eye on the wealth of others. Kabir Sahib says—

*Sai Itna Deejiye, Ja Mein Kutumb Samaye.  
Main Bhi Bhukha Na Rahun, Sadhu Na Bhukha Jaye.*

**O Param Purush! give me only as much as is sufficient to support the family. Neither me nor any sage should go hungry.**

It is the greed alone that instigates us to commit sins. Next comes the ego. This is no less a vice than greed. We see people boasting of their wealth, sons and the like. This is nothing but bondage. None tries to think of it. Some think they will achieve salvation simply by listening to what is contained in Shastras and Puranas (holy scriptures of the Hindus) but they forget that the stories in these holy scriptures are about the sages who, in their life time, danced

to the tunes of mind. In fact, all fall within the limits of mind. *Mann Hanse Mann Roye, Mann Jage Mann Soye. Mann Ka Hai Vyovhar Kabira, Mann Ka Hai Vyovhar.* **It is the nature of mind to laugh, to weep, to be awake and to sleep.**

Even great intellectuals have not been able to understand it. I often ask people not to judge any sage from his clothes, family background, wealth and the like. If you judge a sage from his wealth, it will be a very wrong judgement. Was king Sikander a sage? A sage should be judged only from the degree of control he has attained over his mind. If he seems to be engrossed in enjoying the pleasures related to the Indries (organs), he can in no case be called as a sage. From the etheric point of view, he can't be called a sage if he is under the dominance of lust, anger and the like.

When a wrestler fights with his opponent, he catches first the hands of the latter before catching his legs or other organs. This is because the hands are more powerful than the legs etc. Lust, anger and the like are the hands of mind while the organs are its legs. So a sage should, at first, control his lust, anger and the like before controlling his organs. I am not against education. But, how can the education that is being imparted to us, help in the spiritual field. Some even say that all it depends on luck. But, this is far from truth. Kabir Sahib says that neither has anyone been able to know the mind nor shall he be able to find an opportunity to escape from it. The holy saints say that it is the Satguru alone who has the power to take us away from the limits of mind. Today, man has accepted this view but has not been able to understand as to what kind of virtues should a Guru possess. At present, there are about 60 lac registered Gurus. Since the Shastras have



described the necessity of a Guru for salvation, there has been a mad race for achieving, so to say, the status of a Guru.

A provision store can meet the basic necessities of our homes, so we find a number of such shops in almost every street. Likewise, since man has recognised the necessity of a Guru, he is on the look out for some perfect Satguru.

Kabir Sahib has described in detail the virtues of a really true Guru. He says that a large number of Gurus can be seen wandering about simply to satisfy their self interest. They can in no way help us attain salvation. He says that a devotee who seeks the shelter of some guru without knowing his virtues, can't hope to attain salvation. According to Kabir Sahib, the virtues of a perfect Satguru are—

**1. Nirvasna :** That is to say, he should be free from lustful thoughts. If he is not a Brahmchari (unmarried), he should be a sanyasi (one who has renounced the world).

**2. Nirbandhan :** That is to say, he should be free from any sort of bondage.

*Ja Ka Guru Hai Grahi, Chela Grahi Hoye.  
Keech Keech Ke Dhovte, Daag Na Chhute Koye.*

**The disciple of a family holder guru will also be a family holder. Such a guru as himself is entangled in the mayaic mesh, can never be expected to help his disciples attain salvation. The stains of mud can't be washed with mud itself.**

The third virtue is—

**Sargrahi :** That is to say, he should depend on his own earnings and should, in no case, beg from others in the form of donations or other charities.

*Maangan Maran Samaan Hai, Mat Koi Maango Bheekh.  
Maangan Te Marna Bhala, Satguru Dete Seekh.*

**None should beg from others as begging is just like dying. According to the Satguru, it is better to die than beg.**

Sometimes, people bother me as well. I ask them to tell me whether one should beg money from the gurus or should seek their blessings. If I give money to some disciple, I tell him that I won't ask for the return of it as my guruji has advised me to avoid dealings of money with the disciples. He has also said that in case I give money to some disciple, I shouldn't ask for the return of it as the person concerned will feel ashamed to show his face again. But, still one does so in one's life time. This begging is of three kinds—

**1st** one is to beg inwardly without speaking.

There was a man in our village. He used to take food from the houses of others. He used to come without having any food at home and didn't go without having it. But, as per his principle, he didn't take food at the same house daily. He stayed at every house he visited even upto 4 p.m if the family members didn't take food before that. Though everyone asked him as a matter of formality sake to have food, yet he never refused to do so. And whole of the village knew that he won't go without having food. But as per his nature, he never asked anyone to give him food. This is called as mental begging.

**2nd** one is begging by speaking while the **3rd** one is to sit like an obstinate fellow with a determination to leave the place only after getting something. This is called as Tamas type of begging. And what should a Guru, who doesn't like any of these three kinds of begging, do. Some say, he should accept that which one offers at his feet. But the question arises as to what for should the guru accept the same as well. If a guru has to live on his own earnings, what is the need to

accept anything from others?

People come to me from far off places like Gonda, Patna etc. They have to be provided with food and also with shelter if they choose to stay there. I can't ask them to bring all such things along with them. I was born in a good family. I have been blessing the devotees with Naam for the past 40 years and during all these years I have never asked for anything from any one. Would I ask for it at this stage? I have never made any appeal on my website even for collecting donations. This is also an act of begging. The people collect donations and then talk of God. We oppose all this. Also, during the performance of a sacrifice (yajya), the yajmans (hosts) are made to pay some money. This is nothing but a sort of business. We are not calling them as dacoits but we shall have to remain vigilant and shall have to seek some true path of salvation.

The fifth virtue is—

**Samdarshi** : It means he should treat all alike, be they rich or poor. The sixth virtue is—

**Sarvagi** : It means he should have spiritual knowledge. Only a guru with such a knowledge can remove the doubts in the field of spiritualism that the devotees may have in their minds. Then the seventh virtue is that of union with God. Only such a guru who possesses all these virtues can create awareness in your concentration (Surti). You should seek shelter at the holy feet of such a guru alone who has got the power to enable you to get rid of your cycle of repeated births and deaths. Remember! no kind of yoga, knowledge, worship or the pilgrimages to holy places can make one cross the worldly ocean.

A Satguru, in fact, blesses you with such a powerful Alive Holy Name which has the power to take you out from the darkness of ignorance and leads you to the abode of Supreme Lord.

*Koti Naam Sansaar Mein, Tin Tey Mukti Na Hoye.  
Mool Naam Jo Gupt Hai, Janey Birla Koye.*  
**There are countless holy names to be found in the world. But, these can't help us seek salvation. The real Naam is the hidden one and only some rare holy saint knows of it.**

Kabir Sahib cautions us about it. It can neither be spoken nor written. Through 'Naam' the guru separates your soul from your mind. After this, the soul stops obeying the dictates of mind that is left with no alternative but to remain helpless.

The Satguru prescribes the right type of medicine by binding the very mind that misleads us and makes us dance to its tune.



*Chhit Jal Pavak Gagan Sameera,  
Paanch Tattva Ko Aadham Shareera.*

**The human body which is made up of five elements i.e. Earth, Water, Fire, Air & Sky is impure in nature.**

# **The Secrets Related To The Inner Body Capable Of Making Spiritual Visits**

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Sometimes back, I happened to read a writing in some newspaper. The question was as to whether our ancestors actually made trips in the universe ? When we think about such things, we find some unbelievable experiences. Sometimes, the devotees from different organisations and sects come and present thier own view points. If one says he has achieved such and such thing, the other one talks about that which he has achieved. They express different view points about that which one achieves first of all.

All the modes of worship are in one way or the other related to the five postures of meditation. If our ancestors made trips to the universe, the question arises as to which kind of a body they used for the purpose. If they used the physical body, they must have felt the need for some vehicle. This is because this body doesn't possess the power to fly without some vehicle.

Our body is not equipped with any instrument that can help us to fly. So the question that naturally arises is whether our ancestors actually made trips in the universe or not.

I had said that I would write about my spiritual pilgrimages but we know that the mother remains busy as long as the children are small. The same is the case with me. I have yet to make my followers strong and so I can't find any time

for writing about my experiences related to the spiritual pilgrimages. If I do so at this stage, it will be just like the case of a woman who came to me and said, “I recite the alive holy Name, perform Aarti and remember the goddess as well but find no relief in my headache.” That is to say, she had not so far followed that only one kind of worship needed to be performed.

When I shall start writing, I shall have to do so with full concentration. When you remember Satguru, he comes before you. He certainly does so. That is to say, there is a certain kind of body that travels at a very fast speed.

Once, during a meeting, I asked if the evil spirit would come to any of my disciples. One Rattan Singh raised his hand and said, “No, it won’t come.” I asked him if he had any experience regarding the same. He said, “In Ram Garh, some girl had created a lot of nuisance. She was thrashing everyone. Someone asked Garu Ram, who was also a disciple, to see what the matter was. Garu Ram showed some hesitation. He told this thing to me. I prayed you inwardly to save my honour. I went to the place and after holding the hand of the girl asked her what the matter was.” She said, “I am all right. Look there! she is standing outside the gate. She ran away on seeing you and is finding it difficult to come inside.” That girl was not performing any drama. It was really so, that girl was convinced and on the very next day she got blessed with Naam.

I mean to say, there are certain things that we have not been able to understand. So it was impossible for our ancestors to make trips in the universe without the assistance of some kind of body. Everyone of you is in possession of six bodies that can be used for different purposes. You come to attend satsang wearing some clothes but you have some

more clothes at home for wearing it on some special occasions such as marriage ceremony and etc. Likewise, there are six bodies within our physical body. Sometimes, you stand face to face with me. That is not a mere dream state. There is very much reality in it. During one satsang, I asked if someone had seen his ownself after coming out of himself. A girl raised her hand. She was unmarried. One day, her parents got her betrothed. She came to Ranjadi and said, “I don’t want to marry. My parents are doing all this against my wishes. They will agree to it if you talk to them.” Then I called her parents and told them to send refusal.

She said, “Once I was absorbed in meditation. In the meantime, my younger sister came and began to play the tape-recorder. My concentration was on the increase and so I was feeling inconvenience.”

You can find the tape recorders being played at a loud voice at 4 a.m. This is an act of sound violence.

In big cities like Mumbai, such persons are taken to the police station. If, at all, you want to listen to the hymns, you can do so 15 minutes before sunrise. If your songs disturb others, it is really not good. You are, so to say, making others listen to these songs even against their willingness.

So the girl said, “Though the songs were in praise of you, yet I was feeling disturbed. I thought of getting up to stop the disturbing sound but the growing pleasure in meditation prevented me from doing so. In the meantime, I felt that I got up, stopped the play of tape-recorder and returned back to my bed. When I came back to my bed (where I was meditating in a sleeping posture), I found myself sleeping. That body disappeared on getting up. I thought someone else had stopped the play of tape-recorder. I asked my sister if she had done

so. She replied in the negative. On getting awake, I found that only half of the tape had been used. While returning after stopping the play of tape, I had a chance to have a look at my own body.”

So what kind of a body it was! It was a body within her physical body. It was as a result of her burning desire that her inner power arose and did the needful.

Though you are not in a position to realise, yet it is a fact that many powers are at work alongwith you. Sometimes, you happen to meet some danger and you realise that some power appeared from somewhere and disappeared soon after taking you out of the embarrassing position.

Human body has been called as a Narayani chola (same as that of God). This is because, apart from the six bodies, the power of ‘Sahib’ is also at work within it. The six bodies are—Sthool, Suksham, Kaaran, Maha Kaaran, Gyan and Vigyan. The body of the girl that rose up was in the state that is more awakened than the physical body. It is through these bodies that the saints and sages reaches upto anyone they like and even talk to them. Human brain can’t do so.

At Chinnor, one Thakur Sahab was reading a book. While reading, he felt my presence there. He said to his wife, “Sahibji had come. Where has he gone?” She replied that she hadn’t seen him.

Sometimes, even the evil spirits come and meet. Now let’s see the limit to which each of these six bodies can go. The physical body can work on this earth alone. If you desire to have a look at Calcutta while sitting at Jammu, you can do so. But you won’t be able to do so with this body. Some say, Jesus Christ had become alive after 3 days. I talked to the priests about it but none could give any satisfactory answer.



I asked if he had become alive, why he hadn't remained so and where he had gone then. None had any answer to this question. They simply said that a disciple had seen his body. I said that the disciple had seen the inner body.

When, at Akhnoor, my nephew departed from the world, he himself came to me and said that he had left his body. Then I went and actually saw that his body had come under the debris of a wall that had fallen. Afterwards, his sister said that one day he came and awoke her from sleep and said that he had not died and was very much alive. She said that it was not a dream. Later, he met some other disciples as well. Then I called him to me and forbade him to meet anyone again.

Why do the Hindus burn their dead ones. There is some secret inherent in it. There is nothing wrong in our religion, be it Shradhs (offering food in the name of the deceased family members) etc. But all this falls within the limit of Niranjana. We are not doing any wrong. We have never called any guru belonging to some other panth as a dacoit or a man of loose character. We have simply said that their mode of worship falls within the limit of Niranjana. This is because they are giving due regard to the ghosts etc. and are engaged in the performance of other rites and rituals.

The dead body is burnt because the soul keeps wandering around it. Soul wants to enter into it again. Burning of the dead body is a sort of signal to the soul that the physical body it was using as an abode, has perished and that it should not show any more attachment to the bodily cage.

Then why is there the recitation of Garud Puran (holy scripture)? It is done for 10-11 days. For this much period

the soul remains there. Though it can see all, yet none can see it. I have seen thousands of such souls. You can also see them. By concentrating at the dead ones you can see them. But, what is the need of doing so? There is a great power in concentration. That is why all talk of it. Kabir Sahib says—

*Surti Se Dekh Sakhi Veh Desh.*

**O loved one! you can see that world through concentration.**

In this Garud Puran one finds the details about the soul. Kabir Sahib had imparted spiritual knowledge to Garud. Kabir Sahib says to Dharam Dass—

*Pratham Garud Se Bhent Jab Bhayu.*

*Satya Naam Kaah Bole Suneyu.*

*Dharam Dass Suno Kahyo Bujhayi.*

*Jehi Vidhi Se Tahi Samjhayi.*

**O Dharam Dass! I gave the message of Satya Naam (Alive Holy Name) to Garud in the very first meeting I had with him.**

Then, it asked as to who I was and wherefrom I had come. I replied that I had come from Amarlok to make souls free from the grip of Kaal and to take them back to Amarlok as per the dictates of Param Purush (Supreme Lord).

Garudji was astonished to know of it and said—

*Sunat Garud Achambho Mane.*

*Satya Purush Ahi Ko Aana.*

*Pratyakh Dev Krishan Kahavein.*

*Dush Avtar So Dhari Dhari.*

**He said, “Who is Satya Purush! It is Krishan who is called as an omnipresent god and also it is he alone who incarnates.**

At this, Kabir Sahib said, “You don’t know Satya

Purush. He has nothing to do with incarnations. It is only His manifestation that we find everywhere. Neither He incarnates Himself nor He has a body made of 5 material objects. Moreover, He never takes birth in the womb of any mother like other incarnations. Everyone who takes birth in the womb of a mother has his body made of material objects and is, as such, perishable. But, that Sahib (Satya Purush) never gets perished.”

In fact, He is far beyond the 3 lok's and is the only rare one.

Garudji couldn't believe all this and said, “I am the vehicle of Krishanji. You don't seem to know him. He is the Supreme Lord of the 3 lok's and there is none except him.”

Kabir Sahib said, “That Sahib (Param Purush) and he is the only one and is altogether different from the mayaic illusion of God. He never moves about and is neither born nor gets perished.”

There was thus a great dialogue about the Amarlok and the soul. That very knowledge is contained in Garud Puran. That is why it has a great significance.

Whenever a person departs from the world, his dead body is laid on the ground. Then a sheet of cloth is put on his body. Then the relatives come to have a look at it. After this, the neighbours and friends begin to assemble there. A pitcher and other related material are collected and the dead body is given a bath with the water mixed with some water of the river Ganges. This is done to prevent any evil spirit from approaching near.

After that the dead body is taken to the grave yard and with the recitation of Gayatri Mantra the final rites are performed. The pitcher is also broken and the water from the

Ganges is sprinkled so as to prevent the evil spirits from taking the soul along with them as a friend.

Finally, the bones etc. are submerged in the river Ganges so that the evil spirits may remain far away. Now, what have we been doing? We have been telling the devotees to recite the 'Naam' blessed by the Satguru in order to keep the evil spirits at bay.

In our organisation, just the casting of a glance alone serves the purpose of keeping the evil spirits away. It is the persons associated with the rites and rituals who mislead the people otherwise there remains nothing to be done after the departure of Hansa (Soul).

So the soul wanders. When we leave our home, we think of returning back after doing some particular job. If due to some mishappening, our body collapses on the way, our attachment for our home will still remain. That is why the devotees are advised to have their concentration at all the times at their Satguru.

As the soul doesn't believe it has lost its body, the recitation of Garud Puran for 11 days helps it know that he is not the body. None recites Devi Bhagwat Puran or Sakand Puran because these don't contain the spiritual knowledge that Kabir Sahib gave to Garud. In Kabir Sagar one finds a mention of it.

Once Garudji said to Lord Vishnu, "I move about carrying you. I request you to shower your grace by imparting me the spiritual knowledge." At this, Lord Vishnu said that there is only one such person who can impart this spiritual knowledge and that person is Muninder (at that time Kabir Sahib had descended on the earth as Muninder).

Among the hypocrites, those who know all this, don't

want to let others know of it because that will spoil the very source of their income. That is why they prevent people from following the Sahib Bandgi spiritual organisation.

They try to imitate us in every possible manner. They recite the couplets of Kabir Sahib but interpret these in a manner which serves their self interests.

While sleeping at night, you should fix your concentration at your Satguru. It will help you have the vision of your Satguru during night as well. If you are feeling thirsty and you go to sleep without satisfying your thirst, you will remain in search of water in your dreams as well. If you feel need to pass urine and go to sleep without doing so, you will remain searching for the toilet during the whole night. Likewise, sleeping with concentration at the Satguru will certainly take you to him.

A certain fellow asked his daughter to fetch him a glass of water. She went to fetch water. The T.V was on and the fellow happened to touch a live wire. As a result, he breathed his last. The daughter says that whenever her father meets her, he asks for water. This is because his concentration at that time was fixed at it.

Other rites and rituals including the serving of food to the Brahmans etc. are also performed. But I say there is no need for all this. Food to the Brahmans is served so that the soul may reach Brahm lok. In U.P a very good tradition is followed. The people over there don't drink water even from the hands of Brahmans who take meat and other intoxicants.

I ask the devotees to arrange for a Bhandara (food served at the end of a religious function) in the Ashram while the hypocrites ask to do so at home. I don't partake of the Bhandara arranged by my devotees. But these will be the

enlightened souls who will partake of it. So there is no selfish motive in my asking them to do so.

You are in possession of great powers. But it is the mind that dominates the soul and makes it believe otherwise. The relatives who press you to act as per their guidelines are not to be blamed because they have been educated to behave in that very particular manner. It took me 18 years to make my mother understand the true mode of worship. She used to worship Thakurji (incarnation of Lord Vishnu). After cooking food, she used to sit for about half an hour in her worship. I felt irritated as I had to wait for food at least for half an hour. We could receive food only after she had offered the same to Thakurji.

I keep myself under control otherwise the people, with their offerings of articles like a flute, a silver crown etc. would have made me, so to say, like the grand maternal uncle of Kahna (childhood name of Lord Krishan). I return all their offerings and remain within my limit.

My younger brother, on the occasion of his marriage ceremony, asked me to wear coat and pant. I refused to do so. He said that I had worn it when I had been in army. I said that I had to do so under compulsion. He said that he won't wear Sehra (bridegroom's crown) in case I didn't wear coat and pant. I said that it would be a right thing as I didn't want him to get entangled in the mayaic net. Then he asked me to dance at the time of marriage. I said that I would never do that. At this, he said that he won't marry then. I said that it would be a very good thing as I didn't want him to get entangled in these worldly affairs.

Once, a lady from Bihar stood up during satsang and requested me in her own language to stop the deliverance of

sermons and to sing some hymns, instead. She said that my singing of devotional songs using a pitcher sounded very charming. You should know that I can dance in a very pleasing and charming way. One girl was dancing. I said that her dance was not much appreciable and that I would show her how to dance. When I danced, she burst into laughter to such an extent that she began to feel pain in her stomach. She said that it was not at all a dance because neither my arms nor my legs showed any movement. I asked her if she had ever seen such a dance which has made her laugh so much. My dance is of a rare kind. Sometimes, some fat gurus also begin to dance but it is not possible for them to do so. Then many others also expressed their desire to see that dance. I said that I am not a dancer. In this context, Kabir Sahib has said—

*Naachna Koodna Taalka Peetna,  
Randiya Khel Hai Bhakti Naahin.*

**The act of dancing and drum beating can in no way be called as worship. It is, rather, a play of widows.**

If I colour my hair, your attention will get diverted there and if I wear a shirt with some print, your attention will again and again get diverted to it. But I want that your attention should remain towards the spiritual knowledge that I impart. We have not to let our attention get diverted towards the worldly things.

Now let's turn to the six bodies working within us. We can perform all the jobs of the world with our Sthool Shareer (gross body) but it hasn't the power to fly.

We attain the ethereal body in our dream and do a lot of noble as well as evil deeds. We have spent a good part of our life in seeing dreams but we have no knowledge of the way we attain this body.

The third body is called as causal body. Everyone of

us is making a use of it. The inner world is a very strange one.

This body has great concentration in it. Sometimes, we see some fellow lost in himself. We shake him and ask as to where he has been lost. The fellow had reached to that place where he was concentrating at. It was nothing but the causal body.

Sometimes, you feel as if the thought of some particular person is moving about in your mind. It means that that very particular person is concentrating at you. You say your attention is getting diverted to him. Then, all of a sudden, you find that very fellow in front of you. You feel surprised at what has happened. But in the meantime, the mind makes you forget all about it.

One day, Bhanumati (a Nami) said, “Sahibji, Ranjadi looks deserted when you go out. Then we find somewhat difficult to spend our time. But, when the time of your arrival approaches, we regain consciousness.” I said, “When I go out, my whole attention gets diverted to that very place but before my coming back, my full attention gets diverted to this place.”

So our causal body can reach even the farthest corner of the world. The fourth one is called as the super-causal body. The afore said girl who said that she came back to the body after stopping the play of Deck, was, in fact, saying about this super causal body. Only the devotees can attain it. With its help they can do anything they like. But it is not so easy to attain it. Though the ghee is present in milk, yet one can't collect it without churning.

It is only the Maha Yogeshvars who are in a position to attain the fifth body. It is called as Gyan Dehi. After attaining this, they become Brahmishath (absorbed in Brahman). The sixth body called as the Vigyan Dehi can see without eyes and can walk without feet. With its help we can perform work as well.

Our ancestors used this body for performing



pilgrimages. We hear the stories about Naradji's visits to Vishnu lok, Shiv lok and other lok's. Many others including Vashishathji made similar visits. It is not a joke but a reality. All this is the game of concentration which has many secrets inherent in it. Keep this concentration fixed at your Satguru.

There was a boy. He used to tease his mother daily. He expressed his desire for various eatables like curd, butter and the like. The mother prepared what he asked for. One day, the father told him that instead of teasing his mother like that he should take milk that contains all these things. Likewise, for a devotee who concentrates at his Satguru, there remains nothing to be done. The Vedas also endorse this view.

*Dhyan Moolam Guru Roopam,*

*Pooja Moolam Guru Paadkam.*

*Mantar Moolam Guru Vakyam,*

*Moksh Moolam Guru Kripa.*

**Concentrate at the appearance of guru and worship his holy feet. Take his words as incantation and his blessings as the gateway to salvation.**

But, the people enter into discussion without sufficient cause. There was a Teli (a community who deals in oil). He used to tease a Jaat (a community) saying, "Jaat re Jaat, tere sar par khaat" The latter got offended and irritated. He retaliated saying, "Teli re Teli, tere sar par kohlu." The Teli said, "What I say is a proverb and carries weight whereas that which you have said, doesn't carry weight." The Jaat argued that even though his remarks didn't carry weight, yet he (teli) will get pressed under the weight of Kohlu.

Such like talk really lacks arguments. We don't believe in all this.



# The Waves Of Mind

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*Kasturi Kundal Basey, Mrigh Khoje Bann Mahin.  
Aise Ghat Ghat Saiyan, Moorakh Janat Nahin.*  
**The musk is present within the naval of the deer but it makes a search of it in the forests. Likewise, God (Param Purush) is present within every human being though like fools we seem to be ignorant of it.**

It clearly shows that there are some invisible forces within us that prevent us from realising Him.

*Chashm Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahey.  
Dil Sataan Kya Kya Hain Tere, Dil Satane Ke Liye.*  
**Try to watch with your inner eyes (eyes of concentration) the various kinds of games that are being enacted within you solely for the purpose of torturing you in all possible ways.**

Ego is the greatest hurdle in the path of soul realisation. The thought of our being Mr./Ms. so and so prevents us from reaching out to our soul.

The only hurdle between us and Supreme Lord is that of our ego and it is this hurdle that has been preventing us from attaining the true realisation of Supreme Lord. This ego of ours is responsible for making our relationships with others good or bad. This is the game of mind. Kabir Sahib says—

*Tera Baeri Koi Nahin, Tera Baeri Mann.*  
**None else but, your mind is your enemy.**

We have to see whether it is the mind alone that creates problems for us or there is some role of our soul as well in it. Undoubtedly, the soul also associates with the mind in all the activities but it is the mind that plays the major role. Our soul has taken itself as body and does all that the mind desires. The mind has its agents like sex, anger, greed, attachment and ego. The anger makes us do many wrong acts while greed makes us indulge in acts of cheating, forgery and etc. The ego badly affects our cordial relations with others while attachment drowns us within the narrow limits of our near and dear ones. Whole of the world seems to be entangled in this mayaic net.

Out of ignorance, our soul has been entangled in the grip of mind that makes it act as per its (mind's) dictates through its agents.

But, without the energy supplied by our soul, our mind would become helpless and would fail to perform any activity as per its desire. It can happen only when the soul begins to realise its realself. So to say, the soul is being tortured in a variety of ways at the hands of the evil forces that are opposing it.

Our opponents also try to create hurdles in our path like these opposing forces. At Mishriwala, I used to hold satsangs at noon. One fellow raised a temple nearby and everytime during the satsang, a loud speaker was played to create disturbance. One day, some Panditji went there and scolded the fellow for creating disturbance in the satsang that was held only once a month. He asked him to stop that silly activity. That Panditji was not a devotee. That is to say, the world is not devoid of noble persons who are ever ready to oppose wrong acts boldly.

The same thing happened in Chinor as well. The hypocrites do all such activities only to prevent people from gaining the spiritual knowledge being imparted by the Sahib Bandgi organisation. They know that after attaining this true knowledge the people would try to free themselves from their grip and would feel inclined to become the followers of our panth. Their business of exploiting the innocent masses would then suffer a severe blow. This act of cheating is being performed not only by the ordinary hypocrites but even by those belonging to great religious organisations.

Likewise, the soul, after knowing its real identity, will be able to understand all the wrongful acts of cheating, forgery etc. being committed by mind and will try to free itself from the grip of the latter.

Whenever we try to know our real identity, the mind diverts our attention towards the worldly affairs. It tries its best to make us drown in its magical waves.

You must know that your opponent makes you strong. It is a well established fact. So I have no ill-will towards my opponents. Our organisation has flourished at a very fast speed and that too within a short period. The credit for it goes to our opponents. When the hypocrites burnt our Ashrams, the followers felt much perturbed but I remained calm. Now we have started raising concrete structures and the followers are making all possible contribution for it. The credit for this as well goes to our opponents who made my followers stand like a mountain.

Moreover, these hypocrites have become the selfless preachers of our organisation. In this context, Kabir Sahib has said—

*Nindak Mera Mat Maro, Jiyo Adi Jugadi.  
Kabir Satguru Paya, Nindak Ke Parsadi.*  
**My denouncer shouldn't die. He should live long. Kabir Sahib says that he realised his Satguru through his denouncer.**

A denouncer makes us alert. Our mind is like a mountain of sand that stands before the soul like a big hurdle. Our feelings of pleasure and pain are due to our mind alone. When our desires don't get satisfied, we feel pains. But when the desires get satisfied, we feel pleasures. Now the question arises as to wherefrom do the desires surface.

It is our mind that is the source of all our desires. Whenever we begin to think of ourselves, it diverts our attention to some other material object or thing. So to say, it doesn't leave us alone for a moment even.

If we give a serious thought to all that is happening, we shall find that it is the mind that is behind all the major mishappenings like wars, conflicts, etc. That is why Kabir Sahib says—

*Teen Lok Mein Mann He Viraji,  
Tahen Na Cheenat Pandit Qazi.*

**It is the mind that is present in all the 3 lok's but the religious priests are at a loss to understand all this.**

So to say, the existence of whole of the world is due to mind itself. Sometimes, it incites us to slap some fellow but we can save ourselves from the awkward position if we don't obey its dictates. Someone asked P.T.Usha as to how had she developed such a strong stamina. She said that she used to practise on sand on the bank of the sea. It is nothing but foolishness to seek pleasures. Nanak Devji says—

*Nanak Dukhiya Sab Sansaar.*

## **Whole of the world is under the shadow of sorrows and sufferings.**

This is because everyone of us continues to suffer from an unending chain of one or the other kind of sorrows. Anyhow, we can make our lives a bit pleasant if we increase our power to fight with the sorrows and sufferings.

This mind is a great devil. It has always created and has still been creating all sorts of hurdles in the path of true worshippers.

Watch silently, without desiring to have any vision of your choice, the activities being performed by mind. Soon you will be able to realise how it cheats and misleads you. This activity will help you to remain vigilant at all the times.



*Mann He Niranjn, Mann He Onkaar, Mann He Hai Kartara.  
Jeev Ke Sang Mann Kaal Rahai, Agyani Narr Jaanat Nahin.*

**Mind himself is Niranjn, Mind himself is Onkaar,  
Mind himself is the Ruling Power of the Universe  
(3 Lok's). The Death of every being resides with him  
as in form of Mind for whole life but, the ignorant  
human being is not at all aware of this truth.**

# Once It Occurred To A Hansa

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The animals speak a natural language while man has developed an unnatural one. The natural language of man is that which a dumb fellow makes use of. The use of words like Papa, Mama is taught to the child who picks these up. In fact, the language is a sort of sound which has the feelings inherent in it and to know these feelings is considered as the knowledge of language. But sometimes, the children display their feelings of pleasure or pain etc. even without the use of any language. No use of words has to be made in the language of the soul. It is this, that is called as the soundless sound. This special sort of language is used in ‘Amarlok’.

*Ek Hans Ke Hridaey Jo Aayi, Doosar Hans Samajh Pun Jayi.*  
**A Hans can easily understand what the other Hans has to say.**

This is the language of concentration. The mind sends its waves upto this concentration and entangles it in its mayaic mesh. The sounds emanating from within are also nothing but a game of mind because there can be no sound without the presence of the two. The musical sounds emanate only after coming in contact with the tissues of the body.

In our body, the soul has been present in the form of seven concentrations. The pleasure we feel in the worldly objects is actually due to our concentration alone. It is not present in the objects themselves but is present in our

concentration itself. This concentration has the same element as is to be found in Supreme Lord.

*Aatam Mein Parmatam Darshey.*

### **The soul presents a glimpse of Supreme Lord.**

Supreme Lord is present in the soul in a manner the sensation of cold is present in water and that of heat is present in fire. That is why this soul of ours is a store-house of pleasures. But, the mind deprives us from these pleasures by making our concentration wander about in the worldly objects.



*Naam Videhi Jab Miley, Andar Khulein Kapaat.  
Daya Sant Satguru Bina, Ko Batlavey Baat.*

*—Tulsi Sahib (Hathras waley)*

**Tulsi Dass ji says, “The inner gate of conscience gets opened only after getting blessed with the bodiless ‘Naam’. None but the grace of Sant Satguru can show the needed path in this regard.”**



# He, Whose Shelter We Seek, Comes To Our Rescue

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*Jo Mere Sharnagati Aayi,  
Tisko Rakhun Main Pran Ki Nayi.*

**Kabir Sahib says that he protects a devotee like Pranas (vital force in the body) who seeks his shelter.**

You won't find any mention of the importance of yoga, religious rituals, noble deeds etc. in my spiritual discourses. In Sant Mat, it is only the seeking of true shelter that has a definite significance. It is altogether different from that of Sargun or Nirgun modes of worship.

There is a need to have a clear understanding about the very concept of worship.

Let's first turn to the Sargun worship. We are not the denouncers of any mode of worship. We are just talking about the true spiritualism. Many vices have crept up in the sphere of worship. So to say, the religion seems to have been commercialised. Violence, corruption etc. seem to have crept up in all the prevalent organisations, sects and religions.

Some are cheating and robbing the innocent masses in the name of Hatya (ill-effect caused by the soul of some deceased family member), some are doing so in the name of planets while others are doing so in the name of the gods and the goddesses and the like. If we have a look at those who are occupying all the religious places, we shall find that they are there simply for the sake of their families. An impartial study of facts will confirm this hard reality. Kabir Sahib has said—

*Paet Ke Kaaran Karey Guruvayi.  
Pididi Sahit Narak Mein Jayi.*

**He who assumes the role of a Guru for the sake of satisfying his hunger alone, will go to hell alongwith his descendants.**

All the religious places, like temples, mosques or churches have been raised with the donations collected from the public. Those who occupy these places of worship, get two or three rooms constructed for their families and begin to live like owners. After the death of every occupant, his son comes forward to carry on the usual religious activities. Nowhere the selfless religious preachers are to be seen. Bulle Shah has rightly remarked—

*Thakur Dwarey Thag Hai Basdey, Vich Teerthan Dhavdi.  
Vich Masitan Posti Basdey, Aashaq Rahan Alag.*

**Thags (cheats) have occupied the Thakur dwaras (Hindu temples); the thieves are to be seen in places of pilgrimage; idle men have been occupying the mosques while the loved ones of God keep aloof.**

He has said so on the basis of his experience.

A lady came to me with horoscopes of her three sons. She gave to me Rs. 300 as fees. She said that her sons didn't take interest in studies. I asked her if she had got blessed with 'Naam'. She replied that she had done so. I said, "You still seem to be entangled in superstitions. It appears as if someone has attributed the problem of the children to the ill-effects of the planets."

Another lady came alongwith her post-graduate daughter. She said that due to the ill-effect of the planet Saturn her daughter was not in a position to memorise things. How strange it appears! What has the planet saturn to do with the memory of a girl. Some cheat had asked her to pay Rs. 1600/- as fee for protecting the girl from the ill-effect of the planet Saturn.

So I returned Rs. 300/- to the first lady and said, "I

don't charge any fee. I know astrology but I don't want to make use of it. This is because no planet can have its ill-effect on one who has been blessed with 'Naam' and so there is no need to study the horoscopes."

Still I have a look at the horoscope if I find someone in great trouble.

What are these planets? What is a horoscope? How to study it? The first thing to be seen is the birth place of the child. Then the time of its birth is noted. Then the position of various planets at that time is taken into account. Suppose at the time of birth, Mars was very much near to the earth. In that case Mars will be taken as the lord of its horoscope. After this, the Rashi (Sign of Zodaic) is also taken into consideration. There are twelve Rashis. Thus, the knowledge of all these things can help us make a prediction about the future of a person.

Sometimes, people ask me as to what kind of profession they should adopt. Suppose a person has 'Simha' as his Rashi and has the planet Saturn as his lord, he would undertake jobs full of danger. He who has 'Kanya' as his Rashi, won't like to undertake the jobs involving any risk. This involves a scientific study.

At least, one should be M.A. in mathematics to understand it fully. But the people have taken it as a profession and have opened shops with insufficient knowledge about the science of astrology.

Anyway, a disciple needn't bother about all this as the planets can do no harm to him. There seems to be no need to get entangled in all this after seeking the shelter of a Satguru.

*Jeevan Ka Saunp Diya,  
Sab Bhaar Tumhare Haathon Mein.  
Hai jeet Tumhare Haathon Mein,  
Hai Haar Tumhare Haathon Mein.*

**After complete surrender before the Satguru, it becomes the duty of the latter to care for the victory or defeat of his disciple.**

A disciple should have such a kind of devotion for his Guru. I asked that lady to give doses of Chavanprash to the children and make suitable arrangement for their tuition as they were dull in studies. The planet Saturn had nothing to do with it. It is clear that before getting blessed with Naam, the lady used to act as per the guidelines of the hypocrites. I am providing you the purest things. Among my disciples, there are directors, lecturers etc. I told my disciples to avoid collecting money by misleading others. Earlier, doctors used to treat the patients as suffering fellows but now they take them as customers.

Many persons, with the active support of the politicians, have set up their private coaching centres and colleges. They are charging huge sums of money from the students.

All this is nothing but a sort of business. The government. can't provide job to all the educated persons and the banks have been asked to provide them loans for starting some private business. Some have set up Nursing Homes though they find it difficult to pay even the salaries to the doctors.

One Naami lady had set up a hospital. She said that it was difficult to make a suitable earning by following my teachings. This is because to rob the patients in every possible manner has become the nature of a majority of doctors. Even in case of simple diseases which can be cured by medicines, the patients are misled and advised to undergo operations. Also, such tests as have nothing to do with the disease are suggested to the patients. Just as a lawyer doesn't want the litigation to come to an end so easily, the doctors also don't

want to let the patient escape from their clutches so easily. Such an approach will certainly prove harmful for the soul. To follow the truth, we shall have to bear some amount of trouble.

One disciple donated me land worth 40 lac rupees. The Patwari demanded Rs. 5000 for issuing a copy of the detail related to the piece of land but I didn't agree to it. Two years has passed. The land is there though we haven't been able to get the legal possession of it yet.

Likewise, the modern sages don't allow the devotees to escape from their clutches so easily.

*Duson Disha Mein Lagi Aag.*

*Kahey Kabir Kahan Jaiyo Bhaag.*

**Kabir Sahib says that all the ten directions have been engulfed by fire and there appears to be no way to escape.**

Almost all the priests (Hindu and Christian), Geyanis (Sikh priests), Maulvis (Muslim priests), Mahants (sages in big Hindu Ashrams) etc. use some part of the money collected from donations or offerings for their own purposes as well.

A majority of people who serve as priests in religious places, do so for the sake of money, rather than, for the purpose of making people spiritually enlightened. We have to think whether such persons can prove our real guide so far as the question of attaining salvation is concerned.

Not only this much, many such priests indulge in acts of cheating as well. Sometime back, a great yajya was performed. The people were rushed to every possible place for collecting money. Many of these people had been issued receipt books. It was declared as the first great yajya after Dwapar. Public was even forced to donate for the purpose. The organisers had a golden chance to keep big chunks of money for themselves. Many Havan Kunds (a square vessel

of clay or metal in which oblations to fire are made) were erected for the purpose. The fee for being a Yajman (one who performs a sacrifice/host) varied from Rs. 1100/- to Rs. 1500/-. The sages slipped away after collecting crores of rupees. On seeing all this game, the shastris who normally held religious discourses (Satva), stopped this normal practice that yielded less money and instead, started performing yajyas. When, afterwards, the yajyas lost their charm, the shastris began to perform both—yajyas as well as satvahs so as to let no one escape from their fold.

Now I want to ask as to how many people have changed themselves in their behaviour and moral thinking. There is a joke related to this moral thinking. An old lady boarded on a bus. The bus was loaded to its capacity and there was no seat lying unoccupied. She kept standing. Another lady was also standing in the bus. She said, “There is no morality to be found these days.” She began to deliver a lecture on it. In the meantime, a young man vacated his seat and the said lady herself sat there without bothering for the old lady. This is our morality. She was delivering a lecture on morality. In this context, Kabir Sahib has said—

*Kahanta Narr Bahaute Miley, Gahanta Miley Na Koye.  
Vah Kahanta Beh Janey De, Jo Nahin Gahanta Hoye.*  
**There are many who preach but there is none to be found  
who practises. You should leave aside those who preach  
but don't practise.**

The same is the case in the field of worship. Those who themselves are misled, are acting as guides to others.  
*Bandhey Ko Bandha Miley, Gaanth Chhudave Kaun.  
Andhey Ko Andha Miley, Raah Dikhave Kaun.*  
**He who himself is in bondage, can't be expected to free  
some other one like him. Likewise, a blind man can't be  
expected to show the path to some other one like him.**

A casual look will show that the outward worship being performed by the people is related to the satisfaction of the bodily needs only.

I want to impress upon you that I don't need any money for the satisfaction of my bodily needs. I did this job about 40 years back. My joining the army was a job of satisfying my bodily related needs. Now I receive about Rs. 15000/- as pension. I satisfy my bodily needs out of this pension. I don't take any extra thing for food. Also, inactiveness has no place in my life. While travelling by plane, I don't take any eatable out of the diet worth Rs. 500/- that every passenger has a right to avail of. One girl asked me, why I was not taking any eatable. I said, "You people serve veg as well as non-veg with your hands and also carry the left-over food in the same manner. I carry even my drinking water with me."

I say all that is pure and real. I speak about the need of reforms in society. I want that not even a pie of the money donated by my followers should be used for any wrong purpose. I first practise then preach to my followers.

At the time of elections, all the sages speak in favour of one or the other political party but I never work as an ambassador of anyone.

*Kabira Khadda Bazar Mein, Sab Ki Maange Khaer.  
Na Kahu Se Dosti, Na Kahu Se Baer.*

**Kabir Sahib says that he has been standing in the bazar. Neither he has any friendship nor enmity towards anyone.**

We are talking about the seeking of shelter at the holy feet of some true Guru. We also say that one can't achieve anything on the basis of one's deeds alone. It is only the grace of a Satguru that can help one attain salvation. The thing I have given to you will give you protection as well.

*Adhbhut Naam Sada Rakhwala.*

**That rare bodiless 'Naam' will always give you protection.**

*Nav Grah Ka Bus Nahin Chalayi,  
Sabai Vighan Sada Tal Jayi.*

**The nine planets won't be able to do any harm to you and all your misfortunes will always pass off.**

Under no circumstances can we cross the worldly ocean without getting blessed with 'Naam'. This rare 'Naam' creates awareness and awakening in us and enables us to realise our inner enemies. None in this universe can keep the soul in his grip. It can never be imprisoned. It is not possible to take anything out of it or to add anything to it. It is, indeed, a very rare thing but, strange to say, it is doing harm to itself by its own power and energy.

It is acting as per the dictates of mind that, otherwise, has no energy of its own. If the mind makes a desire to move about, soul comes forward to satisfy its desire. The mind can do nothing if the soul refuses to obey it. The soul has its own source of energy and the mind makes use of this energy for its own purposes. So it is clear that the soul is misleading itself by its own energy.

The sole function of 'Naam' is to create awareness and awakening in a being regarding its trueself.





## English version Of Some Vernacular terms

1. **Satya Purush, Param Purush, Agam Purush, Sahib** ☞ Supreme Lord who produced 16 males & one female (mother of Brahma, Vishnu & Mahesh) including our worldly God simply by the power of word.
2. **Amarlok, Satyalok** ☞ The true abode of Supreme Lord.
3. **Kaal Niranjana, Jyoti Niranjana, Kaal to Purush, Niranjana, Kaal, Paramatma** ☞ Son of Param Purush to whom the worldly people consider and worship as Supreme Lord.
4. **Adi Shakti or Adhya Shakti** ☞ The mother of Brahma, Vishnu & Mahesh.
5. **Mann** ☞ Mind.
6. **Maya** ☞ Illusion, any object/thing/article/body which is made up of five elements.
7. **Atal, Vital, Satal, Talatal, Mahatal, Rasatal, Patal (7Patal)** ☞ 7 lokas (abodes) present within the body in our legs.
8. **Five Karam Indries** ☞ Five working organs—Mouth, Hands, Feet, Anus, Urethra (Sex organs).
9. **Five Gyan Indries** ☞ Five sense organs—Skin, Ears, Eyes, Nose & Tongue.
10. **Salokya, Samipya, Sarupya, Sayuja** ☞ Four kinds of temporary salvations that are created by Niranjana.
11. **Peer, Faqeer, Sadhu, Sage, Sanyasi, Mahatma, Guru, Rishi, Muni, Prophet, Paigambar etc.** ☞ Religious teachers.

## Stages of mind

**Sushupati** ☞ Sleeping stage.

**Swapan** ☞ Dreaming stage.

**Jagrit** ☞ Waking stage.

**Turiya** ☞ Silence stage.

**Turiyateet** ☞ Stage of almost complete awakening of the soul & of almost negligible consciousness of mind.

## Five Mudras/Postures/Techniques of meditation

Chachri, Bhuchri, Agochari, Unmuni & Khechri

## Three Veins

Ida (left nostril), Pingla (right nostril), Sushumna (in-between Ida & Pingla)

## A

**Ahankar** ➤ Ego, Pride.

**Ahankari** ➤ Egoist.

**Agni** ➤ Fire.

**Akash** ➤ Sky.

**Amalta** ➤ Purity.

**Aujhas** ➤ Persons who pose to be expert in curing ill effects of evil spirits.

## B

**Bandhan** ➤ Bondage.

**Bhajan** ➤ Hymns.

**Bhakti** ➤ Worship, devotion.

**Bhaav** ➤ Emotion & devotion.

**Bhog** ➤ Seeking pleasures from the physical senses.

**Bhautik** ➤ material, worldly.

**Bindu** ➤ Semen.

**Brahm** ➤ The Supreme Being.

**Brahman** ➤ One belonging to the class of priest.

**Brahm Gyan** ➤ Knowledge of God.

**Brahm Vela** ➤ Time normally between 3:30 a.m. to 5:00 a.m. (before sunrise) considered as auspicious one for the devotees.

**Brahm Gyani** ➤ He who has the knowledge of God.

**Buddhi** ➤ Intelligence.

## C

**Chaitanya** ➤ Consciousness.

**Chakra** ➤ Plexus.

**Chakor** ➤ A bird having four equal sides.

**Charan Amrit** ➤ Water collected after washing the holy feet of some deity or one held in reverence.

**Chitt** ➤ Remembrance, one of the forms of mind.

## D

**Dakshina** ➤ Religious money-offering.

**Darshan** ➤ Sight, Vision.

**Daehik** ☞ bodily.

**Daevik** ☞ given by the gods.

**Dhun** Attachment, any absorbing thought.

**Dwaras** ☞ Apertures, Doors.

## G

**Gann** ☞ A body of Shiva's attendants.

**Gyaan** ☞ Divine knowledge.

**Gunas** ☞ The primary qualities of a human being : Satgun (peaceful), Rajogun (active), Tamogun (dull).

## H

**Halwa** A sweetdish made out of flour, ghee & sugar.

**Hansa** ☞ Soul in its true form.

**Hatya** ☞ The spirit of some deceased person (who died an unnatural death) that enters into the body of any of its previous relations.

**Havan** ☞ Sacrificial fire-ritual, offerings to the God of Fire.

## I

**Indries** ☞ Organs.

## J

**Jall** ☞ Water.

**Japa** ☞ Concentration on deity.

**Jholi** ☞ An ascetic's wallet.

**Jiva** ☞ Individual.

**Jivatma** ☞ Individual Soul.

**Jyeshat Sudhi** ☞ A great day falling in the mid of May.

## K

**Kacha** ☞ Weak, Imperfect, lacking awareness.

**Kala** ☞ Any field using the skills or techniques of art.

**Kalap Briksh** ☞ A wonderful tree of heaven.

**Kaam** ☞ Lust.

**Kaam Dhenu cow** ☞ A cow produced during the process of churning of sea with power to bless with any desired thing.

**Karam Kand** ☞ Rituals.

**Kaaran Sharir** ☞ Causal body.

**Karma** ☞ Deed.

**Krodhi** ☞ Short tempered.

**Katha** ☞ Religious recital, Fable.

**Khadi** ☞ A coarse kind of cotton cloth.

**Khara** ☞ Saltish.

**Kosas** ☞ A distance of nearly a mile & a half (2040) yards.

**Kundalini Shakti** ☞ Serpent power.

## L

**Laip** ☞ Plaster.

**Lalupta** ☞ Covetousness.

**Loka** ☞ Abode or place of residence.

## M

**Magh Sudhi Ekadshi** ☞ Auspicious day of January falling on the next of Lohri festival.

**Maha Pralaya** ☞ Great Dissolution.

**Mahima** ☞ Glory, greatness.

**Mang** ☞ The line between the divisions of a woman's hair.

**Mantra** ☞ Power in the form of sound, Incantation, Sacred Vedic verse.

**Maulvi** ☞ Muslim priest.

**Maya** ☞ Illusion or anything that is made out of 5 basic elements (earth, water, fire, air, sky).

**Maya Jal** ☞ Mayaic mesh.

**Mehandi** ☞ The plant Lawsonia-Inermis, the leaves of which are commonly used for staining the hands, feet, nails, head & beard in red colour.

**Misri** ☞ Crystalline sugar, lump sugar.

**Moksha** ☞ Liberation, Salvation.

**Mudras** ☞ Postures or endurance exercises or techniques.

**Mann** ☞ Mind.

## N

**Nalni** ☞ A reed.

**Nigura** ☞ having no religious teacher.

**Nindak** ☞ Back biter, Denouncer.

**Nirakaar** ☞ Formless.

## P

**Pakhand** ☞ Hypocrisy.

**Pakhandy** ☞ Hypocrite.

**Pandit** ☞ Scholar.

**Paap** ☞ Sin.

**Papiya** ☞ The black & white crested cuckoo, a bird.

**Paras** ☞ A touch stone that has the property of turning iron into gold.

**Parteet** ☞ Faith.

**Patak** ☞ Division, breach.

**Phika** ☞ Insipid, distasteful, Tasteless.

**Prait Yuni** ☞ A species of bodiless beings—ghosts etc.

**Pralaya** ☞ Dissolution.

**Prana** ☞ life force or vital force.

**Praits** ☞ The dead in the vesture of their animal nature, ghosts etc., Evil spirits.

**Prait Lok** ☞ Habitation of ghosts.

**Prithvi** ☞ Earth.

**Puniya** ☞ Merit, Noble deeds.

## R

**Rahat** ☞ A bird with a natural necklace in neck, The wheel around which a rope is adjusted to draw water from a well.

**Rajo** ☞ Passion of love & pleasure.

**Rasa** ☞ Moisture of body.

**Rati** ☞ Intense attachment, Wife of lust.

**Roop** ☞ Appearance.

**Rog** ☞ Disease.

**Rukhi Sukhi** ☞ Dry.

## S

**Samadhi** ☞ Memorial at burial spot.

**Samputi** ☞ A pot placed beneath another one to collect water through the holes at the bottom of the upper one.

**Sangam** ☞ Confluence.

**Satguru** ☞ True Master, Perfect Spiritual Master.

**Sthool** ☞ Gross.

**Sthool Shareer** ☞ Physical body, material body.

**Satsang** ☞ Association with Truth, Group religious activity, Spiritual Discourse.

**Sato** ☞ Goodness.

**Shap** ☞ Curse.

**Shastra** ☞ Spiritual text laying down rules of conduct.

**Shloka** ☞ Verse.

**Shok** ☞ Mourning.

**Shradh** ☞ A period of the year falling in the month of Oct-Nov. when the choicest food is prepared & served in the name of the deceased family members.

**Shunya** ☞ Zero, Vacuum, Space.

**Simran** ☞ Act of remembering.

**Smadhi** ☞ Trance.

**Sooter** ☞ Thread, a carpenter's line, medium.

**Suksham** ☞ Subtile, Ethereal.

**Suksham Sharir** ☞ Astral body, subtile body.

**Sunnat** ☞ Circumcision.

**Surti** ☞ Attention, concentration.

**Swang** ☞ Mimicry, disguise.

**Syanas** ☞ Persons who pose to be expert in curing the ill effect of evil spirits.

## T

**Tamo** ☞ Darkness of ignorance.

**Tantrik** ☞ A person who has the knowledge of books that deal with magic & mystical formulas for the worship of the gods or the attainment of super-human powers, Adherent of a specialised practice for rousing inner powers.

**Tapp** ☞ Austerity.

**Tapasvi** ☞ A worshipper who observes austerities in worship.

**Tar** 🖐 Palm tree.

**Tattav** 🖐 Element.

**Tilak** 🖐 A mark made by the Hindus on the forehead as a sectarian distinction.

**Tyagi** 🖐 Who has renounced the world.

## V

**Vaishya** 🖐 Prostitute.

**Vayu** 🖐 Air.

**Vairagi** 🖐 Who has no attachment with material things.

**Vyang** 🖐 Satire.

**Vyangkar** 🖐 Satirist.

## Y

**Yajman** 🖐 For whose benefit yagya is performed.

**Yagya** 🖐 A religious ceremony of putting into burning fire a mixture of rice, sesame, ghee, camphor etc. along with chanting of hymns.

**Yoga** 🖐 Hindu system of physical, mental and spiritual disciplines.

**Yojan** 🖐 A measure of distance differently reckoned at 4½, five, eight & nine miles.

**Yuga** 🖐 A definite period of time, an era, epoch.

**Yuni** 🖐 Species of living beings.



# List of Literature Books

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1. Satguru Bhakti
2. Meditation On A Real Satguru Ensures  
Permanent Salvation
3. The Truth
4. Without Soul Realisation Man Has To Wander
5. The Whole Game Is That Of Concentration



**SAHIB**

**BANDGI**