

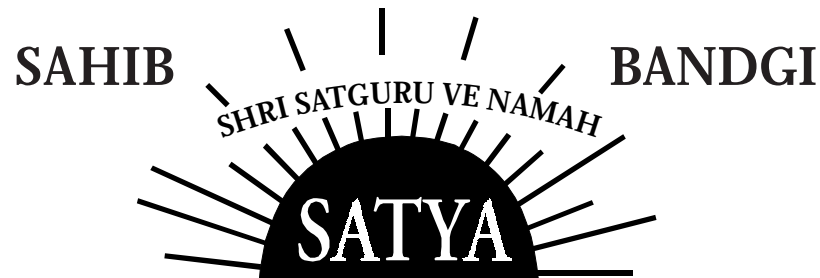
Shri Satguru Ve Namah

# STEALER OF DEVOTION

*'Preeti Bahut Sansaar Mein, Na-Na Vidhi Ki  
S o y e .  
Uttam Preeti So Janiye, Satguru Se Jo Hoye.'*

**There are varieties of love prevalent in the world. But the true love is only that which is developed for a Satguru. All other kinds of love are infested with one or other kind of vice and are temporary. It is not limited to this world alone. It is, rather, eternal and extends to the Amarlok that is far away from the limits of 3 lokas of Kal.**

—Satguru Shri Madhu Paramhans Ji



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

## **Stealer of Devotion**

**–Satguru Shri Madhu Paramhans Ji**

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## **Different From The world**

Kabir Sahib ji says to the Sants,” I see the whole world turning mad. All believe in what is false and begin to quarrel when they have to face the truth. I have seen those who worship daily as a matter of routine, those who kill living beings and perform idol worship which is a clear indication of their being ignorant. That is to say some kill cocks, goats etc. and offer them to the gods while others pluck the leaves of some plants to perform idol worship. I have seen many peers and Faqueers who read out from the holy books to tell their disciples the way to attain God. But they also believe in animal sacrifice and thereby in violence.

Some sit in a special posture and worship the stone carved out of peetal (brass) and feel pride in having visited some holy places. Others wear Mala (made of beads) and cap on head with a Tilak on forehead and prints and marks on body. They only sing some couplets (Sakhis) and other words but are really ignorant of the spiritual knowledge. Hindus worship Ram while Rahim is dear to Muslims. Both are fighting and killing each other but none has been able to know the truth. Some being proud of their knowledge of holy scriptures are seen blessing others with Naam at many places. All such Shastries alongwith their disciples will ever remain entangled in the 84 lakh Yunis.” Sahib ji says to the people,” Think over what I have been saying. All of them have been ignoring my advice. I talk to them of simple mode of

worship (Sathya Bhakti) but they seem to be inclined to the worship of Kal Niranjana ( Bhakti Ke Chor).”

Our Panth has brought a scientific revolution in the spiritual world. First of all we are going to tell five different things to the world.

- ◆ This is the world of Kal Niranjana. Niranjana rules here.
- ◆ Yogis have to struggle hard to reach here. This is the 14th loka. Vedas have called it by different Names like, Niranjana, Nirakar, Nirankar, Par Brahma. Gunn, Gandharv, Sidh, Rishi, Muni, Peer, Paigambar etc. have gone upto this place.
- ◆ Beyond it there is Maha shunya. There is nothing to be found here. Achint Lok, Sohang Lok, Mool Surti Lok, Ankur Lok, Ichhya Lok, Vani Lok and Sahaj Lok are all in this Maha Shunya. All the lokas upto Sahaj Lok are perishable.

*Sahaj Purush Takk Jetak Bhakha,  
Yeh Rachna Parley Te Rakha.  
Aage Akshaya Lok Hai Bhai,  
Aadi Purush Yahan Aap Rahayi.*

Above it is Amarlok—the eternal lok of Param Purush. It never gets destroyed.

*Jahvan Se Hansa Aaya, Amar Hai Vo Lokva.  
Tahan Nehin Parley Ki Chhaya,  
Nahin Tahan Kachhu Moh Aur Maya.  
Geyan Dheyan Ko Tahan Na Lekha,  
Pap Punya Tahanva Nahin Dekha.*

*Pawan Na Pani Purush Na Nari,  
Hadd Anhadd Tahan Nahin Vichari.*

It is from Amarlok that Sant Satguru descends down  
for The real salvation to Jivatmas.



# 1. The Secret of Bhakti

---

Once Dharam Dass ji requested Sahib Kabir—

*Dharam Dass Vinbey Ker Jori.  
Satguru Suniye Vinti Mori.  
Bhav Sagar Kauney Vidhi Chhutey.  
Yam Bandhan Kaun Vidhi Tootey.  
Bhav Sagar Hai Agam Apari.  
Tamein Atke Sabb Sansara.  
So Dariyab Kauney Vidhi Thahun.  
Param Purush Ko Kaise Pahun.  
Karun Bhakti Ya Yog Kamaoun.  
Deoun Daan Ya Teerath Nahaoun.  
Jo Tum Kaho So Mein Karihun.  
Vachan Tumhar Sir Per Dharihun.*

He asked Sahib how he could cross the ocean of births and deaths which is very very deep. Whole the world is entangled in it. How could he know its depth and how could he realise Param Purush? He also wanted to know whether he should practice Yoga, do charitable acts or bathe at holy places to realise Him.

Sahibji said—

*Sun Dharaman Mein Satya Bataoun.  
Janaam Maran Ka Bharam Mitaoun.  
Hai Dharam Dass Bhakti Padd Ouncha.  
In Seedhi Koyi Nahin Pahuncha.  
Yogi Yog Sadhana Keryi.  
Bhav Sagar Se Nahin Tarei.  
Daan Diye Soyi Phal Pavey.  
Bhav Sagar Bhuktan Ko Aavey.  
Tirath Nahaye Jo Kachhu Hohin.*

*So Sabb Bhash Sunaoun Tohin.  
 JaNaam Ley Ujjwal Tann Pawey.  
 Sampati Haiv Jagg Mein Puni Aawey.*

Sahib said—I tell you the truth and clear your doubt regarding births and deaths. Hay Dharam Dass! The status of Sathya Bhakti is very high. None has been able to reach there before. Yogis practise Yog but fail to cross the worldly ocean. Acts of charity also give the same result and one has to take birth again to reap the fruit. I tell you what one gains from taking a bath at holy places. It gives one a beautiful body and wealth and so such a person has also to take rebirth again.

*Har Avradhan Ki Sun Baata.  
 Kaha Bheid Suniye Tum Gyata.  
 Har Har Naam Sada Shiv Kera.  
 Tason Door Na Hoat Bhav Phera.  
 Bahut Preet Saun Shiv Ko Dhyavey.  
 Ridhi Sidhi Dravya Bahu Sukh Pawey.  
 Munn Jis Ke Nishchey Ker Dharhin.  
 Giri Kailas Mein Vasa Kerhin.  
 Phir Ke Kal Jhapetey Banhin.  
 Dar Diye Bhav Sagar Mahin.  
 Hari Hari Naam Vishnu Ka Hoyi.  
 Vishnu Vishnu Bhashey Sabb Koyi.  
 Bahut Preet So Vishnuhi Dhyavey.  
 So Jeev Vishnu Puri Ko Javey.  
 Vishnu Puri Mein Nirbhaye Nahin.  
 Phir Ke Dar Diye Bhumahin.  
 Sunhu Dharam Dass Tum Ho Sadhu.  
 Inko Kabhun Matt Avradhoo.  
 Hari Har Brahma Ko Hai Naoun.  
 Rajj Gun Vyapak Hai Sabb Thaoun.*



*Brahman Ko Pooje Sansara.  
 Jeev Hoya Nahin Bhav Te Nyara.  
 Aurn Ko Shiksha Sabb Dehi.  
 Tatey Miley Na Param Snehi.  
 Pap Punya Ka Lekha Kerhi.  
 Bina Bhakti Chaurasi Perhi.*

Sahib said—those who worship Lord Shiva, receive many kinds of miraculous powers, wealth etc. Those with faith find their place at Kailash Mountain. But later on, Kal throws them again into this mortal world. Likewise, the worshipper of Vishnu goes to Vishnu's abode, and that of Brahma to Brahm Lok, but they don't remain there in a fearless manner. They have to return again to this mortal world due to the treacherous acts of Kal. Also, some remain absorbed in the thoughts of sins and noble deeds and being ignorant of True Devotion-Sathya Bhakti have to return to the mortal world.

After explaining the Sagun Bhakti, Sahibji tells Dharamdasa about Nirgun Bhakti.

*Nirgun Naam Niranjan Bhai.  
 Jin Sari Utpatti Banai.  
 Nirgun Saun Upja Aunkara.  
 Tason Teenon Gun Vistara.  
 Aunkar Munn Aap Niranjan.  
 Nana Vidhi Ke Karey Vyanjan.  
 Ta Ke Ansh Sakal Avtara.  
 Ram Krishan Ta Mein Sardara.  
 Munn Bodhey Munn Mahin Samavey.  
 Nij Padd Ko Koyi Nahin Pavey.  
 Jaye Niranjan Mahin Samave.  
 Aage Gamya Na Kahu Pavey.  
 Aise Teen Lok Sabb Atke.  
 Kharey Seyane Sabhi Bhatke.*

*Rishi Muni Gann Gandharb Aru Dewa.  
 Sabb Mil Karen Niranjan Sewa.  
 Sadhak Sidh Sadhu Jo Bhayeou.  
 Inke Aage Koyi Na Gayeou.  
 Vahi Niranjan Ka Vistara.  
 Ta Mein Urjhey Sakal Sansara.  
 Dharam Dass Tum Bhakti Snehi.  
 In Mein Matt Atkawo Dehi.*

Sahib explains the secret of Nirgun Bhakti—Nirgun is the Name of Niranjan. From Nirgun there is the creation of Aumkar and it is the Munn-Mind itself. Mind is the Niranjan itself. Also, all the incarnations are of Niranjan himself. A Jeev who worships Munn gets absorbed in it after his death. He fails to realise his spiritual-self. Jeev gets absorbed in Niranjan and fails to know the mystery that lies beyond. Thus, all are entangled in the fold of three Lokas. They have been led astray by Niranjan. All the devotees and noble Souls with miraculous powers (Siddhs) could reach upto Niranjan alone. None went beyond that. All the Rishis and Munis are worshipping Niranjan. The Maya of Niranjan is limitless. All have got entangled in it. O Dharam Dass! You are a true devotee and so you should avoid getting entangled in such things.

Dharam Dass ji said—please tell me what the true worship is.

Sahibji said—

*Kahein Kabir Suno Mum Vani.  
 Bhakti Sar Mein Kahon Bakhani.  
 Aage Bhagat Bhaye Bahu Bhai.  
 Kari Bhakti Per Yukti Na Payi.  
 Aadi Bhakti Shiv Yogi Kini.  
 Rakhi Gupat Na Jagg Ko Dini.*

*Yog Karey Au Bhakti Kamavey.  
 Adhar Ek Naam Dhwani Lavey.  
 So Akshyar Hai R-Rankara.  
 Ta Saun Upjey Sakal Pasara.  
 Rahe Adhar Brahmand Ke Mahin.  
 Shiv Janat Ko Janat Nahin.  
 Aasan Meri Bhakti Niyari.  
 Ja Ko Kya Janey Sansari.  
 Ta Ko Yogeshwar Nahin Pavey.  
 Aur Jeev Ki Kaun Chlavey.*

Sahibji says that many devotees came to this world. They performed worship but without the real technique. There is a definite way for everything. Maha Yogeshwar Shivji etc. know the worship where a devotee has to recite the R-Rankar Naam. The creation of the universe takes place from this R-Rankar. But this worship (Bhakti) was concealed. None but Shivji knows it. But the mode of worhip I am talking about is different from this one. What to talk of the common man, even Yogeshwar doesn't know it.

*Sanak Sanandan Sant Kumara.  
 Sankadik Se Charon Avtara.  
 Dhyan Ju Karey Niranjan Mahin.  
 Niranjan Soun Nyara Kou Nahin.  
 Bhakti Anek Bhaye Jagg Mahin.  
 Nirbhay Ghar Ko Pawat Nahin.  
 Bhakti Karein Tabb Bhakat Kahavey.  
 Bhagte Rahit Na Koyi Pavey.  
 Bhag Bhugtey Phir Phir Bhagg Aavey.  
 Bhagte Bach Na Koyi Pavey.  
 Chauda Lok Basein Bhagg Mahin.  
 Bhag Te Nyara Koyi Nahin.  
 Meri Bhakti Yukti Jana.  
 Taka Aavagaman Nashana.*

Sanak, Sanandan, Sant Kumar, Sankadik etc. also worship Him and get absorbed in Him. None goes beyond that. There have been many kinds of devotees in the world but none reached Amarlok—the fearless place. All are entangled in the satisfaction of lust. None has been able to escape from it. He who learns the mode of worship I tell, escapes from the cycle of births and deaths. He doesn't take birth in the womb of mother again.

*Jo Tum Poocho Bhakti Prakara.  
Ta Ka Bhheid Suno Abb Nyara.  
Bhakti Hoya Na Nache Gaye.  
Bhakti Hoya Na Ghant Bajaye.  
Bhakti Hoya Na Murat Pooja.  
Pahan Sevey Kya To Hi Soojha.  
Bimal Bimal Gavein Aru Rovein.  
Kshan Ek Param JaNaam Ko Khovein.  
Aise Sahib Manat Nahin.  
Ye Sabb Kal Roop Ke Chhahin.  
Munn Hi Gavey Munn Hi Rovey.  
Munn Hi Jagey Munn Hi Sovey.  
Jabb Lug Bhitar Lagan Na Lagey.  
Tabb Lug Surti Kabhun Na Jagey.  
Satya Naam Ki Khabar Na Payi.  
Ka Kar Bhakti Karoun Re Bhayi.  
Thor Thikana Janat Nahin.  
Jhuthe Magna Rahein Munn Mahin.  
Kahan Sunan Ko Bhakat Kahaveyn.  
Bhakti Bheid Kithun Nahin Paveyn.  
Apne Sahib Ko Na Jana.  
Bin Dekhey Ka Kiya Bakhana.  
Aise Bhool Parey Sansara.  
Kaise Utrey Bhav Jall Para.*

O Dharam Dass! You want to know the real mode of worship. For this you must first of all understand that dance, song, sounding of bell, idol worship etc. don't fall in the category of Bhakti. Sahibji is not pleased with these. All this is the network of Kalpurush. This is because it is Munn itself that weeps sings, wakes and sleeps. So, as long as there is lack of devotion in the interior, these outward things can't make our consciousness active (Chetan). There can be no worship without Sathya Naam. Unless one knows the abode of true Sahib, there is no sense in feeling pleasure at heart. One can find many devotees who are ignorant about the mode of true worship. The whole of the world is entangled in the outward things. In such a situation how can one hope to cross the ocean of births and deaths?

*Dharam Dass Tum Ho Budhivanta.  
 Bhakti Karo Pawo Satsanta.  
 Ek Purush Hai Agam Apra.  
 Ta Ko Nahin Janey Sansara.  
 Ta Ki Bhakti Se Utrey Para.  
 Phir Ke Nahin Le Jagg Avtara.  
 Bhakti Hi Bhakti Bheid Bahu Bhari.  
 Yehi Bhakti Jagat Te Nyari.*

O Dharam Dass! You are wise. So you should seek the company of saints and perform true devotion-Sathya Bhakti. There is one Purush Agam. The world doesn't know Him. It is His worship alone that enables Jiva to escape from the ocean of births and deaths. This is the hidden secret of Sathya Bhakti which is altogether different from other modes of worship prevalent in the world. Dharam Dass ji asked—

*Dharam Dass Kahey Suno Gusayin.  
 PooranPurush Basey Kihi Thai.  
 Kehi Vidhi Soun Sewa Kijey.  
 Kaisey Charan Kamal Chit Deeje.*

Dharam Dass ji asked as to where Param Purush lived and how could one worship Him.

Sahib ji said—

*Pahiley Prem Angg Mein Aavey.  
Sadhu Dekh Sammukh Hoye Dhavey.  
Charan Dhoye Charan Amrit Levey.  
Preeti Sahit Sadhu Ko Sevey.  
Joyi Sadhu Prem Gati Janey.  
Ta Sadhu Ki Sewa Thaney.  
Param Purush Ki Bhakti Drudhavey.  
Surtey Nrup Ker Tahan Pahunchavey.  
Ta Saun Bhakti Karo Chitlayi.  
Chhodo Durmati Aur Chaturayi.  
Tabb Hi Param Purush Ko Paye.  
Bhav Ter Ke Jagg Bahuri Na Aavey.*

At first, one should kindle in oneself the light of love for the Sadhu. Then he should wash his feet and take charan Amrit and serve him. He should serve the Sadhu who knows what true love is. It is he alone who will show the path of true worship of Param Purush and will finally take him across the ocean of births and deaths.

Dharam Dass ji asked—

*Sagun Bhakti Karey Sansara.  
Nirgun Yogeshwar Aadhara.  
In Donoun Ke Par Batava.  
Tum Kaisi Vidhi Tahan Munn Lava.  
Satya Baat Mohi Kaho Gosain.  
Kehi Vidhi Surti Lagaun Dhayi.  
Satguru Sanshay Deu Nivari.  
Mein Jaun Tumhari Balihari.  
Sagun Nirgun Bheid Bataun.  
Teesar Nyar Mohin Lakhoun.*

*Tum Satt Satya Tumhari Bata.  
Mein Yachak Tum Samrath Data.*

O Sahib! Common worldly people perform Sagun Bhakti. Those upto the category of Yogeshwar perform Nirgun Bhakti. But you are talking about the Bhakti that is far beyond these. I fail to understand as to how can I concentrate at that point and perform Bhakti. Kindly tell me the difference between Sagun and Nirgun kind of Bhakti and the mode of third kind of Bhakti. I know that you are truth and all your sayings as well are true.

Sahibji said—

*Sun Dharman Samrath Hai Nyara.  
Ta Ko Nahin Janey Sansara.  
Yogeshwar Woh Gati Nahin Payi.  
Sidh Sadhak Ki Kaun Chalai.  
Bhakti Hoya Jagat Mein Bhari.  
Dhruv Prahlad Sada Adhikari.  
Sat Yug Bhakti Kari Dhruv Raja.  
Panch Varash Aayu Tatt Bhraja.  
Nikse Grah Te Bahar Gayeu.  
Narad Ke Updeshi Bhayeu.  
Chhatheyn Maas Prakte Hari Aayi.  
Raj Diye Vaikunth Pathayi.  
Saath Hazar Varash Diyo Raju.  
Kutum Sahit Vaikunth Virajoo.  
Ek Divaas Jabb Pralaya Aayi.  
Tahan Te Puni Ye Deh Girayi.  
Aise Bhakat Bhaye Jagg Mahin.  
Param Purush Gatt Pavat Nahin.*

Param Purush is the rarest of all. None knows Him. What to talk of Sidhs and devotees, even Yogeshwar can't have any knowledge of him. None of the devotees and

worshippers has been able to unfold the mystery of Param Purush and as such has not been able to free himself of the cycle of births and deaths.

Dharam Dass ji asked—

*Dharam Dass Boojhe Chit Layi.  
Satt Guru Sanshaya Dehu Mitayi.  
Sargun Bhakt Mukat Nahin Hoyi.  
Hai Woh Ekhi Ya Hai Doyi.  
Ki Sargun Ko Nirgun Kahiye.  
Bhin Bhin Bheid Mohin Kahiye.  
Yeh Sansar Kahan Se Aaya.  
Ko Hai Brahm Aru Ko Hai Maya.  
Bhakti Bheid Kaho Mohey Swami.  
Tum Sabb Ghat Ke Anteryami.  
Jeev Kaaj Aaye Jagmahin.  
Abb Moko Kachhu Sanshya Nahin.*

Dharam Dass ji wants to know whether a Sagun devotee can also get salvation. Is that Sagun of some what different kind of the same Param Purush. Kindly let me know the difference between Sagun and Nirgun. How this universe has been created? What is Brahm and what is Maya? Explain to me the whole riddle of Bhakti (Devotion-worship) because I know that you have appeared in this universe for helping Jiva attain salvation.

Sahibji said—

*Kaheyn Kabir Suno Dharam Dassa.  
Abb Nij Bheid Kaho Prakasha.  
Aadi Na Antt Hati Na Maya.  
Utpati Pralaya Hati Na Kaya.  
Aadi Brahm Nahin Aunkara.  
Nahin Niranjan Nahin Avtara.  
Dash Avtar Na Chaubees Roopa.*



*Tabb Nahin Hota Jyoti Sworoopa.  
 Nahin Tabb Shunya Sumair Na Bhara.  
 Koorma Na Shesh Dharey Avtara.  
 Akshyar Ek Na R-Rankara.  
 Trigun Roop Hai Nahin Vistara.  
 Shakti Yukti Na Aadi Bhawani.  
 Ek Hoye Nahin Gyan Agyani.  
 Nahin Hai Beej Nahin Ankura.  
 Aadi Ami Nahin Chand Na Soora.*

I tell the secret about myself. Try to understand it. My existence has been since times immemorial. When there were no beginings and no endings. At that time there was no Maya, no creation, no pralaya, no physical body, no Aumkar, no Niranjana, none of his ten incarnations, no Bhawani, no moon and no sun.

Unfolding the secret of Param Purush, Sahibji again tells Dharam Dass ji—

*Purush Kaho To Purush Hi Nahin.  
 Purush Huwa Aapa Bhoo Mahin.  
 Shabad Kaho To Shabad Hi Nahin.  
 Shabad Hoye Maya Ke Chhahin.  
 Do Bin Hoye Na Adhar Avaja.  
 Kaho Kaha Yeh Kaj Akaja.  
 Amrit Sagar Var Na Para.  
 Nahin Janaun Ketik Vistara.  
 Ta Mein Adhar Bhawan Ik Jaga.  
 Akshya Naam Akshyar Ik Laga.  
 Naam Kaho To Naam Na Jaka.  
 Naam Dhara Jo Kal Tihi Taka.  
 Hai ANaam Akshyar Ke Mahin.  
 Ni-Akshyar Koyi Janat Nahin.  
 Dharam Dass Tahan Baas Hamara.*

*Kal Akal Na Pavey Para.  
Ta Ki Bhakti Karey Jo Koyi.  
Bhav Te Chhoote JaNaam Na Hoyi.*

Kabirji says that if that power is called as purush, it is not purush in reality. This is because purush himself is the creation of nature. If it is called as Shabad, it is not Shabad in the real sense. This is because Shabad is also the creation of Maya. Shabad is produced only when two things strike. There can be no sound without the presence of two. So, where there is the presence of two things, there is the presence of Maya. But that Amrit Sagar is limitless. That is the Akshya Lok with no particular Name. It never gets destroyed. But if some Name is given to it, it will pertain to kal due to its being within the limit of Akshyar (word). That real Purush is without any Name. No particular word can be used for Him. None knows Him. O Dharam Dass! That is my abode. Even Kal can't reach there. Those who worship Him never take rebirth again.

Dharam Dass asked—

*Hai Swami Yeh Akath Kahani.  
Aage Suni Na Kahu Jani.  
Yogeshwar Nahin Paveyn Para.  
Mein Kaya Janaun Jeev Vichara.  
Achraj Gupat Tum Aaye Sunayi.  
Ta Ki Gamya Na Kahu Payi.  
Ta Ki Bhakti Kareyn Kihi Bhanti.  
Roop Aroop Na Pooja Paati.  
Abb Mosein Kachhu Hovat Nahin.  
Surat Samaye Gayi Tum Mahin.  
Yahan Wahan Tum Samrath Data.  
Mokahan Jan Pari Yeh Bata.  
Satya Kabir Naam Mein Jana.  
So Bhav Ko Kyun Kiyo Pyana.*

*Aise Sant JaNaam Kyun Dhara.  
 Kihi Karan Leenha Avtara.  
 Satya Kaho Bandhan Mein Nahin.  
 Nir Bandhan Kaise Jagg Mahin.  
 Dehi Dhari Sabb Hi Dukh Paya.  
 Tumhi Kahoo Na Vyapi Maya.  
 Drudh Hoan Poochhat Haun Guru Bata.  
 Ris Na Karhu Tum Samrath Data.*

Dharam Dassji said—Prior to this, I neither heard nor knew anything you talked about. When even the Yogeshwar doesn't know that, how can I do so? You have told me the secret of hidden Bhakti but how should I worship Him who has neither any colour nor any form. And when all my attention is concentrated at you, I find it difficult to do anything else. I have understood that it is you who is present in this Lok as well as in the Lok beyond it. I have understood that you are the truth, but why did you come to this universe? What did you incarnate yourself for? Truth doesn't get entangled in the bondage of the world. Then how do you, inspite of being free from any sort of bondage, live in this world. Everyone who assumes the physical form has to suffer. But how do you remain unaffected by the worldly Maya. I ask you all this and request you not to feel annoyed. Sahibji said—

*Dharaman Mohin Na Vyape Maya.  
 Kahan Sunan Ki Hai Yeh Kaya.  
 Deh Nahin Aru Darsho Dehi.  
 Raho Sada Jahan Purush Videhi.  
 Yeh Gat Mor Na Janay Koyi.  
 Dharam Dass Tum Rakho Goyi.  
 Aadi Purush Niakshyar Jana.  
 Dehi Dhar Mein Prakti Aana.*

*Jugun Jugun Leenha Avtara.  
 Rahon Nirantar Prakat Pasara.  
 Satyug Sat Sukrit Kah Tera.  
 Treta Naam Muninder Mera.  
 Dwapar KaruNaamay Kahaye.  
 Kali Yug Naam Kabir Rakhaye.  
 Charon Yug Ke Charon Naoun.  
 Maya Rahit Rahe Tihi Thaoun.  
 So Jagaha Pahunche Nahin Koyi.  
 Sur Ner Nag Rahey Mukh Goyi.  
 Sabb Se Kahun Pukar Pukari.  
 Koyi Na Maney Nar Aru Nari.  
 Unka Dosh Kachhu Na Bhayi.  
 Dharma Rai Rakhe Atkayi.  
 Shiv Gorakh Soyi Par Na Paveyn.  
 Aur Jeev Ki Kaun Chlaveyn.  
 Navhin Nath Chaurasi Sidhha.  
 Samajh Bina Jagg Mein Rahe Andha.  
 Rishi Muni Aur Asankhan Bhesha.  
 Satya Thor Sapne Nahin Dekha.  
 Koyi Yog Koyi Madd Ke Mata.  
 Koyi Kahe Hamm Lakhey Vidhata.  
 Satya Purush Ki Yukti Na Payi.  
 Hridaye Dharey Nahin Satya Ko Bhai.  
 Koyi Kahey Hamm Padhe Purana.  
 Tattav Atattav Sabey Kachhu Jana.  
 Koyi Kahey Tapp Vash Ker Rakha.  
 Tapp Hai Mool Aur Sabb Shakha.  
 Koyi Kahey Karam Adhikara.  
 Karamhin So Utre Bhav Para.  
 Koyi Kahey Bhagya Likha So Hoyi.  
 Bhagya Likha Metey Nahin Koyi.*

*Kahan Lagg Kahon Yahi Sabb Kahyi.  
 Bheid Hamar Na Koyi Lahyi.  
 Sabb Saun Har Maan Mein Baitha.  
 Ye Sabb Jeev Kal Ghar Paitha.*

Sahibji said—I am free from Maya. This Kaya (body) is for you to see. It is body in Name only. But in reality, I have no physical body. It only looks like that. I always reside at the abode of Param Purush. None knows this secret and you should also keep it as a secret. Aadi (Param) Purush is Niakshyar (with no word attached) and hidden and none knows Him. So I assume the physical form and come to caution jiva and give him His message. I appear in every Yuga. In Satyug I appeared as Satsukrit, in Treta as Muninder, in Dwapar as KaruNaamay and in Kalyug as Kabir. I am known by these Names in all the four yugas. But I always remain free from Maya. None reaches the place I talk about. In a loud voice I give the message of that place to all, but none takes me seriously. They are not to blame for it because Niranjana has kept all in a state of confusion. Rishis and Munies have not seen that place even in their dreams. That is why they don't believe in what I say. Some say they have realised paramatma through Yog, others say they have studied Puranas, some say they have controlled their senses through Tapp (worship) and that Tapp is the basic thing while the rest is nothing but branches, some say Karma is the main thing and it is through Karma alone that one can cross the ocean of births and deaths, while others say only such things happen as are in store for us. In such circumstances none is able to know my real identity. Everyone seems to be busy in establishing the truth of what he thinks good. I know that Kal is hovering over their head and it prevents them from believing in what I say. So, accepting defeat, I keep silent.

Sahibji says—

*Utpati Pralaya Sirjan Hara.  
Mera Bheid Niranjan Se Para.  
Ta Se Jagat Na Kahu Mana.  
Tatein To Hi Kahon Mein Gyana.  
Jo Koyi Maane Kaha Hamara.  
So Hansa Nij Hoye Hamara.  
Amar Karon Phir Maran Na Hoyi.  
Taka Khoont Na Pakade Koyi.  
Phir Ke Nahin Janmein Jag Mahin.  
Kal Akal Tahi Dukh Nahin.  
Ankuri Jeev Ju Hoye Hamara.  
Bhav Sagar Tein Hoye Neyara.*

Sahibji says—creation and pralaya (destruction) etc. is the job of **Niranjan**. My identity is far away from that of Niranjan. None knows it. One who accepts what I say, becomes dear and near to me and I make him immortal. Such a person crosses the ocean of births and deaths. Only some enlightened Souls seek my shelter.



*Bhakti Bhakti Sabb Koyi Kahe, Bhakti Na Janey Bheid.  
Kahain Kabir Pukari Ke, Bhakti Karo Jaji Bharam.*

**Every one talks of Bhakti, but in reality none knows the secret of performing it. Man can know the art of true & complete worship only when he seeks the shelter of some real Satguru. So it is only by the grace of Satguru that man will know the real path of worship.**

## 2. Guru And Satguru

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*Pratham Vandon Satgurucharan Jin,  
Agam Ganya Lakhaiya.  
Guru Gyan Deep Prakash Kari,  
Patt Khol Darash Dikhaiya.  
Jihi Karney Sidya Pachey, So Guru Kirpa Se Paiya.  
Aka Moorti Amiya Soorti, Ta Hi Jaye Smaiya.*

First of all the high status of a Guru has been described in the beginning of Anurag Sagar. After all, there is some weightage in describing the greatness of a sant Guru. In Sagun, such a high status has not been accorded to a Guru. This is because there one finds only a mention of the necessity of a Guru for achieving salvation. So everyone is trying to seek the shelter of a Satguru for formality sake. On the other hand, Guru is the very root of Bhakti (worship) in Sant Matt.

*Guru Bin Mala Phairtey, Guru Bin Detey Daan.  
Guru Bin Daan Haram Hai, Poochho Ved Puran.  
Garbh Yogeshwar Guru Bina, Laga Hari Ki Sev.  
Kahe Kabir Vaikunth Te, Phair Diya Shuk Dev.*

Even Vedas and Puranas prescribes the acts of charity, through a Guru, otherwise it is a wrong act. All the great and noble Souls have taken the shelter of some or other Guru. Lord Vishnu returned Shukdev from heaven saying, he doesn't like a person who has not taken the shelter of a Guru.

*Ram Krishan Se Kau Bada, Tin Bhi To Guru Keen.  
Teen Lok Ke Ve Dhani, Guru Aage Aadheen.*

Tridev (Brahma, Vishnu and Mahesh) etc. also sought the shelter of a Guru. That is why such a high status has been accorded to a Guru.

*Hari Sewa Yug Char Hai, Guru Sewa Pal Ek.  
Tis Ka Pat-Tar na Tula, Santan Kiya Vivek.*

*Sahjo Aisa Dham Nahin, Sakal Und Brahmand.  
Sakal Tirath Guru Charan, To Bhi Sada Akhand.*

Sagun has not attached so much importance to the status of a Guru. In Puranas one finds the mention of a fight between Bhisham and Parshu Ram, between Droan and Arjun and between Gorakh Nath and Machhender Nath. But the Sant lineage is altogether different from Yog Mat

*Guru Aagya Le Aavhi, Guru Aagya Le Jahin.  
Kahen Kabir Ta Dass Ko, Teen Lok Darr Nahin.*

**‘Guru Ka Kathan Maan Sabb Lijey, Satya Asatya Vichar Na Kijey.’** Guruvad is different from dictatorship. Then what is the reason there of. We shall discuss it later on. Why there hasn’t been such a high status for a Guru? This is because most of the Gurus are family holders. They guide their disciples to visit holy places, observe fasts, perform Yajyas and do noble deeds. The Sants didn’t denounce these. A child is first sent to a nursery so that he learns some manners. If he refuses to move further, he is in ignorance. In Sagun, the Guru blesses the disciple with holy Naam but doesn’t accept responsibility any more. He simply asks the disciple to do noble deeds for attaining heaven. The disciple knows that he can seek liberation by doing noble deeds, so he also attaches great importance to Karmas than to Guru. It is sufficient for him to have a meeting with the Guru once or twice a year.

But the Sant Matt is different from it. Sahibji says—

*Guru Ka Darshan Kije, Din Mein Keyi Keyi Bar..*

Sahibji said everything in an impartial manner. Sagun Bhakti has not been shown much importance. The devotees do evil deeds but the Gurus seldom prevent them from doing so.

In Nirgun Bhakti, great importance has been attached



to Yog. Here as well, much importance has not been attached to the status of a Guru. This kind of Bhakti has five features. The Guru guides the disciple to practise Yog. He unfolds to him the secret of 10th dwara and thereafter he frees himself from further responsibility. He simply asks the disciple to meditate and awaken the inner powers. The devotee begins to think that he has to seek salvation through his own efforts. Sahibji says—

*Yogi Yog Sadhna Karyi, Bhav Sagar Se Nahin Taryi.*

He knows that all he has is the result of his own earning. So he develops a sort of ego. Whole the world is talking of Bhakti but none has been in a position to understand its secrets. Just as there are different streams in education—Arts, Commerce, Science etc., there are five streams in Nirgun Bhakti. The Yogis meditate on five Mudras (Postures) and attain Siddhis. But Sahibji has said—

*Sidh Saadh Tridevadi Ley,  
Panch Shabad Mein Atke.  
Mudra Saadh Rahey Ghat Bhitari,  
Phir Aundhey Munh Latkey.*

They stopped upto this place but couldn't go further. They continued to awaken their mental powers by concentrating at different points of the bodies. As a result, they had to take birth again and again. It means one's own earnings are not going to help one achieve salvation. So Sahibji has said—

*Iske Aage Bheid Hamara,  
Janey Ga Koyi Jananhara.  
Kahein Kabir Janeyga Soy,  
Ja Per Kripa Satguru Ki Hoyi.*

Now there has been a mention of the word Satguru. He who teaches in a college is called as a lecturer while he

who teaches in a high school is called as a master. In this way, he who shows the path of three Lokas is called as a Guru. But he too simply shows the path as he himself is not in a position to take the Jiva to his real abode.

*A simple doctor possesses some workable knowledge of the various diseases. He can cure simple diseases like ear pain, headache, stomachache etc., but if the problem is of some serious nature, he will refer the case to some specialist. Likewise, Satguru is a specialist. The problem of repeated birth and death is very deep rooted. Since ages together the Soul has been wandering here and the forces responsible for binding it are also very powerful. The Jiva has been entangled in a powerful grip of Kal. A simple Guru can't help in liberating it. He can, at the most, show Jiva the path whereby he can be able to attain one kind of salvation out of the four—Salokya, Samipya, Sayujya and Saropya which are of temporary in nature. That is to say he can't achieve complete and permanent salvation. Even the Shastras have accepted this view. Suppose one out of lakhs succeeds in reaching Brahm Lok, Nirakar Lok etc., but still he will remain within the limits of Kal and will have to return to the world again. So a simple Guru fails to give a permanent relief from this disease.*

*Koyi Koyi Pahuncha Brahm Lok Mein,  
Dhar Maya Ley Aayi.*

Just as an allopathic medicine can't give permanent cure from a disease, a simple Guru also can't do so in the spiritual field.

Jiva will have to make a search for some true Satguru who doesn't show the path but directly takes him to his real abode Amarlok, which is not the Brahm Lok or Nirakar but is far above the 3 lokas. The Jiva will not return to this world from that Amar Lok.

*Tahke Gaye Bahuri Na Aavey.....*

So it is only a Satguru who can help jiva cross the ocean of births and deaths.

*Satguru Ke Updesh Ka, Suniya Ek Vichar.  
Jo Satguru Milta Nahin, Jata Yam Ke Dwar.  
Yam Dwarey Mein Doot Sabb, Kertey Einchatani.  
Unte Kabhu Na Chhut-ta, Phirta Charon Khani.  
Chari Khani Mein Bharamta, Kabhun Na Lagta Par.  
So Phera Sabb Miti Geya, Satguru Ke Upkar.*

Guru doesn't occupy a prominent place in Sagun-Nirgun Bhakti. He tells his disciple about Bhuchri or Chachri Mudra and the disciple knows that he himself has to do the rest. That is why less importance has been shown to a Guru. But in the line of Sant Matt, Guru has been considered as greater than Paramatma even. There is some secret in saying so...

The status of Mother and father is high but that of mother is higher. That is why everyone says Mata-Pita (mother and father) and not Pita-Mata (father and mother). One higher in status occupies the first place. Similarly, we say Ram-Lakhman and not Lakhman-Ram. This is because the status of Ram is higher than that of Lakhman. So it means the status of mother is higher. But it doesn't mean the father has no importance. In the body of a child there is 90% element of mother and 10% that of father. The semen of father helped in the formation of bones while the blood of mother contributed to the formation of muscles, nails etc. Where could the blood stay without bones. In the egg of a hen, the outer white part is made out of the mother's blood while the yellowish part is made out of father's semen. So both have their own importance. If some one wants to see the Sagun Brahm, show him the mother and father. In comparison to father, the mother shows more concern and care and it is

she who keeps the child for 9-10 months in her womb. She can herself remain hungry but would in no case like to see her child hungry. Again, after giving birth to a child, the mother loses much of her shine and energy. The baby draws much out of the mother. It has beautifully been said—

*Janani Janey To Dui Jan, Ik Data Ik Soor.  
Na To Janani Banjh Rah, Kahey Ganwaye Noor.*

A mother should either give birth to a Bhakt or a warrior. The nature of a child depends on the mother. If she takes to worship during pregnancy, she will give birth to a Bhakat (devotee). On the other hand, if she listen to the stories of warriors, she will give birth to a warrior. Clearly, there is a great contribution of mother. Just as a mother is accorded a high status, a Guru is also accorded the same.

*Guru Hain Bade Govind Se, Munn Mein Dekh Vichar.  
Hari Sumire So Var Hai, Guru Sumire So par.  
Saat Deep Nav Khand Mein, Guru Se Bada Na Koye.  
Karta Karey Na Kari Sahey, Guru Karey So Hoye.  
Kabira Hari Ke Roohtey, Guru Ki Sharney Jaye.  
Kahein Kabir Guru Roothtey, Hari Nahin Hoat Sahaye.*

Sahibji has not considered the two as equal. He has said that in no case the paramatma appears to be ahead of a Guru. He has expressed a scientific and a rational view. In Sagun-Nirgun Bhakti we don't find such an importance. Why did the fight between Bhisham and Parshu Ram take place? Parshu thought that he had become more powerful than him. But this is not possible in this line of Santl Matt. In the line, it has been clearly said—

*Guru Goonge Guru Banvrey, Guru Ke Rahiye Dass.  
Jey Guru Bhejeyn Narak Mein, ToRakho Swarg Ki Aas.*

Sunder Dass ji says that the status of a Guru is undoubtedly greater than that of Govind. He has explained

in a rarional manner—

*Govind Ke Kiye Jeev Jaat Hain Rasatal Kau  
Guru Updesey Suto Chhutein Jam Phand Tein.  
Govind Ke Kiye Jeev Sabb Parein Karmni Kei.  
Guru ke Nivajey So Phirat Hain Svachhand Tein.  
Govind Ke Kiye Jeev Boodat Bhav Sagar Mein.  
Sunder Kahat Guru Kadhein Dukh Dwand Tein.  
Aur Ou Kahan Loun Kachhu Mukhtey Kahon Banai.  
Guru Ki Mahima Adhik Hai Govind Tein.  
The Sants reised the status of a Guru to great heights.  
Guru Ka Kathan Maan Sabb Lijey.  
Satya Asatya Vichar Na Kijey.*

A disciple should remain faithful to his Guru without bothering for the results. But this is not for the Gurus indulged in Sagun-Nirgun Bhakti. Then what does the Satguru give to the disciple? A Satguru is the storehouse of the invisible spiritual power. He can transfer that power in your interior within a moment.

*Kotin Tirath Bhram Bhram Aawey.  
So Phal Guru Ke Charnan Pawey.*

Such a high status has been accorded to a Guru. Wherefrom did this power come? He whose Soul has become united with that of Paramatma, has the power to bring the desired change in you. Perhaps you think spiritualism means to achieve what one desires. Certainly not. These are all Siddhis (miraculous powers).

*Ashta Siddhi Nav Nidhi Ko, Sadhu Marat Laat.*

The Sants possess the greatest Siddhi. Do you know what would happen when he transfers the spiritual power in your interior?

*Keet Na Janay Bhiring Ko, Guru Ker Ley Aap Saman.*

The Satguru will change you into his ownself.



### 3. No Salvation Without Naam

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*Bhavsagar Hai Agam Apari. Ta Mein Bood Gayo Sansara.  
Par Lagan Ko Sabb Koyi Chahey.  
Bin Satguru Koyi Par Na Pavey.  
Yeh Jagg Jeev Thah Na Pavey.  
Bina Naam Sabb Gota Khavey.  
Kahein Kabir Naam Gah Joyi.  
Bharam Chhorh Bhav Parhin Hoyi.*

Sahibji says that this world is like a deep ocean in which all the jivas are drowning. Every one wants to cross this ocean but none can do so without a Satguru. Without Naam all are wandering in a confused state. Sahibji says that he who takes the shelter of Naam comes out of this confused state and crosses the ocean of births and deaths.

*Kahen Kabir Suno Dharam Dassa.  
Jagg Jeevon Ki Katha Prakasha.  
Aadi Naam Hum Bhakh Sunaya.  
Moorakh Jeev Maram Na Paya.  
Ram Varan Jagg Kinha Bhai.  
Tum Suniyo Mein Deoun Batayi.  
Jagat Kahen Julaha Agyani.  
Hari Har Ka Kachhu Bheid Na Jani.  
Neech Jati Aru Bhakat Kahayi.  
Hari Ke Daras Kabhun Na Payi.  
Ved Puran Gita Hum Jana.  
Humsey Nahak Karey Bakhana.  
Hamro Ved Kahey Nij Bata.  
Ram Chandra Samrath Hain Data.  
Char Ved Brahma Na Thana.  
Julha Bhul Gya Abhimana.  
Brahma Vishnu Aru Shiv Deva.*

*Rishi Muni Karein Mil Sewa.  
 Ved Shastra Mein Hum Ne Jana.  
 Brahma Vishnu Maheshwar Mana.  
 Ley Avtar Jeev Jagg Aaye.  
 Julha Ulta Gyan Chlaye.  
 Aisa Gyan Hamara Hoyi.  
 Julha Kaha Na Mano Koyi.*

Sahibji said that he disclosed the secret of immortal Naam to the jivas but none could understand it. All were busy reciting Ram Naam and remarked that the weaver was ignorant and didn't know the secret of Paramatma. They also said that he (Sahibji) was a low caste and had never realised Paramatma. They knew Vedas and Puranas and had learnt from them that Tridev alone were the greatest gods. So they said that the weaver had forgotten all that and was talking meaningless. None should believe him.

*Kahen Kabir Suno Dharam Dassa.  
 Aadi Naam Mein Kahun Sabb Pasa.  
 Aadi Naam Mein Bakh Sunayi.  
 Yeh Jagg Jeev Na Cheta Bhayi.  
 Aadi Naam Ki Sudhi Bisraye.  
 Maya Mein Sabb Jagg Laptaye.  
 Sache Sahib Ko Na Paye.  
 Ram Krishan Jagg Dheyan Lagaye.  
 Aise Bhool Gaye Sansara.  
 Kaise Utrein Bhav Jall Para.  
 Sahib Pay Jagg Dharey Na Dheyana.  
 Tihun Pur Kal Thago Hum Jana.  
 Sabb Koyi Naam Gaho Se Bhayi.  
 Sat Purush Mein Dhyan Lagayi.  
 Duniya Mein Bharmo Mati Hina.  
 Jamm Ghar Jayengey Naam Viheena.*

*Yahi Matta Hum Jaghi Lakhaye.  
Dharam Dass Virley Jiv Paye.*

Hay Dharam Dass! In this universe I unfolded the secret of true Naam to all but none of the jivas believed him. All had forgotten the immortal Naam and had got entangled in Maya. All were worshipping the incarnations and so none realised the true Sahib. In such circumstances how could they achieve salvation? The Kal Purush had cheated all the three Lokas. I asked all to seek the shelter of true Naam and worship Satya Purush because without true Naam every one would have to go to Yam Lok. But strange to find that only a few jivas could understand it. Clearing the doubts of Dharam Dass ji, Sahibji again says—

*Dharam Dass To Hi Katha Sunayi.  
Aise Jagg Jeev Gyan Chalai.  
Yahi Jagat Ki Ulti Reeti.  
Naam Na Janey Kal Saun Preeti.  
Ved Reeti Suniyo Dharam Dassa.  
Mein Sabb Bhakh Kahon Tum Pasa.  
Ved Puran Mein Naam Hi Bhasha.  
Ved Likha Janon Tum Sakha.  
Chhau Shashtra Mili Jhagra Kinha.  
Brahm Roop Kahoo Na Chinha.  
Chinho Hai Jo Dooser Hoyi.  
Bharam Vivad Karein Sabb Koyi.  
Mool Naam Na Kahu Paye.  
Sakha Patra Gah Jagg Laptaye.  
Dar Patra Ko Jo Koyi Dharhi.  
Nishchaya Jaye Narak Mein Perhi.  
Jeev Abhage Mool Na Janeyn.  
Dar Patra Mein Purush Bakhaney.  
Padhey Puran Aur Ved Bakhaney.*



*Satt Purush Ka Bheid Na Janey.  
 Ved Padhe Aur Bhaid Na Janey.  
 Nahak Ye Jagg Jhagra Thaney.  
 Ved Puran Yeh Kahein PUKara.  
 Sabhi Se Ik Purush Niyara.  
 Tahi Na Yeh Jagg Janey Bhai.  
 Teen Deivey Mein Dhyan Lagayi.  
 In Mein Matt Bhatko Agyani.  
 Kal Jhapat Pakde Ga Prani.  
 Teen Dev Purush Gamya Na Payi.  
 Jagg Ke Jeev Sabb Phirey Bhulayi.*

Sahibji asks Dharam Dass Ji to watch the wrong approach of the worldly people. Jiva doesn't understand the true Naam and shows its love for Kal. In Vedas as well one can find the high status of Naam. In shastras one finds the mention of Niranjana. None knows the secret of real Naam. All get entangled in branches, leaves etc.

Everyone who gets entangled in these has to go to hell. The ill-fated Jivas have begun to call the branches, leaves etc. as Param Purush. Even study of Vedas has failed to unfold the secret. The Bhakti of Tridev can never give salvation to Jiva.

*Sargun Mahin Sar Na Koyi.  
 Nirgun Naam Niyara Hoyi.  
 Nirgun Se Sargun Hai Bhai.  
 Sargun Mein Yeh Jagg Laptayi.  
 Rajgun Satgun Tamgun Kahiye.  
 Sabb Mit Jaye Gyan Jo Lahiye.  
 Tinaun Gun Se Sargun Hoyi.  
 Chautha Padd Nirgun Hai Soyi.  
 Tirgun Naam Niranjana Rayi.  
 Nij Utpatti Bana Ke Khayi.*

*Ta Ke Parey Ik Naam Niyara.  
 So Sahib Hai Mool Apra.  
 Unko Jagg Nahin Janey Bhai.  
 Kal Ansh Rakhe Bhermayi.  
 Aadi Bhakti Karey Jo Kayi.  
 Jati Varan Durmati Sabb Khoyi.  
 Aadi Naam Ko Nit Gun Gavey.  
 Bhavsagar Mein Bahuri Na Aavey.  
 Aadi Naam Hai Gupt Amola.  
 So Dharman Mein Tumse Khola.  
 Dharam Dass Yeh Jagg Bairana.  
 Koyi Na Janey Padd Nirvana.  
 Ram Ram Sabb Jagat Bakhaney.  
 Aadi Naam Koyi Birla Janey.  
 Aadi Naam Gupt Sansara.  
 Jo Pavey Jagg Se Ho Niyara.*

Sahibji says that the world has got entangled in Sagun Bhakti. Sagun's creation takes place out of Nirgun. Satgun, Rajgun and Tamgun combine to create Sagun. But Nirgun is beyond that. Nirgun itself is Niranjan who creates and swallows. Beyond that there is a unique Naam. That Sahib Himself is the basis of all. The world doesn't know Him because the messengers of Kal continue to mislead Jivas. He who seeks the shelter of a true Satguru and concentrates his attention on Naam, doesn't return to the ocean of births and deaths. O Dharam Dass! The immortal Naam is hidden and I have told it to you. He who seeks this Naam becomes distinguished from the world. This world is like a mad person. None knows the way to achieve Mukti.

Sahibji says to Dharam Dass that he has told all this to him so that in the time to come, he may give the world the message of true Sahib and true Naam.

*Dhokha Mein Jiv JaNam Ganwai.  
 Jhuthi Lagan Lagaye Bhai.  
 Peetar Pathar Poojan Lagey.  
 Aadi Naam Ghat Hi Se Tyage.  
 Tirath Bratt Karey Sansarey.  
 Naim Dharam Asnan Sakarey.  
 Bhesh Banaye Vibhuti Rmaye.  
 Ghar Ghar Bhikhya Mangan Aaye.  
 Jagg Jeevan Ko Deeksha Dehi.  
 Satt Naam Bin Purush-hi Drohi.  
 Gyan Heen Jo Guru Kahavey.  
 Aapan Bhula Jagat Bhulavey.  
 Aisa Gyan Chalaya Bhai.  
 Satt Sahib Ki Sudh Visrayi.  
 Yeh Duniya Do Rangi Bhai.  
 Jiv Yah Sharan Asur Ki Jayi.  
 Tirath Vrat Tapp Punya Kamayi.  
 Yeh Jamm Jal Tahan Thahrayi.  
 Yahe Jagat Aisa Arujhayi.  
 Naam Bina Boodi Duniyai.*

This world is showing its love for falsehood. It has got entangled in visiting holy places, observing fasts, taking holy dips etc. People assume different forms, apply ashes and go for begging from door to door. But they don't shun their lust, anger etc. Thus all are themselves misled and continue to mislead others as well. O Dharam Dass! This world is two faced. It prefers to seek the shelter of Asurs (demons). Without Naam, whole of the world is getting drowned in the ocean of births and deaths.

*Yahi Karan Mein Katha Pasara.  
 Jagg Se Kahiyo Naam Niyara.  
 Yahi Gyan Jagg Jeev Sunawo.*

*Sabb Jeevoun Ka Bharam Nashao.  
 Kahat Agochar Sabb Ke Para.  
 Aadi Anadi Purush Hai Niyara.  
 Aadi Brahm Ik Purush Akela.  
 Ta Ke Sangg Nahin Koyi Chela.  
 Ta Hi Na Janey Yeh Sansara.  
 Bina Naam Hai Yam Ke Chara.  
 Naam Bina Yeh Jagg Arujhana.  
 Naam Gahe So Sant Sujana.  
 Sacha Sahib Bhajo Re Bhai.  
 Yahi Jagg Se Tum Kaho Chitayi.*

So, O Dharam Dass! You give the jivas the message of true Naam and remove their misunderstandings. Tell all that Aadi Purush is the rarest of all. He is all alone. He has no disciple. The world doesn't know Him. Without Naam all have become the feed of Yam. So you guide the jivas to worship the true Sahib.

*Pathar Pooj Hindu Bhulana.  
 Murda Pooj Bhoole Turkana.  
 Kahein Kabir Ye Dou Bhulana.  
 Aadi Purush Koyi Nahin Jana.  
 Bhav Sagar Koyi Par Na Pavey.  
 Ya Jagg Mein Sabb Gota Khavey.  
 Bhav Dariya Hai Agam Apari.  
 Purush Bhakat Utreyn Ge Para.  
 Dharam Dass Jagg Kaho Samjhayi.  
 Aadi Naam Bina Mukti Na Bhayi.  
 Jo Jan Bhajihein Nirbhay Naama.  
 So Hansa Pahunchey Nij Dhama.  
 Yeh Satguru Ka Gyan Hai Bhai.  
 Jo Koyi Lakhey So Lok Sidhayi.*

He says that the Hindus have got entangled in the worship

of stones while the Muslims have got entangled in the worship of the dead. But none has been able to know Param Purush. Thus all are getting drowned in the worldly ocean which is limitless. Only he who worships Param Purush can cross this ocean. O Dharam Dass! You should guide the people that they won't be able to achieve salvation and reach Amarlok without reciting the true Naam. SahIbji furthur tells—

*Kahein Kabir Suno Dharam Dassa.  
Abb Nij Bheid Kahoun Tum Pasa.  
Aadi Na Antt Hati Na Maya.  
Utpati Pralaya Hati Na Kaya.  
Soham Brahm Na Nahin Aunkara.  
Kal Niranjana Nahin Autara.  
Dash Autar Na Chaubees Roopa.  
Tabb Nahin Hota Jyoti Swaroopa.  
Vahan Nahin Hai Din Aru Raati.  
Ounch Na Neech Jat Na Pati.  
Nahin Sukh Pawan Nahin Paani.  
Samrath Gati Kahu Nahin Jani.  
Aadi Brahm Nahin Karey Pasara.  
Aap Akah Tabb Hata Niyara.  
Hai ANaam Akshar Ke Mahin.  
Ni Akshar Koyi Janat Nahin.  
Amar Lok Jahan Ammar Kaya.  
Param Purush Jahan Aap Rahaya.  
Dharam Dass Jahan Vaas Hamara.  
Kal Akal Na Pavay Para.*

O Dharam Dass! There is no beginnings or endings where I live. Also, there is no Pralaya, no physical body, no Soham, no Aumkar, no Jyoti Niranjana, no incarnations, no days, no nights, no air, no water etc. there. That is ANaam (Nameless) and Ni-Akshar. That is the Amar Lok where Param Purush

himself lives. O Dharam Dass! Even Kal can't know my abode.

*Purush Naam Gaho Re Bhai.  
Ta Te Hansa Lok Sidhayi.  
Aadi Naam Hai Jiv Rakhvara.  
Unko Sabb Koyi Karo Pukara.  
Amar Lok Sahib Ka Niyara.  
Jahan Purush Ka Hai Durbara.  
Aadi Purush Jahan Aap Akela.  
Dharam Rai Nahin Munn Ka Mela.  
Andhkar Jahan Kabhun Na Hoyi.  
Sada Jyoti Amrapur Soyi.  
Aadi Naam Jo Dhyan Lagayi.  
Tabb Hansa Sat Lok Hi Payi.  
Aisa Lok Sahib Ka Bhai.  
Jahan Hansa Sukh Sada Rahayi.  
Ta Hi Lok Mein Jo Koyi Javey.  
Bhav Sagar Mein Bahuri Na Aavey.  
Sar Yukti Mein Tum Se Kahiya.  
Kahan Sunan Ko Abb Nahin Rahiya.*

Sahibji says—O Dharam Dass! Jiva can go to that Lok only through the medium of Param Purush's true Naam. This Aadi Naam (without any beginning) gives protection to Jiva and takes him to Amarlok. That Lok of Sahibji is the rarest of all. Param Purush holds his Durbar there. Darkness is never to be seen there. Light and only dazzling light prevails there. A Hansa remains there in perfect comfort. He who goes there never returns to this mortal world. O Dharam Dass! I have given you a brief description of Bhakti. So nothing remains to be explained now.



## 4. One who Knows Satya Purush

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The search for truth comes to an end the moment one seeks the shelter of a true Satguru. While speaking high of the role of a Satguru, sahib ji has laid great stress on the need to avoid a false and unreal Guru. In the olden days, before the beginning of a fight, it was a normal practice to ask the fighters as to whose disciples they were. This helped in guessing the power of the fighters who reflected the qualities of their Guru.

*Jhuthy Guru Ke Paksh Ko, Tajat Na Kijey Bar.*

*Par Na Pavey Shabad Ka, Bharme Barambar.*

Public support and publicity through media can transform even an ordinary man into a great Mahatma within a day or two in this Kalyuga.

*Guru Kijiye Jani Ke, Pani Pijaye Chhani.*

*Bina Vichare Guru Kare, Parey Chourasi Khani.*

*Bhesh Dekh Matt Bhuliye, Boojhi Lijiye Geyan.*

*Bina Kasauti Hoat Nahin, Kanchan Ki Pahchan.*

What is the touch stone of a Guru? How to know? whether he is a Satguru or not. Sahib ji says—**Satt Purush Ko Jansi, Tiska Satguru Naam.** Anyone can claim to have knowledge about the Sat Purush. Some call the tree as Sat Purush, others call water as Sat Purush and so on. No! **Teen Lok Mein Yum Ka Raj, Chauthe Lok Naam Nirvan.** He who talks about the lord of three lokas, is not a Satguru. He is simply a Guru. But simply speaking about the worship of Sat Purush is also not enough. **Sat Purush Ko Jansi, Tiska Satguru Naam.** And if everyone says, he is a true Satguru, what is the test to confirm it? Sahib ji tells the

qualities of a Satguru. These are:

**First** : He must be lust free. Think for yourself, if a Guru is a married man, he is surely entangled in the mayajal. He has to think about his children like normal human beings. If he is unmarried and is leading a lustful life, he can be harmful not only to himself but to the world as well. Even the presence of a single vice like lust, anger, greed, attachment and pride indicates the presence of all of these. This is because lust gives rise to anger, greed gives rise to attachment and so on. **How shameful it appears to see people congratulating the Guru on the birth of a child.** That is why Sahib ji says—**Bin Janey Jo Guru Karayi, So Nahin Bhav Sagar So Taryei.** A Guru has to love all. He hasn't to return love with lust. To return the true love of the devotees, he has to rise above feelings of lust.

**2nd**, the Guru must be Sargrahi (self dependent). He who himself is dependent on others can't be expected to do good to others. Guru Nanak Dev ji and other Sants like Tuka Ram, Ravidas never did so. Sahib ji spent his life in a hut.

The modern Gurus have body guards even with them. A man came to me for being blessed with **Naam**. I told him to listen to the satsangs first. He said—I **have tested you. Earlier I went to some other Mahatma ji. I found four body guards standing behind Guruji. I thought how could a Guru who himself is afraid of death, inculcate fearlessness in the devotees. Seeing all this I came back. Then I went to some other Mahatma ji. There I found, three tier seating arrangement. One for the VIPS, second for the middle class and the third for the poor. Seeing the distinction on the basis of caste, class and the absence of the feeling of oneness of Soul in all, I came back from there as well.**



**Then I came to Jammu and found everyone criticising you. I found some rare thing in you. You were doing all the works with your own hands in a fearless spirit. I have tested you for 25 days. Like other Mahatmas with grown up beards, you are not creating false impressions on others and instead, are leading a simple life.**

Try to remain in your natural form. Avoid artificiality. Sometimes people are seen showing respect to beautiful faces. This is a honour showered not on the Soul but on the skin. We also see people showing respect to the wealthy persons. Again, this is the respect being shown to the money and not to the Soul. On the other hand, people are often seen showing disrespect to those who are simple and natural in their appearance. This is not the true form of Bhakti. Every one is trying to creat fear in the minds of others in one way or the other. A wrestler is doing so by showing his muscles, a wealthy man is doing so by displaying his wealth, a beautiful person is doing so by decorating his body with beautifully designed clothes whereas others are trying to impress the people with their unreal hidden powers with which they can harm those who dare to show disrespect to them. This is nothing short of begging respect and honour in one way or other way.

Once, during a journey by train, I was washing my face. A man came, pushed me aside and began to wash his face. The man accompanying me said —**Don't you know him. Thousands of people like you fall on his holy feet to seek blessings.** I signalled him not to do so. The man looked at me from head to feet and asked who I was? I simply asked him to wash his face. I said to myself—**Madhu! The world is trying to creat fear and terror in others. You don't do so.**

We have developed a strange picture of a Guru in our hearts. We have to be watchful and see whether Guruji is wasting wealth in leading a luxurious life. If he is doing so, avoid him.

**Third**, see whether the Guru is greedy or not. If he is working for the sake of money, he won't be able to deliver any goods.

*Kam Krodh Madd Lobh Ki, Jabb Lagg Ghat Mein Khani.  
Kya Pandit Kya Murkha, Donon Ek Saman.*

So see if the Guru is greedy or not. Wherever there is greed, there is sin. So a greedy person doesn't deserve to be called a Mahatma.

*Guru Lobhi Shishya Lalchi, Donon Khelein Danv.  
Kahein Kabir Kaisey Tarey, Chadh Pathhar Ki Naav.*

**Fourth**, a Guru must be Nirbandhan (with no attachment). He must have no family and should have no attachment with his brothers, sisters and parents.

**Fifth**, he must be truthful. **Sixth**, he should have a thorough spiritual knowledge and must be in a position to clear all the doubts of the devotees. **Seventh** and the last quality is that he should have attained oneness with the Satya Purush.

Satya Purush Ko Jansi, Tiska Satguru Naam.

To know it, remember! If a Guru possesses all the qualities mentioned above, he is sure to possess this last one as well.



## 5. Miracle of Sahib

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There are many superstitions about Kabir Sahib in the minds of people. These superstitions and wrong notions have been spread by the Pakhandis to defame Kabir Sahib.

At some places he has been described as the offspring of Niru Neema while at other places Kamal and Kamali have been shown as his children. The pakhandis have also described him as a low caste Muslim simply to prevent people from following his path.

Sahib ji was given many tortures. About 52 times he was awarded death punishment which forced him to perform miracles many a time. But these pakhandis concealed all these miracles cleverly to prevent the people at large to know of them. Today, every one believes that sahib ji was born in the family of a weaver. While the reality is contrary to all this. It is our duty to know the reality about Sahib ji that the pakhandis have, successfully concealed so far.

*Purav Janaam Ki Preet Se Tohi Mila Hoon Aap*

The people have accepted the view that Sahib ji was the offspring of Neeru-Neema. But this is not correct. Sahib ji has clearly said—

*Santo Avigat Se Chala Aaya,  
Koyi Bhed Maram Na Paya.  
Na Hum Rahey Garabh Vas Mein,  
Balak Hoyi Dikhlaya.  
Kashi Tatt Sarovar Bhitari,  
Tahan Julaha Paya.  
Na Hamrey Maat Pita Hain,  
Na Sung Girhi Daasi.  
Niru Ke Ghar Naam Dharaye,  
Jug Mein Ho Geyi Hansi.*

Sahib ji says that he met the weaver in the sarovar of Kashi. I have no mother, father or wife. In the house of Neeru, I was given my Naame and this made me a laughing stock in the world.

*Aane Takiya Ung Hamari, Ajar Amar Pur Dera.*

*Hukam Hai siyat Se Chale Aaye, Katan Yamm ka Phera.*

I have come from Amarlok to save people from the grip of Kal. Sahib ji appeared on this earth in a very beautiful manner. On the bank of a sarovar in Kashi a disciple of Ramanand was absorbed in meditation. A strange and miraculous light descended down the sky. Ashtanand was awakened. He saw this dazzling light change into a baby on the leaves. He was amazed and went to his Guru Ramanand ji to tell all about this strange happening. Ramanand ji understood that it was not an ordinary kind of miracle and said that in due course of time the world will come to know of the greatness of this child.

By chance, Neeru was returning along with Neema from the house of his in-laws. They passed that way. Neema felt thirsty and she went to the sarovar to quench her thirst.

There he saw Sahib ji moving his hands and feet on the leaves of a lotus. She was astonished to find such a beautiful child. A feeling of motherly love arose in her. She brought the child and showed it to Neeru who advised her to throw it away. He told her that the people of the village will make a fun of them if they took the child along with them. On her refusal to do so, Neeru began to give her a thrashing. Neema was forced to leave the child.

*Tabb Sahib Hunkariya, Le Chal Apne Saath.*

*Mukti Sandesh Sunawoon Ga, Mein Aaya Yahi Kaam.*

**Sahib ji asked them to take him along with them and said that he had come to show them the path of salvation.**

*Poorav Janam Ki Priti Se, Tohi Mila Hoon Aap.  
Mukti Sandesh Sunawoon Ga, Le Chal Apne Saath.*

On hearing these words Neeru let Neema take the baby along with them.

*Poorav Janam Ki Preet*

It was because of devotion and true love of the previous birth that Neeru and Neema came in contact with Sahib ji. Now the question arises as to what sort of a preet it was! It is said that in dwapar there was a disciple of Sahibji, Supach Sudarshan by Naame. Sahib ji came here in every yuga.

*Yugan Yugan Hamm Jahan Chaley Aaye,  
Jo Chihna Tahan Lok Pathaye.*

Sahib ji took Supach ji to Amarlok a number of times. He requested Sahib ji to bless his parents also with Naam and take them to Amarlok.

*Kahey Supuch Satgur Sun Lijey,  
Hamre Maat Pita Gati Dijey.  
Bandi Chhor Karo Prabhu Jayi,  
Jum Ke Des Bahu Dukh Payi.*

Sahib ji tried to persuade them for getting themselves blessed with Naam but they didn't agree.

*Mein Bahut Bhanti Pita Samujhava,  
Maat Pita Partit Na Aava.*

However, Sahib ji said that he would definitely take them to Amarlok. They died and were reborn in a Brahmin family.

*Sant Sudarsan Ke Partapa,  
Manush Janam Vipra Ke Chhapa.  
Doonon Janam Tham Doye Linan,  
Puni Vidhi Miley Tinhi Kahan Dina.  
Kulpati Naam Vipra Ker Kahiya,  
Nari Naam Mahesri Rahiya.*

They had no issue. So she was praying the Sun for a son.  
In the meantime Sahib ji fell into her lap.

*Bahu Adheen Putra Hitt Nari,  
Kari Asnan Suraj Vratt Dhari.  
Anchal Le Vinve Karr Jori,  
Rudan Karey Chitt Sutt Kahan Douri.  
Tatchhan Hum Anchali Per Aava,  
Hamm Kahan Dekh Nar Harshava.*

She was very much pleased to see the child. She thought that she had been blessed with a child by the grace of the god sun. She brought the child home. Sahib ji again tried to persuade them to go to Amarlok but they didn't agree. As they didn't show faith in Sahib ji, who was in the guise of a child, the latter disappeared.

*Puni Hamm Satt Shabad Gohrava,  
Bahut Prakar Te Unhin Samjhava.  
Tinn Hirdey Nahin Sabad Samaya,  
Balak Jani Partit Na Aaya.  
Tahi Deh Chinhaasi Nahin Monhi,  
Bhayo Gupt Tahan Tann Taji Ohi.*

In the next birth they were born in a Mahajan family with Uda and Chandan as Naames. At this time Sahib ji appeared as a baby in a pond near their house. He remained there for a day. When in the morning Uda came to the pond to have a bath, she found the beautiful baby and brought it home.

*Balak Roop Kinha Tehi Thama,  
Kineou Tall Mahin Bisrama.  
Kamal Patra Per Aasan Laye,  
Aath Pahar Hamm Tahaan Rahaye.  
Pachhey Uda Asnanhin Aayi,  
Sunder Balak Dekhi Lubhai.*

*Daras Diyo Tihin Sisu Tann Dhari,  
Le Geyi Balak Nij Ghar Nari.*

When Uda reached home along with the baby, Chandan asked her wherefrom she had brought it?

*Le Balak Girha Apne Aayi,  
Chanden Sahu Us Kaha Sunayi.  
Kahu Pyari Balak Kahan Payi,  
Kauni Vidhi Te Ihvaan Layi.*

At this, Uda told him that she found the baby in the sarovar and brought it home.

*Kah Uda Jal Mahin Pava.  
Sunder Dekhi Morey Mann Bhava.*

Chanden rebuked her and asked her to leave it wherefrom she brought it, as the people will make a fun of them on seeing this baby.

*Kah Chandan Te Murakh Nari,  
Begi Jahu De Balak Dari.  
Jati Kutum Hansi Hain Sabb Loga,  
Hansat Log Uthi Hai Tann Soga.*

As Uda went to leave Sahib ji, he disappeared from her hands. Then both of them began to repent and weep. They searched for Sahib ji in the forest but in vain.

*Chali Bheyi Mohi Pavaran Jabbhin,  
Antardhan Bhaye Hamm Tabb Hi.  
Bhayo Gupt Tehi Karse Bhai,  
Rudan Karey Donon Bilkhayi.  
Vikal Hoye Bun Dhundat Dole,  
Mugadh Gyan Kachhu Mukh Nahin Bole.  
Yehi Vidhi Bahut Divas Chali Gayau,  
Taji Tann Janam Bahuri Tinn Payau.*

They were born again and again as human beings because of their coming in contact with Sahib ji. In the 4th birth

they were born as Neeru-Neema. That is why Sahib ji has said that he came to them because of his love for them.

*Mera Naam Kabir Hai*

Reaching home, Neeru began to explain to all as to how they found the baby. But none believed them. The people began to make a fun of them.

The people asked them to give a Naame to the baby. Now both Pandits and Quazis had to be invited as Sahib ji was neither a Hindu nor a Muslim. None could know about the true identity of Sahib ji.

At first, pandits were called. They began to think about the proper Naame to be given to the baby. In the meantime Sahib ji himself said—**Pandit ji! there is no need to give any Name to me. My Name is Kabir.**

*Pandit Karan Jo Lagey Vichara,  
Tabb Shishu Nij Mukh Bachan Uchara.  
Naam Kabir Hamara Ahei,  
Aur Naam Jani Pandit Kahei.*

All were astonished to hear this. Some described him as a highly enlightened Soul while others described him as an incarnation of God.

*Yeh Sunkey Sabb Chakrit Bhaiu,  
Shishu Niju Naam Aapte Kaheou.  
Koyi Kahai Dano Deva,  
Koyi Kahai Yeh Alakh Abheva.  
Koyi Ishwar Ansh Batawa,  
Koyi Kahai Aap Deh Dhari Aava.*

Sant Garib Dass ji has beautifully remarked at this—  
*Kasi Umgi Gul Bheya, Momin Ka Ghar Gher.  
Koyi Kahe Brahma Vishnu Hai, Koyi Kahey Indra Kuber.  
Koyi Kahe Varun Dharam Rai Hai, Koyi Koyi Kah Iss.  
Solah Kala Suman Gati, Koyi Kahey Jagdis.*



*Mera Sharir Nahin Hai*

Now it was the turn of the Qazi to give a suitable Name to the baby. When the Qazi opened the Quran to select the suitable Name, he found nothing but Kabir, Akbar, Kabra, Kibriya written on every page. These are the Names of God. None of these Na bvnmes could be selected for the baby as that could prove a cause of danger for the religion. Garib Dass ji has nicely described this situation—

*Sakal Quran kabir Hai, Haraf Likhey Jo Lekh.*

*Kasi Ke Qazi Kahein, Neyi Deen Ki Tek.*

This situation caused so much confusion and embarrassment to the quazis that they were forced to declare that the baby was a Kafir. They asked Neeru to take him inside and kill. Neeru took Sahib ji inside and began to kill him with a dagger. This had no effect on Sahib ji. Then Sahib ji said that he had no material body. Neither he ever died nor did he take birth.

*Na Mere Asthi Rakta Nahin Chama,*

*Hamm Hain Shabad Parkashi.*

*Deh Apar Par Purushotam,*

*Kahi Kabir Avinashi.*

Hearing this Neeru ran out in fear. At last, the Name kabir had to be selected for the baby.

*Kakka Kewal Naam Hai, Babba Varan Sharir.*

*Rarra Sabb Mein Rami Raha, Jiska Naam Kabir.*

The very word kabir means one without a body. Garib Dass ji has sweetly remarked—

*Anant Koti Brahmand Mein,*

*Bandi Chhod Kahaye.*

*So To Purush Kabir Hai,*

*Janani Jana Na Maye.*

*Sahib Purush Kabir Ne, Deh Dhare Na Koy.*

*Shabad Swarupi Roop Hai, Ghat Ghat Bole Soye.*

Sahib Ji didn't take any eatables.

*Pani Te Paida Nahin, Shwasa Nahin Sharir.*

*Anna Ahar Karta Nahin, Ta Ka Naam Kabir.*

—**Nabha Dass Ji**

In his childhood, Sahib ji didn't take any eatables. But still his body grew. Neeru was sad to see all this. He requested Sahib ji to have some food. Then Sahib ji told him to bring an unmarried female calf as he would take only the milk of such a female calf.

*Tattchhan So Jolha Chali Jayi,  
Gaou Bachhiya Kori Lyayi.  
Kora Bhanda Ek Gahayi,  
Bhanda Bachhiya Shighra Hi Aayi.  
Dou Kabir Ke Samukh Aana,  
Bachhiya Disha Drushti Nij Tana.  
Bachhia Heth So Bhanda Dharou,  
Ta Ke Thann Hi Dudh Te Bhareou.  
Dudh Hamare Aage Dharhi,  
Yehi Vidhi Khanpaan Nitt Karhi.*

As Sahib ji Looked at the female calf, milk began to flow down her nipples. Soon the pot placed below was filled up. In this way Sahib ji began to take food.

*Kiski Sunnat karna Chahte Ho*

At some suitable time the weavers asked Neeru to make the child undergo the Sunnat ceremony. When the barber went inside for this ceremony, Sahib ji showed him five penises and asked which one he wanted to choose for the Sunnat ceremony. The barber ran out in fear.

*Tabb Nai Kabir Dhig Aaya,  
Le Ustra Nikat Niyraya.  
Paanch Indri Ta Ko Dikhlavo,  
Kati Lehu Jo Tohi Mann Bhavo.*

*Yeh Lakhi Bhabhri Ke Nayi Bhaga,  
Sunnat Nahin Keen Darr Laga.*

Then all the qazis and pandits came to Neeru and asked him to let the child undergo the Sunnat ceremony. But the barbar had run away. In the meantime, Sahib ji said to the group of Qazis and pandits—

*Jo Tum Baman Bamni Jaya, Aan Baat Kahey Na Aaya.  
Jo Tum Turk Turkni Jaya, Pait Mein Sunnat Kyun Na Karaya.*

If you consider yourself superior, you should have taken birth from some other outlet.

*Ek Hi Rah Se Sabb Jug Aaya,  
Ek Hi Mein Puni Sabey Samaya.  
Baigar Baigar Naam Dharaya,  
Ek Mati Ke Bhandey.*

Likewise if Sunnat is a precondition for becoming a Muslim, God should have performed the same in the womb itself. They felt small on listening to the wise thoughts of Sahib ji. But pride prevented them from keeping silent. They asked Neeru to tie him up and forcibly perform Sunnat. Sahib ji was tied and people began to make a search for the barbar. Sahib ji again said to the qazis and pandits—

*Qazi Kaun Kitab Bakhana.  
Jhankhat Bakat Raho Nisi Basar, Mati Eko Nahin Jana.  
Jore Julam Tum Sunnat Karat Ho,  
Mein Na Badonga Bhai.  
Jo Khuda Tubb Sunnat Karat, To Aap Kati Kin Aayi.  
Sunnat Karaye Turk Hoyal Baithe, Aurat Ka Kya Kariye.  
Ardh Shariri Nari Bakhano, Ta Te Hindu Hi Rahiye.  
Dal Janeou Brahman Hoyal Baithe,  
Aurat Nu Kya Pahiraya.  
Woh To Jamam Ki Shudrin Parshey,  
So Tum Kyun Khaya.*

*Hindu Turk Kahan Te Aaya, Kin Yeh Rah Chalayi.  
Dil Mein Khojo Dil Mein Khojo, Vihisat Kahan Kin Payi.  
Hindu Musalman Ki Ek Rah Hai, Satguru Mohin Batayi.  
Kahen Kabir Suno Bhai Sadho, Ram Kahyo Na Khudayi.*

In the mean time, Sahib ji automatically got released from the tie up and went his way.....All stood aghast.

### **Seeking the shelter of Guru Ramanand**

Sahib Kabir ji began to preach truthfulness right from his childhood. Once some fellow remarked that true knowledge can't be achieved without seeking the shelter of a Satguru. Sahib ji decided to seek the shelter of some Satguru in order to maintain the dignity and tradition of a Guru. But the question was as to who should be accepted as a Guru. At that time Swami Ramanand's fame as a Guru had spread far and wide. He had thousands of disciples. But he didn't bless the low caste people with Naam. Everyone took Sahib ji as the son of a weaver. In order to put an end to the distinction on the basis of caste, Sahib ji decided to seek the shelter of Guru Ramanand ji.

Ramanand ji used to go to the panch Ganga Ghat for a bath early in the morning. Kabir ji assumed the form of a small child and lay on the stairs of ghat. When Swami ji began to come down the stairs, it was still dark. He didn't see Sahib ji and his foot directly hit Sahib ji. Ramanand ji bent a little and showering love on the child, asked him to stop weeping and instead say Ram-Ram. While doing all this, his necklace also fell on the neck of Sahib ji.

In the morning, Sahib ji like a Vaishnav began to chant Ram-Ram. He also began to deliver sermons. People were astonished to see this change in the behaviour of Sahib ji and asked the reason there of. Sahib ji said that he had been blessed with a Naam by Ramanand ji. On coming to know

of it, the pandits went to Guru Ramanand ji and asked him why he had blessed Kabir ji with Naam. Ramanand ji said that he hadn't done so. He sent for Kabir ji and asked him when he had blessed him with a Naam. Sahib ji narrated the whole incidence that had occurred at the ghat. But that was a small child, said Ramanand ji. Sahib ji again assumed the form of a small child and asked Ramanand ji if he hadn't met him in the form of this child. Ramanand ji understood that Sahib ji was not an ordinary human being and accepted him as his disciple.

### **Relieved the Burning Sensation of the king**

The king of Delhi was suffering from a burning sensation in the body. All the medicines proved ineffective. Even his Guru, Sheikh Takki couldn't remove the trouble. He had come to Kashi at that time. He asked the people if there was someone who could relieve him of the trouble. When the qazis and pandits came to know of it, they decided to send the king to Kabir ji. They were sure that the king would cut his head on hearing his irrelevant talks. So they went to Sikandar Lodhi.

*Qazi Pandit Mili Ke, Kaha Shah Se Jaye.  
Hai Kabir Darvesh Yakh, Ta Ko Lehu Bulaye.*

Sikandar sent for Sahib ji. The very sight of Sahib ji cured Sikandar Lodhi of his trouble. He became very thankful to Sahib ji and began to hold him in high esteem. But Sheikh Takki became envious of Sahib ji.

*Shah Na Chhoday O Hamm Kahann,  
Badhiyo Prem Man Mahin.  
Sheikh Takki Tehi Peer They,  
So Murjhe Mann Mahin.*

A conspiracy was hatched when the qazis and pandits came to know that Takki envied Sahib ji. They went to him and hatched a conspiracy against Sahib ji.

*Kashi Ke Pandit Aru Qazi,  
 Shekh Takki Mili Parpanch Saji.  
 Kah Qazi Sunu Shah Ke Peera,  
 Kaise Hu Mara Jaye Kabira.  
 Yeh Jolha Jaun Mara Jayi,  
 To Hum Sabki Tarey Balayi.*

Now these Pakhandis said to Takki “Sahib ji is a big Kafir. He spares none. He terms our acts of Naamaz, sacrifice etc. as pakhands. All the people of Kashi shower praises on him. None shows any respect to us.”

What a problem for the pakhandis! After all, what is the basis of all this opposition? Remember! History repeats itself. Takki consoled them and promised that he would soon see to it that kabir ji is killed.

*Kahe Takki Sun Pandit Qazi,  
 Kya kabir Jolaha Hai Paji.  
 Chaho To Aatash Mein jaro,  
 Chaho Took Took Kari Daro.  
 Chaho Jal Ke Bich Dubao,  
 Chaho Deg Mein Aanch Dilavo.  
 Chaho Aari Se Chirvawo,  
 Chaho Khaq Tvacha Bharvawo.*

So a conspiracy was hatched. The same conspiracy was hatched to burn me alive at Akhnoor. Twice I was given the poison. The pakhandis in connivance with politicians hatched conspiracies. The kings have never thought of torturing the spiritual leaders. But the pakhandis have always forced them to do so. So the pakhandis were delighted as Sahib ji's presence was proving a hindrance in the path of their deceitful activities in the Name of religion. Sahib ji's truthful preachings had created an awareness among the masses and they were no longer prepared to fall in the trap of pakhandis. These

pakhandis said-

*Kashi Ke Log Hamen Nahin Maney.*

*Jolha Ki Sabb Sifat Bakhaney.*

They were pleased to find Takki against Sahib ji. Takki straightway went to the king and told him that Sahib ji was a kafir and deserved to be killed. He also said that if he didn't do so, he would hurl a curse on him (king). Sikander reminded him that he himself had said that the peers and Faqueers were just like God and it was a sin to kill them. So why did he say like that. He also said that he won't like to do so. But Takki remained adamant. The king then told him to do as he liked. He also told Takki that it was because of Kabir ji that his trouble had been cured.

*Kahe Sikandar Peer Sun, Mohi Tumhari Panah.*

*Jo Chaho So Karo Yahi, Tumein Koyi Rokey Nahin.*

*Jo Woh Hotey Reyat, To Hum Kartey Jor.*

*Woh To Almast Faqeer Hai, Tahan Na Phavey Mor.*

*Tumhoon Kahi Samjhaye, Peer Faqeer Allah.*

*Abb Tum Kahtey Marney, Yeh Na Hoyey Hum Pah.*

So Takki told the king not to feel annoyed and agree to what he said.

*Kahey Takki Sultan Sunn, Tujhey Nahin Kuchh Dukh.*

*Jo Mein Kahun So Maniye, Ker Mero Santosh.*

The king asked Takki what harm had Kabir ji done to him and also tried to make a final attempt to convince him.

Exactly in the same manner these pakhandis are trying to create problems for me. Neither we have any enmity with them nor have we ever caused any disturbance in their Satsangs. We are only trying to create awareness among the people against the pakhands prevalent in the society. Our aim is to present a true picture of our great religion so that its appeal to the masses becomes more powerful. But these

pakhandis don't allow us to organise our satsangs even in a smooth and peaceful manner. Earlier we used to organise our Satsang in parade ground Jammu, but they prevented us from doing that. At Satwari we used to organise Satsang by making a payment of Rs. 10,000. But we were prevented from holding the same there as well. It appears as if politicians as well as police authorities have some nexus with these pakhandis. I have served in the army but I feel it ashamed to call those ones as security personnels who expressed their inability to provide security cover to the Satsang that was to be held at Satwari. I ask the devotees to beware of these pakhandis who have taken religion as a sort of profession.

*Ganga Ki Lahar, Meri Tuti Janjir*

In order to kill Sahib ji, first of all Takki got him bound in chains and then ordered his men to throw him in river Ganga. But the swift currents of river Ganga released him from the chains. Kabir ji remained there in a sitting posture.

*Ganga Ki Lahar, Meri Tuti Janjir.*

*Mrig Chhala Per Baithey Kabir.*

All were surprised to see all this and began to speak in praise of Sahib ji.

*Gangajal Per Aasan, Vandd Parey Khairaye.*

*Jann Kabir Sat Naam Bal, Nirbhey Mangal Gaye.*

*Shah Sikander Dekhhi, Aur Thadey Sabb Loag.*

*Dhani Kabir Sabb Kou Kahey, Sheikh Takki Bha Soag.*

Sheikh Takki was infuriated to see all this. He sat down in despair. He thought that kabir ji had performed some magic. But he declared that Kabir won't escape death because he would be put inside a Deg (a big cooking vessel) and put on burning fire. And if he escaped from the burning fire, he (Takki) would consider him as the light of God.

*Sheikh Takki Tabb Kahe Banai.*



*Abhi Kasni Bacho Na Bhayi.  
 Abb Ki Bar Kabir Hi Pavo.  
 Degi Moondi Ke Aanch Dilavo.  
 Deg Aanch Te Bache Kabira.  
 Te Jano Allah Ko Nura.  
 Hai Kabir Pas hamarey Kahi Dilavo Aanch*

When kabir ji didn't get drowned in the river Ganges, Takki said to him—If you escape alive from the burning fire, I shall take you as ultimate reality.

*Abhi Tohi Keema Kare, Deg Moond Dev Aanch.  
 Deg Aanch Se Banchiyo, To Kabir Tum Saanch.*

Sahib ji was put in a big Deg (a cooking vessel) and its mouth was closed. The deg was put on logs of wood and fire was lit. Sheikh Takki sat at some distance to see the outcome. In the meantime, Sahib ji performed a miracle and escaped from the burning Deg and sat by king Sikander. On seeing Sahib ji, Sikander offered salutations and sent a message to Takki That Sahib ji was sitting by him and who was the fellow whom he was burning in the Deg.

*Shar Sikandar Peer Pe, Khabri Pathayi Saanch.  
 Hai Kabir Pass Hamare, Kahi Dilavo Aanch.*

Takki couldn't believe it. He lifted the cover of Deg and found that it was empty. Takki was sad and depressed. He came to the king Sikandar and on seeing Sahib ji he remarked that he (Kabir Ji) knew some magic.

*Aatur Takki Shah Pe Aaye,  
 Hamen Dekhi Puni Shish Dolaye.  
 Bahuri Takki lajjit Haiv Kahei,  
 Jolha pe Kachhu Chetak Ahei.*

Then he said that he would burn him (Sahib ji) in fire and if he escaped death he (Takki) would take him (Sahib ji) as truthful.

*Deg Aanch Jal Banchiou, Nahin Vyapey Tann Peer.*

*Bahuri Agin Jari Bachi Ho, To Tum Saanch Kabir.  
Dinho Agni Lagaye*

When Sahib ji escaped from the hot Deg, Sheikh Takki got a heap of logs prepared. He tied up Sahib ji, threw him in its middle and set the logs on fire. But the fire got extinguished. Takki tried his best but failed to burn it again.

*Tahi Beech Mohin Moond Ke, Dinho Agin Lagaye.  
Agin Dhaye Bujhani, Jann Kabir Gun Gaye.*

Again Takki didn't believe all that happened. He remarked that Sahib ji had controlled the fire with his power of magic. He said that he would put him alive under the ground. And if he escaped alive, he (Takki) would consider him as a true faqueer.

*Kahey Takki Yeh Bandheyo Aagi,  
Yako Chetak Sabb per Lagi.  
Tabb Jano Saanch kabira,  
Dharti Gadhe Bachey Kabira.  
Kisko Gado Koop  
Sheikh Takki Puni Koop Khudaye,  
Gar Pagg Bandhi Tahi Mein Naye.*

Sheikh Takki got a well dug, tied up Sahib ji and threw him into it. He got the well filled up with stones, bricks, sand etc. He closed the mouth of the well and prayed to God for the death of Sahib ji.

*Eint Pathar Te Bharey, Dinon Koop Moondaye.  
Kahey Takki Abbki Marrey, Aiso Karrey Khudaye.*

Sahib ji again escaped from that place and appeared before king Sikandar. The king again sent a message to Takki that Sahib ji was sitting by him and who was the fellow whom he had buried alive in the well.

*Kahe Sikander Peer Sun, Kisko Garho Koop.  
So Kabir Eehan Baith Hain, Adbhut Kheyal Anoop.  
Hava Mein Chali Talwar*

When Takki failed in all his attempts to kill Sahib ji, he became furious, took out his sword and began to attack Sahib ji. The sword moved from right to left and even pierced the body of Sahib ji, but it failed to kill him.

The pakhandis concealed all these facts regarding atrocities and cruelties committed on Sahib ji and cooked many unreal and fictitious stories about him. Sahib ji was awarded death punishment 52 times and the same has been described as Bvan Kasni or Bavan Kasauti. After all, what sin had Sahib ji committed for which he had to suffer such cruelties. At present, all of us are following his teachings. We can hear the broadcast of his sayings from the temples and mosques. This is a fact that the dead ones are worshipped here while no respect is shown to the holy Sants. You will be astonished to find that more than fifty crore people agree with the teachings and philosophy of Sahib ji

*Hathi Bhag Geya*

Takki left no stone unturned in getting Sahib ji killed. When fire, water, sword etc. failed to do any harm to him, Takki decided to get him killed by a big wild elephant.

The Mahawat of the elephant gave wine to it and brought it where Sahib ji had been lying tied up like a bundle. Sahib ji performed a miracle and produced two lions near him. Only the elephant could see those lions. On seeing the lions the elephant ran in fear. The Mahawat tried his best but couldn't persuade the frightened elephant to go near Sahib ji.

*Pani      Bhara      Tope      Mein*

Next Takki made a plan to blow Sahib ji up with a mortar. He was not prepared to accept defeat. He considered the miracles of Sahib ji as acts of magic. Sahib ji was tied up and made to stand. The mortar was brought. When fired, it

produced water. It was filled up with water. Every enlightened Soul has to struggle hard because it is not possible for such true and holy Sants to please all. When such a holy man speaks against these pakhandis, they begin to criticise him. So he, who is not criticised, can't be a great and noble Soul. Those who try to please all can't be expected to bring any reforms in the society. Such persons themselves begin to flow along with the world in a wrong direction. On the other hand, a true Sant takes the world in a right direction. And in this process those whose self interests are harmed, begin to oppose these noble Souls. They become cruel like Takki.

*Yeh To Kamal Huwa*

King Sikandar and Sheikh Takki were going along with Sahib ji. On the way they found some persons taking a highly decomposed body for immersing in river Ganges. Takki asked Sahib ji that if he was the light of paramatma, he should bring this dead body back to life. All went to that dead body. It was the dead body of a young boy. Sahibji asked him to stand up by the grace of Param Purush. He at once stood up. On seeing this, king Sikandar said—**Oh! It is a miracle, indeed.** Sahib ji said—**Now onward, boy will be Named as Kamal.**

*Mein Kabir Ki Beti Hoon*

When Takki saw that Sahib ji had made alive a highly decomposed dead body, he said to Sahib ji “**My daughter died a few days back. I shall consider you supreme if you make her alive.**” Sahib ji again went to the grave of Takki's daughter along with the king. Then Sahib ji said “**Get up! Sheikh Takki's daughter.**” But the girl didn't get up. Then Sahib ji said “**Get up! Kabir's daughter.**” She became alive. Takki was very much pleased and cried, my daughter! The daughter replied—**No! I am no more your daughter, I am now the daughter of Kabir ji.** Then Sahib ji Named her as

Kamali. Like Kamal, she also became the disciple of Sahib ji.

All know that Kamal and Kamali were the children of Sahib ji. But truth has been cleverly concealed by the pakhandis.

*Chadariya Jhini Ri Jhini*

Loyi means Bhakti. Pakhandis said that Sahib ji had a wife named, Lohi. He was never married. Whenever someone asked him to marry, he always replied that he had been married to Lohi. But in reality he was never married. He gave the message to others as well-

*Bhagg bhoge bhug upje, bhagg te bacha na koyi.  
Kahein kabir bhagg te bachey, bhagat kahavey soye.  
Nari Purush Ki Istri, Purush Nari Ka Poot.  
Yahi Gyan Vichar Ke, Chhadi Chala Avdhoot.*

Of all the Sants that came afterwards, some got married while others became sanyasis after becoming enlightened. When the Sants didn't marry, what was the need for Sahib ji to do so. It doesn't mean that the Sants had a hatred for women. They recognised the greatness of a woman. They loved her but their love was altogether different—

*Shabad Milava Hoat Hai, Deh Milava Nahin.*

In true love there is the union of two Souls and not of two bodies. Only those entangled in mayajal enter into such physical love. But the Sants didn't get entangled in maya.

*Maya Mahathagini Hamm Jani.*

Had Sahib ji got entangled in the love of some woman, he would never have said so. As such, it is foolish to think of Sahib ji in such terms.

*Chadariya                  Jhini                  Re                  Jhini  
Gyan Chadariya Jisney Lini, Maily Ker Dhar Dini.  
Ek Kabir Jatan Se Lini, Jiyun Ki Tiyun Dhar Dini.*

**Uthao Parda Nahin Hai Murda**

Sahib ji performed his last miracle in the very presence of lakhs of people. When the time to return to his Dham came, he left Kashi for Magghar. He did so to remove the superstition prevalent among the people that death in kashi gave liberation while that at Magghar made one reborn as a donkey.

Lakhs of people assembled there. king Bir Singh Baghel of Kashi and Pathan Bijli Khan of Awadh had a quarrel over the last ceremonies of the dead body of Sahib ji. Both were the disciples of Sahib ji and each of them wanted to perform the last rites according to his own religion.

The quarrel took the form of a battle. It was decided that the winner would take the dead body of Sahib ji for the last rites. Swords were drawn on both sides. But in the meantime, Sahib ji performed a miracle. There was a strange sound and a strange and dazzling light. The people heard the words—

*Uthao parda, Nahin Hai Murda.  
Aa Re Murakh Nadana, Tumney Humko Nahin Pahchana.*

When the sheet was removed, there was no dead body to be seen. There were only lotus flowers that the people had offered to him. In this way Sahib ji cleared all the superstitions and fictitious stories spread against him. But later the pakhandis concealed these facts as well.

*Garib Dass ji has said in his sayings—  
Kashi Tajj Magghar Chaley, Kiya Kabir Payan.  
ChadarPhool Bishe Hi Chhandey, Shabdey Shabad Saman.*

Thus Sahib ji performed many miracles. He was not an ordinary Sant. He was, infact, the Santl samrat. He was nothing else but Sahib himself.

*Hira Para Ju Gail Mein, Duniya Ja Mein Dole.  
Jahan Hira Ka Parkhi, Tahan Hira Ka Moal.*

The diamond is lying on the path wherefrom the people pass, but strange to say, every one takes it as a piece of glass & passes by. Thus the diamond remains like a useless stone. But as soon as some expert jeweller appears on the scene, the real worth of the diamond comes to the notice of all.

The holy 'Naam' the satgurus are in possession of, is also like a diamond. But the worldly people don't have any instrument to judge its worth. But as soon as some devotee with some spiritual knowledge comes to know of this invaluable diamond, he surrenders his body, mind and wealth to buy it.



## 6. Sahib Ke Chor

## (Distortion of Sahib's Ideology by corrupt)

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The Amarlok, Sahib ji has talked about, is altogether different from three lokas. What kind of a place it is! In no holy scripture we find any mention of it. In Vedas we find a mention of 14 lokas only. There are seven patals and above it there are seven more lokas. At the point of Anus there is the Siddh lok, at the point wherefrom we pass urine, there is Brahm lok, at the belly there is Vishnu lok, at the heart there is Shiv lok, at the throat there is the Saraswati lok, in between the eye brows there is the Aatam lok, at the Sahsaar there is the Niranjana lok. These seven lokas and seven patals together are called as fourteen Bhuvan. But the Sants have talked of 21 lokas. There are seven more lokas in the neutral (Shunya) zone. Away from Shunya there are seven more lokas in the Mahashunya. Achint, Sohang, Mool Surti, Ankur, Ichha, Vani and Sahaj lok. These are the seven universes of the Maha shunya. In this way there are 21 Brahmands. Beyond these 21 Brahmands there is the Amarlok that the Sants have talked about.

*Avdhoo Begum Desh Hamara Hai.  
Tahanke Gaye Bahuri Na Aavey,  
Aisa Desh Hamara Hai.*

In this way Sahib ji brought a revolution in the world of spiritualism. Different sects, panths and religions are going ahead with the photo copies of the sayings of Sahib ji. He has been described as the Sant Samrat because it is he who for the first time talked about Amarlok. After that there appeared 32 Satt Satgurus who followed the teachings of Sahib ji in letter and spirit. But those who came after these



32 Sants forgot the basic teachings of Sahib ji and became the agents of Niranjan.

*Jo Rakshak Tahan Chihnat Nahin,  
Jo Bakshak Tahan Dhyan Lagahin.*

The whole world, instead of worshipping Param Purush, is engaged in the worship of Kal Niranjan. It is the Kal who has put the Soul in confusion. After all, why did the people start worshipping Kal Niranjan instead of Param Purush? The reason thereof is that the Kiths and Kins of the holy Sants who took over as the Seat of heads after the departure of the Sants from the world, forgot the very philosophy and the basic teachings of Sahib ji or could not understand these properly. In this way the teachings of Sahib ji got mixed up with the Bhakti of Niranjan.

Even today when we make some observance about some sects and panths, we find that they are frequently reciting the sayings of Kabir Sahib ji. But on the whole they are worshipping the Nirakar. All have limited themselves upto five words.

So all of them are behaving like thieves. When some Siddhi displays some miracle, the world begins to hold him in high esteem. When some Yogi displays his power, the people think that there is none who can compete with him. But Sahib ji has not considered any of them as a perfect Guru. Pranayam and Yog have their own importance but they can't help in achieving salvation of the Soul. Even those with power to produce fire (Agni Sidhi) or to float over water are considered as raw and unripe so far as the question of achieving salvation is concerned.

Even if any of them manages to reach Brahm Lok, he is still far from the true destination. This is because all of these lokas fall under the sphere of influence of Kal Niranjan

where one can't succeed in knowing the tureself of the Soul.

Leave aside heaven and Brahm Lok, even after reaching Mahashunya and achieving Sohang, one remains raw and unripe (not enlightened). One remains raw and unripe even after attaining the knowledge of the 10th dwara. It is really wonderful to note that even after attaining so many powers one remains raw and unripe. The only thing that can help one in becoming fully enlightened is to seek the blessings of a Satguru.

*Kal Khada Sir Oopre, Kal Gahey Hai Kesh.*

*Kya Janey Kahan Marsi, Kya Ghar Kya Pardesh.*

Kal is standing at the doorstep of every one. He is dictating his terms from there.

**Munn Ko Koyi Dekh Na Paye, Nana Nach Nachaye.**

*Sahib ji has spoken much on Mind as it has held the Atma-Soul in bondage. Sahib ji says—**Tera Bairi Koyi Nahin, Tera Bairi Munn.** Why doesn't man become fully enlightened even after achieving so many Siddhis and powers? The simple reason behind it is that the three lokas are being governed by Yama while the Soul is imprisoned in the cage of mind.*

*Sushman Madhya Basey Niranjan,*

*Moonda Daswan Dwara.*

*Us Ke Ooper Makar Tar Hai,*

*Chadho Samhar Samhara.*

Mind is at this very place. Seated at this high place, it is making the whole world dance to its tune. Its whole network is very powerful. It makes everyone obey his dictates. All the desires that arise in us are unrelated to the Soul. Man is performing activities for the fulfilment of his desires.

It is Buddhi that analyses the pros and cons of any desire. It is great enemy. Chitt (Memory-tendencies are also stored here) is also very powerful. It carries on its activities. Many

things enter and leave our memory regardless of our likes or dislikes for them.

Many things that we want to forget, it draws our attention to them. Man remains lost, day and night in them. It is Mind. Every cell of our body is under its sway. Our joy or sorrow depends directly on it. It is really like a king. All our life activities are being carried on at the instance of Munn and have a direct bearing on the Soul.

*Char Antta Karan Ke, Sung Aatma Kharab.*

*Jaise Neech Parsang Se, Brahman Piye Shrab.*

Even today many panths are worshipping Niranjan by reciting the holy sayings of Sahib ji. I am astonished to find that all are reciting the sayings of Sahib ji in one form or the other according to their own convenience.

Just as a beggar was reciting—

*Daan Diye Dhan Na Ghate, Nadi Na Ghatey Neer.*

*Apni Aankhon Dekh Lo, Kah Gaye Sant Kabir.*

In a low voice, I said—Have you heard this saying?

*Mangan Maran Saman Hai, Mat Koyi Mango Bhikh.*

*Mangan Te Marna Bhala, Yeh Satguru Ki Seekh.*

How can he recite this saying? If he does so, it will be just like slapping on his own face. But just think over it, the sayings of Sahib ji are being distorted.

The people are taking the help of Sahibji's sayings in establishing the facts about three Lokas. Those preaching Sagun or Nirgun Bhakti are also taking the help of Sahibji's sayings. Even those preaching idol worship are reciting the sayings of Sahib ji in one form or the other. But Sahib ji has talked of the form of Bhakti that is altogether different from these.

So, in reality, all of them have stolen the sayings of Sahib ji in one way or the other.

### Jothi and Dhuns-Light and Sounds

A man came to me for discussion. He said that the Dhuns (Sounds) are the only reality. I said, no, it is not like that.

He began to cite from the sayings of Sahib ji—

*Rus Gagan Gufa Mein Ajhar Jharey.  
Bin Baja Jhankar Uthey Jahan,  
Samujhi Parey Jabb Dhayan Dharey.*

I said that Sahib ji has not denied the existence of Dhuns. But he has never taken these as Param Purush. **These Dhuns provide us joy as well as light. But Sahib ji has talked of something beyond.** So those who call these Dhunas as Param Purush and cite from the sayings of Sahib ji to endorse their view point are also like others thieves who are using these sayings for their own convenience (Ignorantly or otherwise).

*Jaap Mare Ajapa Mare, Anhad Bhi Marr Jaye.  
Surti Samani Shabad Mein, Vako Kal Na Khaye.*

Sahib ji is pointing out to some other thing.

*So To Shabad Videh.  
Jibhya Parr Aaway Nahin, Nirkhi Parkhi Kar Leh.*

At some other place he has said—

*So Satguru Mohi Bhavey, Jo Nainan Alakh Lakhavey.  
Dolat Digey Na Bolat Bisrey, Jabb Updesh Drudhavey  
Pran Pujya Kriya se nyara, Sahaj Samadhi sikhavey.  
Dwar Na Roondhey Pawan Na Rokey,  
Nahin Anhad Arujhavey.*

**Nahin Anhad Arujhavey.** Sahib ji clearly says that such a Satguru is dear one as doesn't keep the devotees entangled in Dhuns. And those who preach contrary to it, taking support from the sayings of Sahib ji, are undoubtedly big thieves.

A sound is produced only when two things strike. There are many kinds of words. Brahmanand ji also says—

*Anhad Ki Dhun Pyari Santo,  
Anhad Ki Dhun Pyari.*

*Pahley Pahley Rilmil Bajey,  
Pichhey Nyari Nyari Re.*

At first, it emanates at a slow pace, but afterwards it becomes so fast that it is difficult to describe it in words. No other thing in this Brahmand can produce such a loud explosion. It produces perspiration. Just as churning of curd produces butter at the surface, likewise these sounds will pull your interior upward. You will feel as if the Dhuns (sounds) were making your identity perish away. Sometimes some persons come and say that Sahib ji has said—

*Rass Gagan Gufa Mein Ajar Jharey.  
Bin Baja Jhankar Uthey Jahan,  
Samuji Parey Jabb Dhyani Dharey.*

Paltu Sahib also says—

*Uta Kunwa Gagan Mein, Tismein Jarey Chirag.  
Tis Mein Jarey Chirag, Bin Rogan Bin Baati.  
Chaa Rutu Barah Mass, Rahat Jarate Din Raanti  
Satguru Mila Jo Hoyal, Tahi Ki Najar Mein Aawe.  
Bin Satguru Kou Hoyal, Nahin Vako Darsavey.  
Nikse Ek Aawaj, Chirag Ki Jotehin Mahin.  
Gyan Samadhi Suney, Aur Kou Sunta Nahin.  
Paltu Jo Koyi Suney, Ta Ke Puran Bhag.  
Uta Kunwan Gagan Mein, Tis Mein Jarey Chirag.*

We can call a good person as a noble one but we can't call him as an enlightened Soul. The same is the case with these things. These have not been described as bad. In these Dhuns (sounds) are very miraculous indeed. It is like a helicopter that produces the sounds of Dhoon-Dhoon. It can carry you far away like a magnet. It comes across Shunya.

So at every possible place and in every possible manner the sayings of Sahib ji have been hijacked. Only this way confusion was created. The people were led astray. Even a professor is explaining to others the same way.

A villager went to Mumbai. On his return, the villagers began to pour his experience, to an enquirer as to what Mumbai looked like. His younger brother didn't allow anyone to reach him and instead he himself narrated all that he had heard. At last, the fellow in frustration said—

Mein Aaya Mumbai Se, Khabar Kahey Mera Bhai.

The people of the world have never dived inside self but will narrate to the world as if none knows better than them.

Sahib ji has described every detail about the whole of Brahmand. There are seven chakras in your body. This body represents 49 crore yojans. There are more universes at very very great distances. Some one tried to copy the descriptions mentioned by Sahib ji but made some misrepresentations. Even the art of copying needs some wisdom. Truth can't be known by simply stealing some facts. Those who worship Kal Niranjan by reciting the sayings of Sahib ji, will suffer not only in this universe but even in the universe beyond.

*Kabir Ka Gaya Gayega, To Teen Lok Mein Maar Khayega.  
Kabir Ka Gaya Bujhe Ga, To Antar Gatt Ko Sujhey Ga.*

Some are citing from Sahibji's sayings while talking about any one of the five Mudras. Some are meditating in chachri Mudra while others are doing so in Bhuchri Mudra or Agochri Mudra, or Unmuni Mudra. Still others are trying to reach the Brahmand by opening the 10th dwara through Khechri Mudra. All of them are establishing their position with the help of the sayings of Sahib ji.

However, Sahib ji has talked of the Loka beyond these known ones. Just see how these thieves are getting exposed.  
*Sidh Saadh Tridevadi Le, Paanch Shabad Mein Atkey.  
Mudra Saadh Rahey Ghat Bheetar, Phir Ondhey Munh Latkey.*

Ondhey Munh Latke means to get reborn in the womb of the mother. So Sahib ji has talked about something.

*Paanch Shabad Aur Panchon Mudra,  
 Woh Nishchaya Ker Mana.  
 Uske Aagey Purush Puratan,  
 Uski Khabar Na Jana.  
 Uske Aage Bheid Hamara,  
 Janega Koyi Janan Hara.  
 Kahen Kabir Jane Ga Wohi,  
 Ja Par Kripa Satguru Ki Hoyi.*

Sahib ji is telling about the importance of the blessings of a Satguru to enable one realise that truth. All lay stress on the fact that more a person meditates, the more he rises up and more powers he attains. The more noble and virtuous deeds he performs, the more bebefits he will derive. All of them are talking about achieving salvation on the basis of one's own power. But Sahib ji has said some strange thing in this regard—

*Bahu Bandhan Te Bandhiya, Ek Bechara Jeev.  
 Ki Chhutey Bal Aapne, Jo Na Chhudavey Peev.*

The court considers neither the newspaper nor the video recording as a true and believable piece of direct evidence. This is because there is every possibility of distorting the facts by making changes. Likewise, the selfish pakhandis have made their desired changes in the original sayings of Sahib ji to suit their selfish interests. Even my sermons can be misrepresented and misquoted. It has really become a matter of concern for the seekers after truth and for the holy Sants to see all this distortion of facts regarding the sayings of Sahib ji.

Even Sahib ji has talked about the 10th dwara. In this regard he has said—

*Sadhu Soyi Jo Yeh Ghat Linha,  
 Nau Darvajey Pargat Chinha.*

*Dasven Jaye Khol Jin Linha,  
Tahan Kul Gotra Hamara Hai,  
Kar Naino Deedar Mahal Mein Pyara Hai.*

But he has also said something beyond it. He has talked about the 11th dwara. It means he has not considered the 10th dwara as the ultimate one.

*Nau Dwar Sansar Sabb, Dasvein Yogi Saadh.  
Ekadash Khidki Bani, Janat Sant Sujan.*

The holy Sants know the mystery of the 11th dwara. Even those who succeed in opening the 10th dwara, can't escape the grip of Kal Niranjan. Sahib ji has made a mention of 11th dwara at many places. But the selfish thieves with Sahibji's sayings are busy establishing the 10th dwara as the ultimate one. Sahib ji has clearly said in his sayings—

*Dasvein Dwar Te Nyara Dwara,  
Ta Ka Bheid Kahun Mein Sara.*

Soul can never reach Amarlok through the 10th dwara. Some imitate Sahibji and talk about Amarlok and Sachh Khand, but again they stop at the 10th dwara. It is the dwara that decides our destination after death. A jiva reaches where from his pranas escape. In this regard Sahib ji has said—

*Antt Samey Jabb Jiv Ka Aavey,  
Yatha Karam Tabb Dehi Pawey.*

After his death a jiva assumes the new body as per his karmas.

*Heth Dwar Se Pran Nikasha,  
Narak Khani Mein Pavey Vasa.*

At the time of death if the pranas leave through the Mall Dwara (Anus), the jiva straightway goes to hell. The coming out of stool at death confirms it. It happens because of the fear of Yamdoots who arrive to take jiva. The dying man leaves behind the address where he has to go. It is just



like a man who leaves suicide note before committing suicide. Without knowledge you can't know where the deceased has gone. You can know when you will die. look at the sun, for one minute and then look down. If you find your shadow without forehead or If your tongue grows fat and teeth also remain wet, rest assured you will survive for six months only. If you find a blue colored fly hovering constantly around you, rest assured you will survive for one month only. He who finds shooting stars at noon and rain-bow at night, will also survive for six months. You have two nerves—Idha and pingla. Both of these remain active for  $\frac{3}{4}$ th of an hour. But if only one of them remains active continuously for 20 days while the other one becomes inactive, it also indicates that death can occur within six months. Likewise, you can also know the day on which you will die. Some say they don't know the time of their death. But you can know it. When a policeman comes to your house, you become afraid. Remember! Yamdoots come only when they have to take someone to hell. It is the sight of Yamdoots that strikes fear and causes the stool to come out. On the other hand, Devdoots come only when they have to take someone to heaven. The face of such a deceased person appears smiling on seeing these devdoots. Such smiles that appear on the face and eyes are natural. Artificial smiles on the face and eyes of a sad looking person can't take the place of natural smiles.

In this way the deceased person leaves behind his identity.

*Nabhi Dwar Se Jeev Jabb Jayi,  
Jalchar Yoni Mein Practayi.*

If the pranas of a person escape at the time of death from the Mutar Dwar (From where one passes urine), he will be reborn in the Jalchar Joni (Aquatic animals). Urine of such a person will come out at the time of death.

*Dashmein Dwar Se Jeev Jabb Jayi,  
Swarg Lok Mein Vasa Payi.  
Raja Hoya Ke Jagg Mein Aayi,  
Bhogey Bhog Bahu Vidhi Bhayi.*

If the pranas escape at the time of death from the 10th dwara, the jiva will either go to heaven or will be reborn as king. Finally, Sahib ji clearly says that the 11th dwara alone leads to Amarlok.

*Ilvein Dwar Se Jeev Jabb Jata,  
Param Purush Ke Lok Samata.  
Bahuri Na Is Bhav Sagar Aata,  
Phir Phir Nahin Garbh Hi Samata.*

From the 11th dwara the Soul goes to Amarlok from where it will not to return. He gets released from the sufferings and sorrows caused by the cycle of births and deaths.

10th dwara is inside the Sushumna while the 11th dwara is inside our Surti (Concentrated Awareness-One pointed attention). Citing from the sayings of Sahib ji, The people are trying to establish the 10th dwara. Sahib ji has not denied the existence of the 10th dwara but at the same time he has also made a clear mention of the 11th dwara. The pakhandis have cleverly mixed the sayings of Sahib ji with that of others. They are also taking out rallies as we do. They have begun to make use of words like **Satya, Sahib and Satguruve Naama**. I think, someday, all of a sudden they will also utter the words Sahib Bandgi and will say that they are the real Sahibs. Then they will wear Kurta and Payejama like me. Today, we find a large number of such persons in the guise of Sants. Soon they will go out of sight. A lion doesn't kill its prey (say, a deer) within moments. He gives him a chance to run for some time before making the final attack.

I also want to give them time to run before hunting

them down. They are imitating us. If I make some one sit on a buffalow, they will also do the same. But soon they lose heart. That is because their followers are not so loyal and faithful as ours. They feel badly exhausted after taking even a single pilgrimage.

Sahib ji is speaking about the country beyond the three Lokas but these fellows who know nothing about what lies beyond three lokas are preaching that Sahib ji has laid stress on noble deeds as a means to achieve heaven. However Sahib ji has never said so. He has clearly said—

*Paap        Punya        Ye        Donon        Beidi.*  
*Ik        Loha        Ik        Kanchan        Keri.*

He has also said—

*Seyad Ke Kaabu Mein Hain Sabb Jeev Becharey.*  
*Chal Hansa Sat Lok, Chhodo Yeh Sansara.*  
*Yeh Sansar Kal Hai Raja, Karam Ka Jaal Pasara.*

### NAAM- WORD

The **Naam** that Sahib ji has talked about, is far beyond the limit of Munn.

*Ni-Akshar Ka Bheid, Satguru De Dayal.*  
*Bavan Se Bahar Karey, Tabb Shish Hoye Nehal.*

The power remains for all the 24 hours with the person who is blessed with **Naam**. Sahib ji furthur says—

*Jahan Lagg Naam Kahne Pada, So Sabb Maya Jaan.*

In fact, the production of Bavan Naam comes from seven tunes (Swars). These seven tunes are being produced from seven plexus (chakkars) that is, the birth of Bavan takes place from the material body.

1. Muladhar Chakkar (Pelvic Plexus)—Devlok Guda Sthan—has been taken as the seat of Ganesh ji.

2. Chakkar Brahm Lok (Hypogastric Plexus)—Pedu Sthan—at the belly—six fingers below from the naval—has been taken as the seat of Brahma Ji.

3. Mani purak Chakkar (Solar Plexus)—Baikunth Lok Nabhi Sthan—has been taken as the seat of Vishnu ji.

4. Anhad Chakkar (Cardiac Plexus)—Kailash Lok—Hridaya Sthan (heart)—has been taken as the seat of Mahadev ji.

5. Vishudhh Chakkar (Cartid Plexus)—Kanth Sthan (throat)—has been taken as the seat of Sharda Devi.

6. Ahgya chakkar (Medula Plexus)—Trikutee—Place in between the two eye-brows—has been taken as the seat of Atma.

7. Sahastar Dall Kamal—Bhanwar Gufa (Cerebral gland)—

Dasham Dwar Brahmand Sthan—has been taken as the seat of Param Tattav of Nirakar Niranjan.

So, these Chakkars inside the body give birth to **Bavan Naam**. But the bodiless Naam doesn't take birth from here. Sahib ji says :

*Bavan Se Bahar Karey, Jabb Miley Guru Pura.*

There is Maya upto Bavan but that Naam doesn't fall here. It is unwritten. **Likha Na Jayi, Padha Na Jayi**. It is a subject of meditation. That is to say, the Satguru blesses you (With State of awakening) through Paras Surti. None could find the secret of this Naam. That is why all indulged in the worship of Kal Niranjana through the Naam related to this body.

*Sidh Saadth Pach Muwey, Padey Kal Ke Pheir.*

*Niakshar Janey Bina, Bhaye Kal Ke Chor.*

*Gorakh Atkey Kalpur, Kaun Kahavey Sar.*

Even Gorakh ji and others stopped within the limits of Kal. They couldn't know the real Naam.

*Dharti Kartey Ek Pug, Samunder Kertey Phal.*

*Haathon Parvat Tolte, Te Bhi Khaye Kal.*

It was the **Vaman** incarnation who measured the whole world in one step. It was Hanuman ji who crossed the sea. Again, it was Hanuman ji and Shri Krishan Ji who carried the mountain on hand. But Kal spares none.

*Ek Kabira Na Mua, Jehi Ke Naam Aadhar.*

Sahib ji is right in saying so. He didn't leave his dead body here. He appeared on flower and disappeared leaving flowers. Neither he was born nor he died.

*Saar Shabad Jana Nehin, Dhokhe Janam Ganwaye.*

What does Sar Shabad stand for? '**Sar Shabad Satpurush Kahaya.**' That is—Naam. Every one who is blessed with the Naam must be feeling the presence of some Supreme power accompanying him or her. This is '**Naam**'. Blessed with this Naam, there is no need to follow some other kind of worship and earning (Naam Kamaye). It will be just like saying—

*Mera Hari Moko Bhajey, Mein Sowun Panv Pasar.*

Both preaching Sagun Bhakti and Nirgun Bhakti have distorted the sayings of Sahib ji in a manner that creates the impression that Sahib ji preached the Nirgun type of Bhakti. Sahib ji has said—

*Tu Naam Sumar Jagg Ladney De.*

Those preaching Sagun Bhakti interpreted it as—

*Tu Ram Sumar Jagg Ladney De.*

### **SUBTILE-PAVAN YOGA**

At some places we find that in photos Sahib it has been shown as wearing a necklace and a Tilak on forehead. But all this is far from reality and it is a deliberate attempt to misrepresent the true identity of Sahib ji. Infact, Sahib ji has categorically stated—

*Mala Pherat Yug Bhaya, Phira Na Munn Ka Pheir.*

*Ker Ka Manka Dari De, Munn Ka Manka Pheir.*

Even Yogis misquoted them so as to create the impression that Sahib ji preached Nirakar Bhakti. But Sahib ji has clearly said—

*Nirakar Munn Hi Ko Jano.*

Furthur, he has said—

*Munn Hi Sarupi Dev Niranjan, Tohi Raha Bharmayi.*

*Hei Hansa Tu Amar Lok Ka, Parha Kal Bus Aayi.*

Sahib ji says that Nirakar has entangled the Soul in the cage of body while Yogis are talking of the worship of Nirakar.

*Maya Mahathagni Hum Jani.*

He says that this Maya has cheated all. It has not spared even the yogis.

*Gyan Chadariya Jisne Lini, Maili Ker Dhar Dini.*

*Ek kabir Jatan Se Lini, Jiyun Ki Tiyun Dhar Dini.*

*Chadariya Jhini Re Jhini.*

The Pakhandis misquoted the facts so cleverly that the common man began to think perhaps Sahib ji has said so. In Ramayana also we find—

*Uta Jaap Japa Jabb Jana.*

*Valmiki Bhave Brahm Samana.*

The people gave a wrong interpretation to it and said—

*Uta Japa, Mara Mara Japa.*

Where they have failed to gain anything from reciting in a natural manner, so they want to reach Brahm by reciting in the reverse order.

When I ask them to explain the reason behind reciting **Mara Mara**, they say that Valmiki ji had committed so many sins that he found it hard to say Ram Ram. If it is so, there are many great sinners in the present world who have committed many murders and rapes, but still they won't find it difficult to utter the word Ram Ram. Ravana's effigy is burnt every year because he was a sinner and a cruel person.

During his fight with lord Rama, he addressed him as Ram.

Neither in Valmiki Ramayana nor in Ramcharit Manas, there is any mention of Ravana addressing Lord Rama as Mr. Mr. When even a great sinner could utter the word Rama, why couldn't Valmiki ji do so. The fact is that Valmiki ji had started breathing in the reverse direction towards Ashtam-Eight Chakkar. Regarding this, Sahib ji has said—

*Pawan Ko Palat Ker, Shunya Mein Ghar Kiya.  
Dhar Aur Adhar Mein Bharpoor Dekha.  
Kahein Kabir Guru Purey Ki Mehar Se,  
Trikuti Madhye Dedar Dekha.*

Darya Sahib ji has also said—

*Chadhi Geyi Chanp Chali Jayun Dhara,  
Jayun Makri Mukh Tara.  
Mein Mili Jaye Paye Piya Pyara,  
Jyun Salila Jal Dhara.*

Even Soordas ji has explained this situation in a beautiful manner.

*Murli Dhun Gaja, Soor Surti Sir Saaja.*

Fodi Aakash Alal Pachh Bhaja, Ulti Ke Aapu Samaja.

The people have no knowledge and information about the inner world. They interpreted in their own way. Only a Sant can understand the meanings inherent in the sayings of other Sants. That is why Sahib ji has said—

*Tera Mera Manuwan, Kaise Ik Hoyi Re.  
Mein Kahta Hun Aankhin Dekhi,  
Tu Kahta Kagat Ki Lekhi.  
Mein Kahta Surjhavan Haari,  
Tu Rakheyo Urjhayi Re.....*

Your Mind and that of mine can't be the same. I am speaking of that I have experienced, whereas you say what the holy books contain. Again, I am trying to resolve the

matter while you are complicating it further. So how can your Mind be the same as that of mine.

Whatever Sahib ji said, has been wrongly interpreted by the people to suit their personal interests.

Even the worshippers of Ghosts recite the sayings of Sahib ji and say that Sahib ji has justified such a worship.

...What had Valmiki done? Let us try to understand it a little. On the medicines we find the writing—Don't take it without the help of a Guru- doctor. It is harmful for health. Likewise, it is not safe to go inside without the aid of a Satguru. For the coaching of your children, you make suitable arrangement for a good teacher. For the construction of a house you make a search for a good workman and for the painting you make a search for a good painter. You don't take the risk of seeking the services of an inexperienced hand. likewise, you will have to seek a noble and enlightened Soul to take you in the inner world.

*Bin Satguru Pawey Nehin.....*

For entering the inner world there is need to harmonise the Idha-Pingla. **'Irha Ke Ghar Pingla Jayi.'** One nerve remains active at a time. If you meditate at a time when the left nerve is active, you will feel asleep. This is because it is the chander (represents Moon) nerve and is cool. If the right nerve is active, you will feel Heat and you will stand up and move (Active). This is because it is the Sun nerve and is hot. There are problems in this sphere. The path to spiritualism is very very narrow. You will have to pass through Fire and Water. You can't move unless the Sushumna nerve opens. You can't have dreams without sleeping. I am not telling you about the breathing activity. Also, I am not criticising yoga. But these will not help you in attaining Salvation.



Each Irha-Pingla remains active for  $\frac{3}{4}$ th of an hour. When Pingla nerve remains active, you will work rapidly. You are changing according to the journey you are made to undertake in the inner world. With the rotation of Munn (mind) on the Ashat Dall Kamal, your behaviour and nature also experience a change.

There are five elements inside our body. when the Jall Tattav is active, you will have a cool nature; when the Vayu Tattav (air) is active, you will feel greedy; when the Agni Tattav (fire) is active, you will feel energetic; when the prithvi Tattav (earth) is active, you will feel thoughtful and when the Akash Tattav is active, you will feel a thirst for knowledge. Sometimes Agni Tattav prevails while at other times it is the Vayu Tattav that prevails. Our behaviour and nature change accordingly. No scientist knows this fact and no doctor understands it. If you close your eye and see the black colour, it will be the indication of Aakash Tattav. If you see the blue colour, it will be the indication of Vayu Tattav. Likewise, yellow will be an indication of prithvi Tattav, red will be an indication of Agni Tattav and white will be an indication of Jall Tattav. In olden days the wrestlers used to take note of true colours before proceeding for battles. The musicians used to watch the Surya Narhi before beginning to sing. Now the knowledge of these has got eloped. I have just said that love, politics, business and the like have found their way in Bhakti.

Breathing process begins to takes place in the reverse direction when both the nerves becomes the same and the Sushumna nerve gets opened.

*Ida Pingla Sushman Sum Karey,  
Ardh Ao Urdh Bich Dhyan Lavey.  
Kahein Kabir So Sant Nirbhaye Huwa,  
JaNaam Aur Maran Ka Bharam Bhaney.*

When both become the same the breathing begins to flow in the reverse direction. In this situation all the different kinds of Vayus (wind) combine together and begin to flow upward into the Sushumna. Then your hand won't make any movement even if you want to do so. This is because the winds have gone out. All the ten kinds of wind are doing their respective job. One is concerned with the removal of waste products, another is concerned with bringing sleep. This is the function of the Nag vayu. Its sphere of activity is in the throat. When it goes out of order, it can turn a person mad as well. This is a very delicate subject. But there is no need to worry.

*Jabb Guru Pura Milta Hai, To Baat Khuda Se Hoti Hai.*

It also makes your life long. Gorakh ji remained alive for 700 years. He had turned the whole of his body as hard as a stone. Your life depends upon your breath. You can increase it as much as you like. A man takes 21600 breaths in a day. If you control your breathing by Pawan yog and take to breathing for five minutes only, rest assured your life span will increase. It is just like a battery (torch) that can stop functioning soon if the cells in it are used continuously. But if the cells are used in a judicious manner, the battery can last long. Likewise, man can at the most live for 120 years, but if he saves his breaths through Pawan yog, he can increase his life span. In Treta yuga the people used to make a judicious use of breaths. They used to take all the winds (vayus) in shunya. Even Shivji is doing this Pawan yog.

### **BHAKTI- DEVOTION**

So in this way Sahib ji has disclosed many mysteries of Bhakti to us. I am not criticising any body. But the modern Satgurus display some items of yoga, sing one or two songs, make use of one or two tit bits and will begin to dance to the

tune of Mind. They will begin the Satsang with the sayings of Sahib ji and will recite from there as well. But just see what Sahib ji has said in this regard—

*Nachna Gana Taal Peetna,  
Randiya Khel Yeh Bhakti Nahin.*

The people instead of understanding the true essence of his teachings, gave birth to an unreal type of Bhakti.

*Bhakti Na Hoye Nachey Gaye.  
Bhakti Na Hoye Ghant Bajaye.*

He also spoke deeply about Dheyman Sutar.

*Sakal Pasara Mait Ker, Munn Pawns Ker Ek.  
Unchi Tano Surti Ko, Tahan Dekho Purush Alekh.*

Some are trying to fix their concentration on Aagya chakkar, others are doing the same on Merudand. And interesting thing is that all are making use of the sayings of Sahib ji.

But Sahib ji asked the disciples to fix their concentration at a point 1¼ hand above the head.

*Ida Pingla Sushman Sum Karey,  
Ardh Ao Urdh Vich Dhyan Lawey.  
Kahein Kabir So Sant Nirbhaye Huwa,  
Janaam Aur Maran Ka Bharam Bhaney.*

In this way Sahib ji established the high status and importance of a Satguru. The pakhandis gave much importance to paramatma and didn't highlight the high status of a Satguru so that the devotees may remain pleased with them for having been shown the path of God worship. But Sahib ji has clearly said—

*Kabira Hari Ke Roothtey, Guru Ki Sharni Jaye.  
Kahein Kabir Guru Roothtey, Hari Nehin Hoat Sahaye.  
Guru Gunge Guru Bavrey, Guru Ke Rahiye Dass.  
Jo Guru Bhejein Narak Mein, Na Rakhiye Swarg Ki Aas.*

This is because the Guru has given the invaluable 'Naam'

and hence Sahib ji has attached great importance to the institution of a Guru. Since these thieves have given nothing, they can't be expected to speak about the high status of a Guru.

I have a right on my devotees. If they make some mistake, I reprimand them and often become annoyed. This is because I know what I have given to them. But the pakhandis don't do so. This is because they are more concerned with the money they receive from the devotees and they can't take the risk of losing the same. Their devotees often desert them. But if any of my disciples goes away from me, he will again return to me after wandering here and there.

This is because at no other place he will be able to find the nectar that the Soul needs. The nectar that the Soul needs is to be found here and here alone. That is why I have repeatedly said—'**Jo Vastu Mere Pass Hai, Brahmand Mein Kisi Ke Pass Nahin Hai**'.

The thieves on the other hand, utilised Naam as a means of earning money. But Sahib ji has reviled some thing startling—

*Sadho Ni-Akshyar Sabb Se Neyara.  
Naam has a unique nature.  
Brahma Vishnu Maheshwar Thakey,  
Tinhun Khoj Na Paya.*

What a strange kind of Naam it is! Isn't it really a startling one?

***Khar Akshyar Ni-Akshyar Para. Virla Sadhu Paya.***

**Khar** means **Sagun**, **Akshyar** means **Nirgun** and **Ni-Akshyar** is the state of Mahashunya. So it is beyond these.

*Koyi Kahey Halka Koyi Kahey Bhari.  
Sabb Jug Bharam Bhulaya.*

Sahibji's sayings contain scientific truths.

*Sabb Aaye Vyapar Karan Ko,  
Bheid Koyi Na Paya.*

Everyone is talking about Ram Ram. The thieves have stolen one or other Ram. But none could understand Ram Sahib ji talked about. Those preaching Sagun Bhakti say that Sahib ji was the worshipper of Ram, the son of king Dashrath. But he has said clearly—

*Dashrath Sut Tihun Lok Bakhana.  
Ram Naam Ka Maram Hai Aana.*

At some place he has given clarification about his Ram.

*Ek Ram Dashrath Ghar Doley,  
Ek Ram Ghat Ghat Mein Boley.  
Ek Ram Ka Sakal Pasara.  
Ek Ram Tri Bhuvan Se Nyara.*

Clearly, he is not speaking about king Dashrath's son, Ram. He is not talking even about the Nirakar Ram that is present in every Ghat (body). He has clarified it further—

*Sakar Ram Dashrath Ghar Doley.  
Nirakar Ghat Ghat Mein Boley.  
Bindu Ram Ka Sakal Pasara.  
Niralumb Sabhi Tein Neyara.*

He called even Semen as Ram. Life is emerging out of it. So in a clear manner he talked about Ram that is altogether different from that of Sakar and Nirakar.

The word Ram emerged in the very beginning of the universe. All the rishis thought about the Naam they should recite. Then all of them meditated in shunya and said that they would recite the Naam that emerged in their interior.

*Brahma Vishnu Sankadi,  
Sabb Mili Kinhi Shunya Samadhi.  
Kavan Naam Sumirein Kartara,  
Kavan Naam Dhyan Anusara.*

All of them meditated on Shunya. **'Tabey Niranjan Jatan**

**Kiya, Gufa Se Kinha Aawaz.'** A word came out of Shunya.....**R Ra.** Niranjan produced this word. Then Maya produced the word **Ma.** '**Ma Shabad Maya Sanchara.**' Both were combined. What is the secret in it? A small Naam in which both Sagun Nirgun were combined. It was just like a nick Name by which a child is called at home. In this small Name both Maya and Niranjan have, made their presence felt. But the Sants have said some thing different from it.

*Jibhya par Aaway Nahin, Nirkhi Parkh Ke Leh.*

Thus the cheats have distorted the sayings of Sahib ji and talked about Niranjan. These thieves and cheats neither have any knowledge of Sahib ji who is away from the three lokas nor they have any knowledge of the 11th dwara. Also, none of them has any knowledge about the misconception created by Kal Niranjan. They have not made any attempt to give more importance to Satguru than paramatma. Moreover, none of them are in possession of some true **Naam.** This is because they are not the holy Sants but are thieves who have stolen the sayings and ideas of Sants.

**Note :** We recognise the difference between a local traveller and a foreign one. But they call the Dehi Naam associated with body (Kaya Naam) and Vidhei Naam (not associated with body) as one and the same thing. Here they forget the difference. Kaya Naam is associated with Kal Purush while videhi Naam is associated with Satya Purush. It is the latter that separates the Soul from the body and takes it to Amarlok. Kabir ji has said—

*Deh Naam To Sabb Jape, Naam Videh Hamar.  
Soyi Naam Hai Akshyar Basa,  
Kaya To Bahar Parkasa.*



## 7. Without the blessings of Guru

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—says Kabir Sahib

*Karni      Yog      Ki      Rahni      Vasa.  
Kaise      Paoun      Lok      Nivasa.*

Can a person achieve that Loka with his own achievements? Some say it is the Karma that can help us achieve salvation, while others say it is the blessings of a Guru that can help us achieve it.

Much importance has been attached to Karma. But the power of Karma can't help a Jiva achieve salvation. It is the Munn (Mind) that is responsible for all our Karmas-be they good or bad. Sahib ji has said—

*Ye Sabb Sadhan Se Na Hoyi,  
Tumhari Kripa Paye Koyi Koyi.*

It will happen with blessings only.

*Adakar Khud Khazaney Se, Chhurhe Le Apne Bandey Ko.*

He has said—

*Surti Karo Mum Saiyan, Hum Hain Bhavjal Mahin.  
Aaphi Hum Bah Jayenge, Jo Nahin Pakdo Banhi.  
Tum To Samrath Saiyan, Drudh Kar Pakdo Banhi.  
Durhi Le Pahunchaiyo, Jani Chhoro Mug Manhi.*

Many great men have said that none can achieve salvation by his personal achievements. Then how can we cross this ocean of birth and death. It is the subject that needs some thought. If one can't achieve salvation through meditation or yogic activities, then what sort of blessings can help in achieving salvation? What is the basis of such blessings?

We shall have to seek the help of some Guru. None can cross the ocean of birth and death without the blessings of a Guru. Let us see how many enlightened Souls support this view point. Tulsidas ji has said—

*Guru Bin Bhav Nij Tarei Na Koyi,  
Hari Viranch Shanker Sum Hoyi.*

There will be no salvation without a Guru. The need of a Guru will be felt. We have taken it lightly. Even Vishnu ji took Vishistha in Rama Avtar and Durvasa in Krishan Avtar as Guru. Also, Vishnuji himself had sent Narad ji to seek the shelter of a Guru.

Then none but a fool will deny the need of some Guru. Even the shastras bear witness to it. There is no power and capability in our interior that can help us in achieving salvation of our own.

One thing is clear from the sayings of Sahib ji. It is—

*Bin Guru Pawey Nahin,  
Koyi Kotin Karey Upaye.*

Why can't man across the ocean of births and deaths of his own accord?

*Bahu Bandhan Te Bandhiya, Ek Bichara Jeev.  
Jeev Bichara Kya Karey, Jo Na Chhudavey Peev.*

Jeeva is held in many chains. It can't release himself on his own. It can do so only when paramatma comes to his rescue. Kal Purush resides in every human being. There are eight Koshtak (abode) of mind in our interior.

In the heart there is the Ashat Dall Kamal. Inside it resides the Munn. It rotates about this Ashat Dall Kamal and the nature and behaviour of man change accordingly—

*Uttar Dall Per Munn Jabb Jayi,  
Daya Bhakti Tabb Ur Mein Aayi.*

It means man has no control over his nature.



*Dakshyin Dall Per Munn Jabb Jayi,  
Maha Krodh Tabb Ur Mein Aayi.*

Sometimes many persons say that they are not in mood to talk. They grow angry even without any talk. All this is the play of Munn.

Sahib ji furthur says—

*Pashicham Dall Per Munn Jabb Jata,  
Kam Bhav Tabb Ur Mein Aata.*

Then for about  $\frac{3}{4}$  of an hour you will remain absorbed in the thoughts of Kama (lust). When the mind remains in this state for a longer time, it is said that the fellow has such a nature.

*Poorav Dall Per Munn Jabb Jayi,  
Hansi Bhav Tabb Ur Mein Aayi.*

In this state of mind you will begin to lough even on seeing one moving. You won't be able to know such a thing is happening? You will laugh even on irrelevant matters. East, West, North and South are the four directions. Then there are four more directions—Vayu, Agni, Netrit, Ishan. The section between west and north is Vayu, that between east and south is Agni, that between east and north is Ishan and that between west and south is Netrit.

*Vayu Dall Per Munn Jabb Jayi,  
Lobh Bhav Tabb Ur Mein Aayi.*

You don't know why such a thought came to you. You have no control over it.

*Munn Tarang Mein Jagat Bhulana.*

He furthur says—

*Agni Dall Per Munn Jabb Jayi,  
Irshya Bhav Tabb Ur Mein Aayi.  
Ashan Dall Per Munn Jabb Jayi,  
Ahankar Bhav Tabb Ur Mein Aayi.*

*Nairat Dall Per Jabb Munn Jata,  
Virha Bhav Tabb Ur Mein Aata.*

Likewise—**Ashta Dall Kamal Per Munn Dhaye, Nana Nach Nachaye.** This mind gives rise to eight kinds of nature and behaviour. Why does it do so? It does so to keep your attention to it and to prevent you from going the right way (spend time on self realisation). It is the controller. None can bring it under control by any possible means. None can escape from its powerful network.

*Munn Hi Niranjana, Sabbey Nachavey.  
Isko Koi Dekh Na Paye, Nana Nach Nachaye.*

Sometimes you do some activities for which you repent later on. You were the doer of activities and you were the person to repent over them. Why did it happen so? It is really very strange.

*Chashme Dil Se Dekh Tu,  
Kya Kya Tamashe Ho Rahe.*

This Munn is a great enemy of you. If it brings happiness, you feel happy and if it brings sadness, you will feel sad. You won't be able to free yourself from its clutches.

**Bin Satguru pawey Nahin.....**On the day the Satguru blesses a devotee with Naam, the latter finds a total change in the whole of his system. That is why it has been said—*Jabb Mein Tha To Guru Nahin, Ab Guru Hai Mein Nahin. Prem Gali Ati Sankri, Ta Mein Do Na Samahin.*

Just as the power to see increases on using the lenses, the power of seeing these enemies also increases.

*Naam Hoya To Maath Namavey,  
Na To Yeh Jagg Baandh Nachavey.*

Even a young man can control a big he-buffaloe if it is held bound in ropes. Likewise, the devotees can control this highly powerful Mind when it is held in chains by the

blessings of a Satguru. It is only the Satguru who knows the art of controlling it. **Munn Maniya, Hari Janiya.** The mind can be brought under control. There is a great secret behind it. I find people trying to achieve salvation by following different techniques. But it is not the right approach.

*Bhav Sagar Ka Par, Naam Bina Pawey Nahin.*

And this Naam can be sought from none but a Guru. So none can go across this maya without the blessings of a Satguru.

A perfect Guru alone has the power to awaken the needed power for that.

No scientist can produce a pearl out of a Sipi. There is a system in its interior. Likewise, no scientist has ever produced Gem from poison. Only a serpent can do so as there is a system in its interior that can enable it to do so.

In the same manner, a Satguru has a Paras Surti with which he can produce the desired change in the devotees.

*Satguru More Rungrej, Chunri Mori Rung Dari.*

*Shahi Rung Chhudaeya, Diyo Majitha Rung.*

*Paras Mein Aru Sant Mein, Bado Antro Jaan.*

*Woh Loha Kanchan Karey, Wo Kar Le Aap Sman.*

Sahibji's says that deep love-devotion for a Satguru give us a glimpse of—

*Hari Kripa Jo Hoye To, Nehin Hoye To Nahin.*

*Kahein Kabir Guru Kripa Bin, Sakal Buddhi Bah Jaye.*

Sahib ji says that it is good to have the blessings of paramatma. It hardly matters even if it is not there. But it is very important to have the blessings of a Satguru.

With some definite purpose Sahib ji has said—

*Sahib Ke Durbar Mein, Karta Kewal Sant.*

*Karta Kewal Sant, Hukam Mein Unke Sahib.*

*Saat Deep Nav Khand Mein, Guru Se Bada Na Koye.*

*Karta Karey Na Kari Sake, Guru Karey So Hoye.*

Guru can do what even the all powerful can't do. So every other technique is bound to fail. **Koti Yatan Se Mann Nehin Mana.** But with the power of Naam you can see these enemies clearly. You will be able to understand the whole drama enacted by Kal. This is what is called as awakening of miraculous sight. Sometimes, some say what have they obtained from the Guru. They are incompetent to see the miraculous power they have obtained. Our attention remains limited to the physical world only. Infact, the power of Naam enables us to check the onslaught of Munn.

*Usko Kaal Kya Karey, Jo Aath Pahar Hushiyar.  
Munn Ke Harey Har Hai, Munn Ke Jitey Jeet.  
Kahein Kabir Guru payiye, Munn Hi Ki Parteet.*

It is the Munn itself that is brave or coward. It is called as brave because it incites the fighter to attack and kill the opponent. It is called as a coward because on seeing a powerful man it advises him to run away. In this way everyone of us is acting as per the guidance of Mind.

This Munn remains in Shunya in darkness and passes on its orders from there. That is why none is able to understand him.

*Munn Chihne Birla Koyi.*

Munn is safe in darkness. Four things are born out of darkness. Suppose you are sitting in satsang and are listening and looking at me. If the light goes out, the first thing to be born out of darkness will be ignorance. You won't be able to recognise the whereabouts of things. In the presence of light there will be knowledge. You shall have the knowledge of the whereabouts of things like table, fan etc. The 2nd thing to be born out of darkness is doubt. That is, ignorance gives place to doubt. There will be a doubt as to whether the path is right or wrong. Then there will arise fear.

So darkness will undoubtedly give rise to these four things. That is why Munn lives in darkness and none is able to see it. **Munn Ko Koyi Dekh Na Paye, Nana Nach Nachaye.** It is the Munn that is causing troubles and problems to Jivas. Try to make a correct study of Munn. It assumes four forms. these are—Munn, Buddhi, Chitt, Ahankar. When it gives rise to desires or makes promises, it is called as Munn. Just see, everyone of us has some or other desire but it is the Soul that is unconcerned with all these things.

*Chah Miti Chinta Miti, Manva Beparvah.*

*Wo Hi Shahan Shah Hai, Jisko Nahin Chah.*

So the first form of Munn is—Sankalp (desire). It is the desire that makes you sad or happy. The fulfilment of desires gives us joy while their unfulfilment gives us sorrow. Both these worldly sorrows and joys are like chains. The other form of Munn is Buddhi (Intellect). Its function is to take the decision. The third form is chitt. Remembrance of any place, person or thing is chitt. It remains active regardless of our likes or dislikes. Its fourth form is Ahankar. All our activities are Ahankar. Doing such and such thing or will do such a thing are Ahankar. There is no Ahankar (Ego-pride) in the Soul. Ahankar leads to clashes. All these things are taking place. There is some sort of definite understanding among these four forms. It is not easy to understand this network. The controller of the body is Munn. It is the controller of Brahmand even. The Soul has got entangled.

Whenever you sit in meditation, the Munn creates hurdles. Suppose Munn desires to have a set of two rooms. Your attention will be diverted. Buddhi (wisdom) will start making planning for the same.

*Manvan To Dus Disha Phirey, Yeh To Sumiran Nahin.*

And all this is going on throughout the day.

*Anhad Loot Hoat Ghat Bhitari, Ghat Ka Marham Na Jana.*

Every one seems to be entangled. What does the Mind

want? It wants to disturb your meditation at all costs. Its sole aim is to keep you ignorant.

The thief loves darkness because in such a situation none can recognise and catch him. If he commits the theft during day time there is every possibility of his being caught. The same is the case with Munn and that is why it wants to remain in dark and in Shunya.

*Jo Koyi Kahey Mein Munn Ko Dekha,  
Uski Roop Na Rekha.  
Palak Palak Mein Wo Dikhlaye,  
Jo Sapney Nahin Dekha.*

It means that Munn alone is the hindrance in the path of salvation. It has been busy creating confusion in you all the time.

*Tera Bairi Koyi Nahin, Tera Bairi Munn.*

He simply wastes your time. Then comes the role of Chitt. It tells us wherefrom you can obtain the workman, cement and other building material. It will be just the case of Sheikh Chilli. In spite of all your will power you can't control the mind.

Sometimes man doesn't pay heed to the dictates of Munn and controls his thoughts. But this state doesn't last long. Sooner or later he has to fall in its grip. This Munn forces you to do what it desires. Even a great intellectual can't dare challenge Munn. So Kabir ji has said—

*Kahein Kabir Guru Kripa Bin, Sakal Buddhi Bah Jaye.*

Sometimes you desire that the satsang should continue. The fact is that I bind the whole satsang area through Tratak so that your attention may not get diverted.

Sometimes the mother makes the child take some medicine. It tastes bitter to the child but the mother knows that it is good for the child. My brother didn't take the medicine easily. The mother used to ask me to hold his hands and don't let his legs even move. Then she used to hold his

nose and when he opened his mouth to breathe, she put the medicine inside it. Even I was made to take it likewise.

*Aap Hi kanda Tole Traju, Aap Hi Tolan Hara.*

*Aap Hi Lewey Aap Hi Dewey, Aap Hi Hai Banjara.*

*Aap Hi Aap Ka Kheil Yeh Sara.*

A man came and said—At the time of blessing with Naam you had asked me to hand over three things Naamely, body, mind and wealth from the core of my heart. I did the same. Then you returned the body for fair use of it. You didn't return the Mann. But this Mind is teasing and bothering us day and night. Were all those things unreal? The question he put to me was good indeed. I said to him—Sometimes we tie an animal with a rope say, 40 to 50 metre in length so as to enable it to take the grass from the surrounding. The animal thinks that it is free and tries to run as well. But he can run only to the extent the rope permits. Then he feels a jerk and returns backward. I have tied your Munn in the same manner. Also, just as you tie an aggressive cow directly with the peg, keep your Surti in me and see the result for yourself. I said to him “Earlier you did wrong acts as well.” He agreed to it. Then I said to him “DO you do such acts now?” He said that he had left all such acts. I told him that if I tied him tightly, he won't be able to go home and in that case his neighbours would also hesitate to come to me for being blessed with Naam. He was fully convinced.

*Guru Ki Kripa Katey Yamm Phansi.*

*Bilamb Na Hoye Miley Avinashi.*

It is true....

*Kahein Kabir Gur Kirpa Bin, Sakal Buddhi Bah Jaye.*



## 8. Never denounce a woman

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*Nari Ninda Na karo, Nari Nar Ki Khan.*

*Nari To Prakat Bhaye, Dhruv Prahlad Saman.*

Man has tortured the woman to the possible extent. But he couldn't recognise the virtues inherent in her. Some think that the Sants have shown hatred to the women. It is not correct. Woman is not Maya. She is not Sex.

In fact, the Sants have called the body, the five material elements as Maya. Just as a woman acts as a binding force for man, the man also does the same for woman. But from every point of view the woman deserves more respect. A woman gives birth to a man and as such has been given more important position.

The woman is far ahead of man in the field of worship as well. She remains away from vices. Man commits many sins but the number of females in such acts is much less. Further, she has a lovable nature than man and Bhakti is nothing but true love and devotion. A woman is fit for Bhakti. She surrenders in love. Love woman but don't look at her with an unclean and lustful eyes. Some look at a woman with such an eye as if they would devour her. Learn to respect and to safeguard a woman.

There was a sinner. He had committed many sins for selfish motives. By chance, he met with a sadhu. There was some dialogue between the two. The company of sadhu had its effect on him. He told the sadhu that he was a great sinner and had committed 68 murders. How could he get salvation? The sadhu gave him a red coloured cloth and asked him to visit all the holy places and take a pledge at each place to become a noble and pious man. At the place where God gets pleased with him, the cloth will turn white. The fellow



paid obeisance to the sadhu and went his way. He visited many holy places but his cloth didn't turn white. He became somewhat sad. While passing through an uninhabited forest, he heard the cries of a woman who was crying for safety. He went that way and found that four evil persons were forcibly taking a woman along with them. The fellow was fearless. He took out his sword and ran after them. They were four in number and so they decided to fight with him. But the power of a bad fellow always decreases. One of them was killed while the other three ran away for life. While running, his cloth had fallen down. So he went to bring that. He was astonished to find that the cloth had turned white. He was very much pleased to see all this. On his return he came to that sadhu and said that his sin had been washed away.

The sadhu asked him as to where did his sins get washed away. The fellow replied that those were washed away at 69th holy place and that too without making any pledge.

All I want to say is that you should learn to respect a woman. Don't tease her. Give her lust free love. Don't frighten her. Make her fearless. It was the woman who had to undergo Agni priksha. Why was the man never made to do so. Woman has always been tortured.

All the various roles of her in the form of sister, daughter, mother and wife are praise worthy. Like a bad son she has seldom proved to be a bad daughter; like a bad brother she has seldom proved to be a bad sister, like a bad father she has never proved to be a bad mother and like a bad husband she has seldom proved to be a bad wife. Still she has been made to suffer. None has tried to understand her sufferings and sorrows. She suffers inwardly like a dumb cattle.

Our Naami **Chulbul Akela** has sent a beautiful message to a son about the motherly role of a woman.

*Maa Ki Sewa Ker Le Bande, Kiyun Banta Hai Beiman.  
 Kitna Badal Gaya Insan. Nau Mah Garabh Mein Rakhti,  
 Prasav Kashta Bhi Sahti Maa. Apne Rakat Se Sench Ker,  
 Bhar Deti Hai Tujh Mein Pran. Uski Aulad Ko Dekho,  
 Nahin Aata Yo Us Ke Kaam. Kitna Badal Gaya Insan.*

*Dhoop chaunv Se Maa Hi Bachaye,  
 Lori Ga Ke Maa Hi Sulaye.  
 Ungli Pakad Ke Chalna Sikhaye,  
 Aisi Pyari Hoti Maa.  
 Jabb Bhi Roye Maa Ka Dulara,  
 Daudi Aaye Chhod Ke Kam.  
 Kitna Badal Gaya Insan.  
 Maa Ki Sewa Karta Nahin Kyun,  
 Chalta Hai Tu Seena Taan.  
 Kashta Padey Jo Maa Ke Ooper,  
 Mit Jayegi Teri Shan.  
 Maa Ki Mamta Anmol Hai Bhai,  
 Kyun Moal Karey Hai Tu Shaitan.  
 Kitana Badal Gaya Insan.  
 Bhai Bandhu Rishtey Naatey,  
 Sabhi Swartha Aur Beiman.  
 Dhan Dolat Sabb Dhari Rahegi,  
 Nahin Aayegi Tere Kaam.  
 Maa Ki Sewa Ker Le Bande,  
 Yadi Hai Tu Sachha Insan.  
 Kitna Badal Gaya Insan.*

This much has been said about the mother. But every role of a woman in different forms is praiseworthy. The role of a daughter is also very lovable. Every one desires for a son but son is like an enemy. Sahib ji has said in a clearcut manner. Just think over it.

*Putra Saman Ko Hai Bairee.*

A son is always selfish. A rich man came to me and said “I am sad.” I asked the reason there of. He said “ The sons have snatched my wealth. They say that the time has come for me to take Sanyas and all of them have begun to live separately. They have given me five thousand repees for a living.” The rich man had amassed a wealth of about 10 to 12 crores. Then a son often beats his parents. But you must rarely have heard of any daughter doing the same to her parents.

Even after her marriage she continues to make frequent enquiries about the welfare of her parents. She has a great love and devotion for them.

People come to me for selecting some suitable Name for their children. I need not enquire about the sex of the child. In case of a female child, the mood of parents will be somewhat sad and will speak in a low voice. But in case of a male child, they will appear in a happy mood and will not forget to make an offering of sweets and money. They will also say that all it has been due to your blessings alone. I had not to married. But suppose if I were to do so, I would have desired a female child first.

The people become mad for dowry but none tries to know her virtues. I had five brothers and one sister. My father had been lying ill and took tea in the morning. But none of us offered him tea. It was our sister (about 6 to 7 years old) who used to prepare tea and offer it to him. I mean to say a woman’s service is unique in every manner. It is the woman who runs a house smoothly.

A man takes the woman as a shoe in his feet. A man came to me and said “ I want to give you land.” I asked if he had sought the permission of his wife. Is she willing for the same? He said that there was no need to seek her permission. I asked him to first go and take her opinion.

Man has always considered woman as his servant. A man calls his wife by Name but he is really wise who does not call her by Name. A man tries to exercise his right on his wife but he is really wise who allows her to exercise her right on him. A man doesn't feel it neccessary to take the opinion of his wife in various jobs he undertakes, but he is really wise who works with her consent.



## 9. Rahim's Couplets

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*Jaal Parey Jal Jaat Bahi, Taji Meenan Kai Moh.  
Rahiman Machhri Neer Ko, Tou Na Chhadti Chhoh.*

Describing the love of a fish as great, Rahim ji says—  
When the hunter casts his net, the water leaves aside its  
attachment with fish and escapes away. But the love of fish  
is so strong that it sacrifices its life rather than sacrificing  
its love.

*Jehi Rahim Tann Munn Liyo, Kiyo Hiye Bich Bhoun.  
Tason Dukh Sukh Kahen Ki, Rahi Baat Abb Kaun.*

Rahimji says that he doesn't want to talk about pains  
and pleasures to the Guru who resides in his heart. This is  
because the Guru knows all about it.

*Rahim Kabhun Badein Na Ke, Nahin Garva Ko Lais.  
Bhar Dhare Sansar Ko, Tou Kahavat Sais.*

Rahim ji says that the really great men never boast of  
their great achievements even. Just see that even after carrying  
the whole of the earth the king of serpents is called as Shesh  
Nag.

*Rahim Khoje Ukh Mein, Jahan Rasni Ki Khani.  
Jahan Ganth Tahan Rus Nahin, Yahi Preeti Mein Hani.*

Rahim ji says that sugarcane is the storehouse of juice.  
But at the place of knots there is no juice to be found.  
Likewise, when there appears a knot of selfishness in love,  
the love suffers a blow, as it becomes juice free.

*Ram Na Jaate harin Sangg, Seeya Na Ravan Saat.  
Jo Rahim Bhavi Kathun, Hoat Aapne Haath.*

Rahimji says that luck is not in the grip of either man  
or the god. Had the luck been in one's power, Ram would  
have not run after deer and Ravan would have not taken  
Sita with him. All this was the game of luck.

*Jalhin Milaye Rahim Jyun, Kiyun Aapu Sangg Cheer.  
Angwahin Aapuhi Aap Tiyun, Sakal Aanch Ki Bheer.*

Jal loses its identity in milk and becomes like milk. Again, when this milk is put on fire, the water doesn't let milk suffer and instead loses its own identity. Such a situation is to be found in true love alone.

*Jo Sulgey To Bujh Gaye, Bujhe Te Sulgey Nahin.*

*Rahiman Dahey Prem ke, Bujh Bujh Ke Sulgahin.*

Rahimji says that the fire gets extinguished after some time and after getting extinguished it doesn't burn again. But the fire of true love never gets extinguished completely. That is to say, true love never dies.

*Pritam Chhabhi Nainan Basey, Par Chhabhi Kahan Samaye.*

*Bhari Saraye Rahim Lakhi, Pathik Aap Phir Jaye.*

Giving a message of great selfless devotion to his deity, Rahimji says that the image of his beloved one has come to stay there leaving no room for any other image. The case with my eyes is the same as that of an inn where from the travellers return after finding no room.

*Rahiman Ati Na Kijiye, Gahi Rakhiye Nij Kani.*

*Saijan Ati Phooley Tau, Dar Paat Ki Hani.*

Rahimji says that we should avoid extremes and should remain within limits. In particular, we should have complete control over our ego. Remember! The branches, leaves etc. of the Sahijan tree lose their existence when it grows in volume.

*Basi Kusang Chahey Kusal, Yeh Rahim Jiye Sose.*

*Mahima Ghati Samudar Ki, Ravan Basyo Paros.*

Rahimji says that a thought comes to him that one can't feel comfortable in the company of a bad person. Look! Ravan lived near the sea and sea bridge had to be constructed across it. This reduced the dignity of the sea.

*Rahiman Yachakta Gahey, Badey Chhot Hai Jaat.*

*Narayan Hoon Ko Bhayo, Bavan Angur Gaat.*

Rahimji says that even the great become small when they beg for something. Look! even Vishnuji had to become small when he wanted to acquire three steps of land from king Bali. He had to reduce his size to Bavan Angul.

*Pun Pun Bandon Guru Ke, Padd Jaljat.*

*Jihi Pratap Tein Munn Ke, Timir Bilat.*

Rahimji stresses that one should worship the holy feet of Guru again and again because it is due to his blessings alone that one can succeed in removing the darkness of one's mind.

*Rahim So Na Kachhoo Ganey, Jason Laage Nain.*

*Sahi Kay Soach Besahiyo, Gayo Haath Ko Chain.*

Rahimji says that after receiving an invaluable thing like true love, all other things lose their importance.

Such a person tolerates everything for the sake of true love. By the time a true lover finds his beloved, all his comfort seems to be lost.

*Rahiman Durdin Ke Parey, Bade Na Kiye Ghati Kaj.*

*Paanch Roop Pandav Bhaye, Rath Vahak Nalraj.*

Rahimji says that bad days force even the great men to do small tasks like serving like servants. Look! During one year's time of their life in hiding, the pandvas had to do small jobs in the service of king virat. Even Raja Nall had to serve as a Sarthi (driver) of some other king. The idea to follow is that bad circumstances can force one to do small jobs but one shouldn't lose heart.

*Jehi Anchal Deepak Duruyo, Hanyo So Teehee Gaat.*

*Rahiman Asamay Ke Parey, Mitra Shatru Hai Jaat.*

Rahimji says that during evil times, even the friends begin to behave like foes. Look! The lamp that the housewife covered under her dupatta to protect it from the strong wind, burnt her whole body. This was the effect of evil times.

*Rahiman Preet Na Keejiye, Jass Khira Ne Keen.  
Ooper Se To Dil Miley, Bhitari Phankein Teen.*

Rahimji cautions us against cucumber like love. Outwardly it appears to be a one piece but on cutting it one finds it divided into three regions. The idea to follow is that love should not be in piece meals.

*Rahiman Jo Tum Kahtey Thei, Sangti Hee Gun Hoyal.*  
*Beech Ukhari Rumsra, Ras Kahey Ne Hoyal.*

Rahimji, addressing to himself, says that he preached that one's behaviour gets influenced by one's company, then why doesn't a Sarkanda plant that grows near a sugarcane plant, have juice in it. That is to say, even a good company can't have its good influence on a low thinking person. Likewise, evil person doesn't produce any ill effect on true and virtuous sadhus. '**Chandan Vish Na Vyapei, Lapat Rahat Bhujang.**' It is only the middle level persons who can show a change of behaviour and nature as a result of the effect of company.

*Jo Rahim Deepak Dasa, Tiya Rakhat Patt Oat.*  
*Samey Parey Tein Hoat Hai, Vahee Patt Ki Choat.*

Rahimji says that in evil times even the well wishers turn into evil wishers. The woman who with her dupatta saves the lamp from going out because of strong wind, also puts it out with the same dupatta when evil times befall the lamp.

*Oogat Jahi Kiran Soun, Athvat Tahi Kanti.*  
*Tyon Rahim Sukh Dukh Sabey, Badhat Ek Hi Bhanti.*

Rahimji says that man should show normal behaviour in joy as well as in sorrow just like the sun that appears red both at the time of sun rise as well as at the time of sun set.

*Rahiman Teer Ki Chot Tein, Chot Padey Bachi Jaye.*  
*Nain Baan Ki Chot Tein, Chot Padey Mari Jaye.*



Rahimji says that it is possible to escape from the wound of an arrow but it is certainly not possible to escape from the wound of arrows from the eyes.

*Jabb Lug Vitta Na Aapune, Tabb Lagi Mitra Na Koye.*

*Rahiman Ambuj Anbu Binu, Ravi Nahin Hitt Hoye.*

None becomes the friend of a person who has no money. Look! As long as a lotus remains in a sarovar of water, the sunlight also proves useful and helpful to it. But as the water dries up, the sun also proves harmful to it and damages it completely.

*Kahi Rahim Ya Jagat Mein, Preeti Gayi Dei Teir.*

*Rahi Rahim Neech Mein, Swarath Swarath Heir.*

Rahimji says that true love has eloped in the modern world because true lovers are no more to be found. Love has now made its abode in the hearts of selfish persons and that is why it has gone out of sight.

*Kahi Rahim Samaptti Sagey, Bant Bahut Bahu Reeti.*

*Bipti Kasauti Je Kasey, Soyi Sanche Meet.*

Rahimji says that a rich person who leads a comfortable life, attracts many friends. People try to cultivate friendship with him in different ways. But the true friends are those who stand by in the time of troubles and sorrows.

*Mah Maas Lahi Tesua, Meen Parey Thall Aur.*

*Tyon Rahim Jagg Janiye, Chhutey Aapuney Thaur.*

Rahimji says that a person while away from his home, suffers from sorrows. Look! A fish living in water dies as soon as it comes on sand. That is to say, the Soul is suffering because of its departure from its original abode to this world.

*Rahiman Laakh Bhali Karo, Agunee Agunee Na Jaye.*

*Raag Sunat Pay Piyathoo, Saanp Sahaj Dhari Khaye.*

Rahimji says that cruel persons don't give up their cruelty even if one does good to them. You may offer a snake as much

milk as you can, it will sting you as and when it gets opportunity to do so.

*Rahiman Bigri Aadi Ki, Baney Na Kharchey Daam.*

*Hari Badhey Aakas Loun, Tau Bavne Naam.*

Rahimji says that once a matter goes wrong, all our efforts and money fail to set it right. Look! Vishnuji reduced himself to Bavan Angul and went to king Bali to get three steps of land in charity. Afterwards, even if he increased his size as high as the sky, he is still called as Bavan.

*Jo Rahim Tann Haath Hain, Mansa Kahun Kin Jahin.*

*Jal Mein Jo Chhaya Pari, kaya Bhijti Nahin.*

Rahimji says that wherever the mind of a person may wander, if he doesn't let the body go alongwith, Munn can do no harm to him. Look! The shadow of a man falls in water but the body doesn't get wet.

*Birha Roop Dhan Tamm Bhayo, Avdhi Aas Udhoat.*

*Jyun Rahim Bhadon Nisa, Chamki Jaat Khaghott.*

Rahimji says that the desire to meet the loved one in the form of Guru and paramatma arises only when there grows dead darkness of separation. You can see a Jugnoo (an insect) producing light out of it to spread the rays of hope during the night of Bhadon (August) only.

*Durdin Parey Rahim Kahi, Bhulat Sabb Pahichani.*

*Soach Nahin Vitt Hani Ko, Jone Joye Hitt Hani.*

Rahimji says that even one's own near and dear ones refuse to recognise one when the evil days befall. They go past in a manner as if they have no acquaintance. In evil days the loss of money doesn't pinch so much as the strange behaviour of dears and nears.

*Aikey Sadhey Sabb Sadhey, Sabb Saadhey Sabb Jaye.*

*Rahiman Moolhin Seenchbo, Phoolhi Phalhi Aghaye.*

Rahimji says that the worship of one supreme includes

in it the worship of all, whereas the worship of all goes fruitless. This is because in the latter case none is pleased. To cite an example he says that if we water the root of a tree, the flowers, fruit, leaves etc. all will receive it. On the contrary, if we start watering each and every leaf, our effort will go waste. This is because the plant will some day dryup and we won't be able to achieve anything.

*Divya Deenta Kerashin, Ka Janey Jagg Andhu.*

*Kali Bichari Deenta, Deenbandhu Mein Bandhu.*

Rahmji says that peverty gives pleasure as it has divyata (beauty) in it. But this world is blind as it doesn't know the real importance of peverty. Infact, it is the poverty that proves a helping hand in the realisation of supreme. God is called as Deenbandhu only because He is the friend of the poor.

*Rahman Neechan Sung Basi, Lagan Kalank Na Kahi.*

*Doodh Kalari Kar Gahey, Madh Samujhe Sabb Tahi.*

Rahimji says that we shouldn't be under wrong impression that the company of person with low and mean mentality doesn't bring a blot. That is to say the company of a cruel man does bring a blot. For instance, even if a wine seller has milk in his hand, the people will assume that he has wine in hand.

*Rahiman Kathin Chitan Tey, Chinta Ko Chitt Cheit.*

*Chita Dahti Nirjeev Ko, Chinta Jeev Sameit.*

Rahimji says that care and worry are more dangerous than a pyre. While a pyre burns a dead body, care and worry burn the heart of a living preson.

*Farji Sah Na Havai Sakey, Gati Tedhi Taseer.*

*Rahiman Seedhey Chal Soun, Peyado Hoat Wazir.*

Through the mention of chess, Rahimji wants ot tell us that it is the simple minded persons alone who can reach great heights while the artificial wazir who can move even

sideways fails to become a king, a pyada (pawn) that can move forward only, has the power to become a wazir even.

*Sarwar Ke Khag Ek Se, Badhat Preeti Na Dheem.*

*Pei Maral Ko Malser, Aike Thor Rahim.*

Describing the love of true and false lovers, Rahimji says that birds with untrue love move from one sarovar to the other, but the Hans with true love ever remains in Mansrovar.

*Rahim Neech Prasang Te, Nitt Prati Labh Vikar.*

*Neer Chauravey Sanpuri, Mar Sahey Ghatiar.*

Rahimji says that the company of an evil person causes loss everyday. Just as it is the Sanputi that steals the water, but the Gharhyal that is placed nearby, has to receive beating. That is to say, in olden days when there were no watches, it was the Sanputi that was used to find out the time. When the water flowed from one side of Sanputi to the other, the guards of king used to strike the Gharhyal with a hammer which indicated that one hour had passed.

*Mansarovar Hee Mileyn, Hans Mukta Bhog.*

*Safrin Bharey Rahim Sir, Buk Balak Nahin Yog.*

Rahimji says that the Hansas in Mansrovar take pearls whereas the children of herons in small ponds eat the foul smelling fish. That is to say, it is the association with the noble Souls alone that enables a person to achieve the right and real thing.

*Yadyapi Avni Anek Hain, Koopvant Sarital.*

*Rahiman Mansarovar Hin, Mansa Karat Maral.*

Rahimji says that though there are numerous wells and ponds on this earth, yet a Hans feels itself comfortable in Mansrovar alone. That is to say, a person loves that which has charm and attraction for him.

*Rahim Thathri Dhoori Ki, Rahi Pawan Te Poori.*

*Ganthi Yukti Ki Khul Gayi, Rahi Dhoori Ki Dhoori.*

Rahimji says that this physical body is made of earth and is working with the power of wind. When this knot gets opened (the winds goes out of this body), it will again turn into earth.

*Aap Na Kahu Kaam Ke, Dar Paat Phal Phool.*

*Auran Ko Rokar Phirey, Rahiman Perh Babul.*

Pointing out the nature of evil persons, Rahimji says that the leaves, fruit, flowers, branches etc. of a Babool (Keekar) tree go waste and prove useless. Also, this plant checks the growth of other plants in its neighbourhood. Likewise, the evil persons neither themselves prove useful to others nor let others become so.

*Sabb Ko Sabb Kau Karey, Kay Salam Kay Ram.*

*Hitt Rahim Tabb Jahiye, Jabb Kuchh Atkay Kam.*

Rahimji says that normally the people are seen exchanging wishes, but it can't be taken as a symbol of friendship between them. They don't become our well wishers. But it is the evil times that are the touchstone of friendship. At such a time the unreal friends don't show their face even.

*Rahiman Asamay Ke Parey, Hitt Anhitt Havai Jaye.*

*Badhik Badhay Mrig Baan Soun, Roodhir Dait Bataye.*

Rahimji says that in evil times, even the well wishers turn into enemies. Look! A deer after being hit by the arrow of a hunter, runs for life to some hiding place. But its own blood flowing from its body gives the hunter a clue to its hiding place. The hunter follows the blood spots and catches the deer.

*Samay Labh Samm Labh Nahin,*

*Samay Chook Nahin Chook.*

*Chaturan Chitt Rahiman Lagee,*

*Samaye Chook Kee Hook.*

Rahimji says that a person should avail of the opportunity that comes to him. There is no gain like that of the gain of opportunity.

There is no mistake like that of the loss of opportunity. So the clever persons repent and feel sad after they fail to avail of the opportunity.

*Rahiman Rajni Hi Bhali, Piya Saun Hoya Milap.*

*Kharo Divas Kehi Kaye Ko, Rahibo Aapuhi Aap.*

Rahimji says that the painful night that makes the meeting with the loved one possible, is good whereas the joyful and pleasant day that doesn't make the meeting with the loved one possible, is of no use. The idea to be followed is that it is the pains and sorrows that make a person remember the loved one Supreme lord or Guru.



## 10. See From The Eyes Of The Heart

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*Uth Jaag Hi Mori, Surti Suhagin Jaag Ri.  
Kya Tu Soye Moh Mein, Uth Ke Bhajan Mein Laag Ri.*

All of us agree that the goal of life is to achieve Salvation. It means that knowingly or unknowingly all of us agree that we are bound in chains. What a sort of binding it is! Who has tied us in chains?

*Bahu Bandhan Te Bandhiya, Ek Bichara Jeev.  
Jeev Bichara Kya Karey, Jo Na Chhudavey Peev.*

All of us are tied. No doubt, this Soul is bound in the hands of evil forces. The very identity of Soul seems to have gone out of sight in the interior of the body.

*Aatam Geyan Bina Narr Bhatke,  
Kya Mathura kya Kashi.*

In what sort of chains the Soul has got entangled. According to the experts in the knowledge of shastras, this Soul is free from the five elements. It is neither Male nor Female. It is immortal. Nevertheless, still it is in bondage. We find that every human being considers himself as the physical body composed of five elements. It is a very thought provoking subject.

*Ik Na Bhula Do Na Bhooley, Jo Hai Sanatan Soyi Bhula.*

All are in the state of forgetfulness.

*Kahen Kabir Kisey Samjhaoun....*

All are living a life in the physical plane. None is trying to recognise the element of Soul. Also, none to be found living like a Soul. Man is infested with many shortcomings like Lust, Anger and the like. Such shortcomings can't be the traits of the Soul. The Soul seems to have got buried

under these vices. The behaviour of man is very unpleasant and strange. It is a clear indication of the fact that man is in the powerful grip of some evil forces. Then what is the identity of the Soul? What has made the Soul get buried and how can it be released from its bondage.

*Bahu Bandhan Te Bandhiya, Ek Bichara Jeev.*

*Jeev Bichara Kya Kare, Jo Na Chhu Davey Peev.*

We shall have to first understand the identity of the Soul. What is the nature of Soul like? You see that the mind is always busy diverting your attention - Surti. This is the Soul that is beyond the distinction of male and female. It has nothing to do with appetite and thirst. Such a Soul is wandering in disgust. It has got entangled in the unnatural attachment with physical objects of the world and their relations. It means the mind is disturbing your attention. Sometimes you complain that the Munn does not stick to one point. It means it prevents you from concentrating your attention. All the various sects and panths are also stressing the need of one pointed concentration- of the Surti. What does it mean?

Its importance lies in checking the activities of mind and in realising the true and real nature of Soul. Our attention continues to remain diverted towards unnecessary things. This is called as bondage. The Soul remains wandering all the time as a result of this bondage.

Sometimes you take a decision to sit in meditation for some definite period. You want that the mind shouldn't waver or wander. But when you sit in meditation, your concentration gets disturbed. If you try to find the reason, in a thoughtful manner, you will begin to understand and know the enemies that are inherent inside us. Sahib ji has said—



*Chashme Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahe.  
 Dil Satan Kya Kya Hain Terey, Dil Staney Ke Liye.  
 Dhyan Auron Ka Utha, Usko Bithaney Ke Liye.  
 Ek Dil Lakhon Tamanna, Us pey Bhi Jyada Havas.  
 Phir Thikana Hai Kahan, Usko Bithaney Ke Liye.*

If you see with your inner eyes you will find that you are suffering great losses due to the ongoing activities that the Soul is not in a position to know its true nature. Its real identity seems to have been lost in this physical body.

What is the nature of bondage in which this Soul has got entangled? It is not easy to understand this bondage and get freedom from it. The forces opposing the Soul are not simple ones. Many have tried to free themselves from these but invain.

*Bhav Darya Hai Agam Apra,  
 Ta Mein Doob Gaya Sansara.  
 Par lagan Ko Her Koyi Chahey,  
 Bin Satguru Koyi Par Na Pavey.*

Every human being-be he rich or poor, intellectual or ignorant, sanyasi or a scientist, is in the bondage of body. But strange to say that no one is able to perceive and understand this bondage. The scientific advancement has enabled us to make many miraculous achievements but it has not made any achievement in the inner field.

*Santo Ghar Mein Jhagda Bhari.*

It means the forces responsible for making the Soul forget its trueself are invisible. Sahib ji says that it is the Mind that has been doing all this.

*Jeev Ke Sang Munn Kal Rahai, Agyani Ner Janat Nahin.*

We shall have to see this power that has held the Soul in bondage. The power of Soul has been rendered ineffective by Kal Purush in the same manner as America did to the

communication system of Iraq. The Soul has not been doing what its true nature demands. It is not an ordinary happening.

So the power to make the Soul forget its trueself is Mind. All our decisions are taken not by Soul but by Mind. Every human being is performing activities according to the desires of mind.

Man has no control over his chitt (Memory), wisdom and ego. Sometimes such desires and thoughts come in mind, that can be disastrous. How does it happen so? None has control over his desires. Man is forced to act according to the desires of mind. Even inspite of earnest attempts, man is not able to control his meaningless desires. It means man is ignorant of some activities that are taking place inside his body.

Sometimes I say that I have not seen any body who can be called as really wise. This is because I think that man can't be wise unless he puts a check on these activities of mind. Even unwillingly, such desires surface out of interior as man is ignorant of. Some say that it is the desires themselves that are life. No, these are nothing but bondage . We have not to waste our precious moments of life in entertainments alone. We have to use them for realisation of Atma as well.

*Chah Miti Chinta Miti, Manva Beparvah.*

*Wo Hi Shahanshah Hai, Jisko Nahin Chah.*

This mind is very powerful. It forces man to fulfil the desires. All the organs of the body combine to fulfil the emerging diseres. It means our body organs are acting like slaves. This Munn is beyond the reach of all.

*Jeev Ke Sung Munn Kal Rahai,*

*Agyani Ner Janat Nahin.*

Kal in the guise of Mind is residing in us. It is the Munn that is Kal and it is the Munn that is Niranjana.

*Munn Hi Sarupi Dev Niranjan, Tohi Raha Bharmayi.  
He Hansa Tu Amar Lok Ka, Pada Kal Bus Aayi.*

Very silently Munn has made the Soul forget its true identity. It has four forms. Its sphere of activity is unlimited. When it desires, it is called mind, when it takes some decision, it is called as Buddhi (Intellect), when it remembers, it is called as chitt and when it does some activity, it is called as ego. Sahib ji cautions us—

*Tera Bairi Koyi Nahin, Tera Bairi Munn.*

None has tried to take this enemy seriously. All are acting as per its dictates. All the desires you make come from Munn and not from Soul. Munn has great depths. Many great Rishis, Munies are within its fold. All tried to control it but failed. The people are saying—Ghost-Ghost. They feel afraid. No doubt, this Munn is a great ghost. You have two hands with five fingers each. But this Munn has five hands Kaam, Krodh, Lobh, Moh and Ahankar with fingers. It is torturing everyone with these. None has been able to reach its depths. All the things inside your body are meant only to bind the Soul. They are nothing but deception. The Soul has begun to take itself as body and it is this body that is causing one or other trouble to it.

*Deh Dhare Ka Dand Hai, Bhugtat Hain Sabb Koye.  
Gyani Bhugtey Gyan Kari, Murakh Bhugtey Roye.*

The other form of Munn, that is Buddhi is also very dangerous. It is a great fraudster. You will feel surprised to know all this. This system is beyond the reach of man. None of you knows yourself fully. Your wits will never take you on the road to spiritual achievements. It will help Munn in the fulfilment of its desires. It is slave to Munn and acts as per its dictates. Sometimes man decides to do an evil act like stealing, gambling etc. It is also due to this Buddhi. It

keeps us involved in wordly objects only. If the Munn decides to eat mangoes, the buddi decides as to whether there is enough of money to fulfil this desire or not. It begins to think as to how the money can be arranged. It won't turn its attention to devise the ways and means by which Atma can be realised.

Every cell of our body tries to mislead the Soul. The third one is called as Chitt. It is also an associate of mind. It also doesn't contribute to the attainment of true spiritual knowledge. Knowingly or unknowingly it turns our attention to other worldly things like who had called Names (insults) or had done some wrong? It also helps Munn in diverting our attention. Why is this chitt putting us to trouble? It is because its very nature is to create problems. In this way Munn has prevented the Soul from knowing its true identity.

*Bajigar Ka Bandra, Aisa Jeev Munn Saath.*

*Nana Nach Nachaye Ke, Rakhey Apney Haath.*

For all the 24 hours the Soul is dancing to the tune of Munn. For the fulfilment of its desires man is labouring hard. Munn is busy diverting our attention from meditation. This dhyan-meditation itself is Soul. If it is done with concentration, all the inside activities will begin to make their appearance. But Munn is determined to prevent it at any costs.

That is why Sahib ji has repeatedly said—

*Tera Bairi Koyi Nehin, Tera Bairi Munn.*

Arjun said to Vasudev that air can't be collected in a bundle, but I shall try to do so if you so desire. If you ask me to churn the sea, I shall make an attempt to do so. But I won't like to make any attempt for controlling mind. I have tried and failed in doing so. So I request you not to say so. The network of Munn-Maya is not made of ropes. It is made

of Kaam (lust) and Krodh (anger). With no power to judge, man has got entangled in these. Even great Rishis and Munies have failed to understand and control it.

Sahib ji has beautifully said in this regard—

*Kaam Prabal Ati Bhayankar, Maha Darun Kal.*

*Gun Gandharv Sur Ner Muni, Sabey Keen Behal.*

With this Kaam Munn is making the three lokas dance to its tune.

*Chashme Dil Se Dekh Tu, Kya Kya Tamashey Ho Rahe.*

*Dil Sataan Kya Kya Hain Terey, Dil Sataney Ke Liye.*

Krodh (anger) is more dangerous than Kaam. Anger turns a man wild and badly affects his reasoning power. It fills the brain with cruelty and violence, mouth with foam and robs a man of his thinking and reasoning power. Nothing can be done unless these are brought under control. Brigu Rishi worshipped for a long time but in the fit of anger kicked Vishnu ji in the chest. Also, Durvasa Rishi in the fit of anger killed 52 Koti yadavas.

If this is the condition of such great rishis, what can you expect from ordinary human beings.

The third one is Lobh (greed)

*Bura Lobh Te Aur Na Koyi. Kaami Ner Bahutey Tarrey,*

*Krodhi Tarrey Anant. Lobhi Banda Na Tarrey,*

*Kahein                      Kabir                      Siddhant.*

The network of this Lobh (Greed) is also very strong. Even Narad ji came into its grip. It is because of it that man commits cheating, robbery and performs other unjust acts.

It has its sons and grandsons also. Lobh gives birth to himsa (violence). The Soul is entangled in the network of these dangerous vices.

*Anhad Loot Hoat Ghat Bhitari,*

*Ghat Ka Maram Na Jana.*

Then Moha (attachment), is the king of all. It is because of this attachment that the Soul considers brothers, sisters, sons etc. as truth. Man doesn't think about others. He thinks of his family only. Lastly, even greater than these is the Garav (pride). It is no less a vice.

*Sahaj Maya ka Tyagna, Sutt Vitt Aru Nari.*

*Mann Badhai Irsha, Durlabh Tajna Ih.*

Many great worshippers worshipped long but failed to control Munn. None could find even a trace of it. It is getting all the works done by the Power of Soul.

*Aapa Ko Aapa Hi Bandhyo.*

The Soul has itself got entangled. Munn is fulfilling its desires through Soul.

If a man commits a theft, the Soul also gets involved. There is no shadow of doubt in it. The Soul has forgotten itself and has begun to consider itself as Munn itself.

*Jaise Sunha Kanch Mahal Mein, Bharmat Bhoonk paro.*

Dog became ignorant because of glass while the Soul became ignorant because of Maya.

*Jo Kehri Bapu Nirkhi Koop Jall, Pratima Dekh Paro.*

Just as the lion utilised his energy for his ruin, the Soul is also utilising its energy for its ruin.

*Markat Mooth Swad Na Bisrey, Ghar Ghar Natat Phiro.*

In order to catch a monkey, the jugglers place grams (Nuts) in a surahi inside the earth. The Monkey comes, smells and puts its hands inside. He takes a handful of grains. His empty hand easily went inside but the hand filled up with grains doesn't come out. He begins to think as if someone has caught hold of it. In the same manner, the Soul out of ignorance, has caught hold of itself.

*Kahein Kabir Nalni Ke Sugga, Tohi Kauney Pakro.*

The people thought they would save themselves through Karmas. But this is not going to happen.

*Chahey Jayo Mathura, Chahey Jawo Kashi.  
Hridey Kapat Ki, Ganth Na Jasi.  
All these things are not going to pay.  
Kitne Tapsi Tapp Ker Darey, Kaya Dari Gara.  
Grah Chhod Bhaye Sanyasi, Taou Na Pawat Para.*

None can escape the network of Kal by his own power.  
*Naam Bina Pawey Nahin, Kotin Karey Upaye.*

The people thought perhaps it was a 52 lettered Naam. One can call such Names as Kallu, Raju, Sanjay etc. but that Naam is different from these. It is not the subject of speech (Spoken or uttered). The day a Satguru blesses with Naam, he replaces the network of Munn with his own network. At this Sahib ji has said—

*Jabb Mein Tha To Guru Nahin,  
Abb Guru Hain Mein Nahin.  
Prem Gali Ati Sankri,  
Ja Mein Do Na Samahin.*

The Satguru along with Naam fills your interior with some powers. When these powers begin to reside in your interior, you will be able to understand the whole network of Mind. If some stone falls from above and we remain ignorant, it will directly hit us on our head. But if we are alert, we shall be saved. The power of Kaam, Krodh etc, fails before the power of Naam. The Soul stops giving support to these. Then one feels like:-

*Munn Jata Hai Jaan Dey, Gah Ke Rakh Sharir.  
Utra Pada Kaman Se, Kya Kar Sakta Teer.*

Let the Munn go if it so desires, but don't let the body go. It will become ineffective. It works with the help of body alone. So a Satguru makes the Soul become conscious. You may be lazy, but it is alert. Whenever something goes wrong, some invisible force will at once appear to make you alert.

Then the inner eye gets opened and you remain alert.

*Tako Kal Kya Karey, Jo Aath Pahar Hushiar.*

If a vehicle develops some fault, you go to a mechanic who knows how to rectify the fault. Likewise, a Satguru is the best and the only engineer who knows fully the technique of controlling the ghosts in your interior. A man can't be called as really wise unless he is able to control the ghots in his body.

*Naam Bina Hridey Shudh Na Hoye,*

*Koti Bhanti Karey Jo Koye.*

*Ja Ghat Naam Na Sanchrey, Tisko Jaan Mashan.*

*Jaise Khal Luhar Ki, Sans Leit Binu Pran.*

*Jaka Guru Hai Girhi, Girhi Chela Hoye.*

*Keech Keech Ke Dhovte, Daag Na Chhutey Koye.*





## 11. He Whose Guru Is Blind

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*Jaka Guru Hai Aandhra, Chela Khra Nirandh.  
Andhey Ko Andha Mila, Parha Kal Ke Phand.*

I had gone to ‘**All India Radio**’ for a programme. A reporter asked me a lovely question. He asked if they will ever be able to free themselves from the grip of Gurus. I replied, unwittingly you have put a lovely question. There seems to be some inherent power in you for the welfare of mankind. There has been a great advancement in the field of education now, but still we feel the necessity of teachers for our children. The need of a teacher was felt in olden times, it is being felt even now and will also be felt in the time to come. So long as there is universe, the importance of teacher will always be felt. However just as we go in search of some good teacher for our children, we shall also have to go in search of some real Satguru. This is because—

*Bahut Guru Hain Us Jug Mahin,  
Harein Dravya Dukh Kou Nahin.  
Tatey Pratham Prikshya Kijey,  
Ta Pichhey Guru Dikshya Lijey.*

Today, in Satsangs we find that the Gurus narrate some stories about Naradji, Hanuman ji and others and speak some words in english or sanskrit to influence the devotees. After that they will make them laugh with one or two jokes. They will themselves laugh and will then become emotional and weep. Sahib ji has said—

*Munn Hi Hansey, Munn Hi Rowey.*

**In an attempt to please all, they will sing a bhajan or two. Finally, they will themselves dance and make the devotees as well do the same. This is not called as Bhakti.**

*Bhakti Hoye Nehin Nache Gaye.  
 Bhakti Hoye Nahin Ghant Bajaye.  
 Vimal Vilmal Ganvein Aru Rovein,  
 Kshayan Ek Param JaNaam Ko Khovein.  
 Aise Sahib Manat Nahin,  
 Ye Sabb Kal Roop Ke Chhahin.*

The pakhandis have taken the place of Gurus. Some advise people to continue with the mode of worship they have opted. They have nothing to do with whether the object of worship of the people is some deity or ghost. But they ask the people to take them as a Guru because there is no salvation without a Guru. It is just like asking a drowning man to continue in this state. The people are drowning in the ocean of universe. They are ignorant of the Sathya Bhakti. A Guru is not worth the Name if he allows the devotees to continue in the same state. A true Guru is he who saves the drowning universe with the support of a ship called as Naam. He also relieves the devotees of the irrelevant and worthless rituals and ceremonies shows them the path of true worship. If the Guru himself is ignorant of Sathya Bhakti, he will ask the devotees to continue with their usual worship. He will also ask them to take him as Guru and continue to make offerings as long as they are alive. Some demand money openly in the Name of some idols to be installed. This, according to them, is the only path of earning virtues. They have badly entangled the world in their theory of earning sin and virtue. Sahib ji has said—

*Pap Punya Ya Donon Bedi, Ik Loha Ik Kanchan kerī.*

Man has never so far wandered in the field of Bhakti as he has been doing now. Knowingly or unknowingly, the people are associated with one or other kind of sect, panth or religion. They get blessed with Naam from their respective

sect, panth or religion. But, strange to say, they don't show any sign of change in their outlook or behaviour. Man has become more wicked than before. Kam (lust) has held everyone in its grip. Even in the presence of a living wife, often man gets attracted to other women. It means evil forces are active in his interior. All kinds of worship are proving useless. Why has the standard of man fallen to such a low level?

In the Summellan at Mumbai as well, I had laid stress on the fact that stories and religious discourses alone are not going to serve any purpose. The devil forces inside man are very dangerous and have held the whole of the universe in their grip. Everyone is in search of some member of opposite sex other than his/her life partner. The character of the people of this great country is growing weak. Even the small children can be seen entangled in one vice or the other. A team from England came to India about 7 or 8 years back. The female members of the team conducted research on the girls and the male members conducted the same on boys. It was found that 65% of the boys within the age group of 12 to 18 had entered into sexual intercourse while 55% of the girls had done the same. The situation today is worse than before. Not to speak of young ones, even the old ones are going astray. Only giving thoughts to these evil tendencies or doing some or other kind of worship is not going to yield any positive results. The religious scriptures provide us the proof thereof. Sahib ji has said—

*Kaam Prabal Ati Bhayankar, Mahadarun Kal.*

*Yaksh Kinner Gann Gandharv, Sabey Keen Behal.*

An enlightened Soul recognises it. He who escapes after seeing this kaam (lust) is the real devotee.

*Bhagg Bhogin Bhag Upjey,*

*Bhagg Te Bachey Na Koyi.*

*Kaheyn kabir Bhagg Te Bachey,  
Bhagat Kahawey Soye.*

**The world is not escaping from it. That is why I say that all this is not Bhakti. Sermons, stories and religious discources can't bring any change. It is only the spiritual power that can bring the needed change in man.** This Kam has affected the reasoning power of all. Whenever one feels a fit of it, one has to make oneself a fool. **Yog vanishes where Bhog (enjoyment of senses) dominates.** You must have heard many incidents. One Prashar Rishi worshipped for one thousand years. It is not a joke to do so. The life span of the modern man has been considerably reduced. The said Rishi was returning home after finishing his worship. On reaching the stream he found that the boatman's daughter aged about 15 to 16 yrs. had brought food for him (boat man). The boatman had sat to take it. It is said that one shouldn't go anywhere without finishing the food. But he found Prashar coming and so he told his daughter that he was taking food and if the Rishi was made to wait, he would hurl a curse. So he asked her to take the Rishi across the stream. The streams were wide enough in those days. When the boat reached the middle, Lust made its appearance in the mind of Rishi. He put an unclean proposal before her. The girl replied that he was just like her father and that it was not good for him to say like that. But Kam had eclipsed his reasoning power. In such a state man throws aside the feeling of shame.

*Tann Munn Lajya Na Rahe, Kam Baan Ursal.  
Ek Kam Sabb Vash Kiye, Sur Narr Muni Behal.*

Prasar made an attempt to move ahead. The girl wanted to save herself, so she said that sexual intercourse during day time was prohibited as per the shastras. The animals

alone could do so during day time. So Kam turned such a great Rishi into an animal.

The girl said that the god sun was looking. Prashar with the power of his pennance spread fog everywhere and hid the sun. But the girl was trying to save herself, so she said that the god of water-jall was seeing. The Rishi desired and covered the jall with sand. The water disappeared. The girl again said that she was a Machhodaree (Fisher woman) and that her body gave out the foul smell of a fish. Rishi made her body give out sweet fragrance. This fragrance began to reach upto a distance of 12 Yojan. Just see how much power the Rishi had to perform such miraculous deeds. If the person couldn't escape lust even after doing worship for a thousand years, how can an ordinary man do so. Even Shivji was charmed by the Mohini Roop.

*Santo Ghar Mein Jhagda Bhari.*

A god is supposed to do noble deeds. But the god Indra under the sway of Kam went to the wife of Gautam Rishi. One attains the throne of Inder after worshipping for a long time. But, what sort of a trick did he play? He went at night. Man chooses the time between 12 P.M to 3 P.M for indulging in sexual acts. A thief also chooses this time. During summer it is about a quarter to four and during winter, it is about a quarter to five that is considered as Amrit Bela. The Rishi Munies used to go to the streams for a bath at this very time. After that they used to sit in worship. Inder couldn't find the opportunity to go to the Rishi's wife as long as Gautam Rishi was at home. He played a trick. He persuaded the cow to produce its sound (a signal) much before the normal time. At that time there were no watches like today. Man used to awake on hearing the crow of the cock or the sound of cow. These gave him the information about the

Amrit Vela- auspicious time. So, on hearing the sound of cow, Gautam Rishi got up. He looked at the sky and became somewhat doubtful. This is because even the stars help in guessing time. In the meantime, God Inder also persuaded the cock even to crow so that the Rishi could be convinced about the day break. The cock also obeyed him. What an act of cheating did he do?

Gautam ji thought that the day had dawned and so picked up his dhoti and went to the river Ganga for a bath. When he reached there, Ganga ji asked him to return home as he was being cheated. Returning home, Gautam found Inder and Ahalya together. The Rishi threw his dhoti on the Ahalya. It produced a blot on her. Then he hurled a curse on Inder saying his body will have one thousand vaginas and he could see these at any part he liked.

This Kam is very dangerous. No muni is greater than Narad muni. But he also couldn't escape the grip of Kam. Whose worship are you going to perform to have control over it? Try to understand the reality.

Even pishaplad Rishi had worshipped for a long time. On his return he saw a man enjoying with his wife. Kam began to arise in him and he began to make search for a female. He was charmed to see the beautiful wife of king Anarnaya on the bank of a river. The rishi asked the people around about her whereabouts and the next day he reached the court of the king and asked him to marry his daughter to him and threatened that if he didn't do so, he (rishi) will put all to death. What a miracle! He had acquired the power to destroy all with the power gained through worship, but failed to control Kam with this power. Earlier man was good and noble but still he failed to have a victory over this Kam. Then how can it be possible for the modern man to do so

by following the path shown by the modern Gurus. **At Mumbai, I was astonished to listen to the views of all the Gurus. None of them seemed to have a knowledge about the reason behind the polluted character of modern man and the ways and means by which he could become noble and pious. When the worship of so many years has failed to help man control even one vice (Kam), how can he be expected to cross the ocean of births and deaths.**

*Bhav Sagar Hai Agam Apra.*

*Ta Mein Doob Gayo Sansara.*

Niranjan has great sway in these three lokas.

**None but Naam can help man seek liberation.**

*Jahan Kam Tahan Naam Nahin, Jahan Naam Nahin Kam.*

*Donon Kabhu Na Miley, Rabbi Rajni Ik Tham.*

Just as darkness and sun can't stay together, Kam and Naam as well can't stay together. Where there is Naam, Kam will have to flee and where there is Kam, there can be no existence of Naam. **But this Naam is not the one the modern Gurus are blessing their devotees with.**

So the king told all this to the RajGuru and on his advice and gave the hand of his daughter to the old Rishi in order to save his family.

All I want to stress is that the Gurus of modern times have been under great misconceptions. So the society has been misled from the path of true Bhakti. There was sin earlier as well, but now it has increased manytimes. Kam and Krodh (lust and anger) have made the man blind. His thinking power has also grown weak. Man tries to make a search for such a Guru who shows him the path of worship without forcing him to keep away from the sins and vices he has been doing in his daily life. There is no dearth of such Gurus. And that is why the vices are ever on the increase

inspite of the fact that the people are becoming more and more attracted to the worship of God. The blind men of the world with the support of other blinds are trying to come out of the worldly well into which they are lying.

Now the situation has turned like this—

*Aage Andha Koop Mein, Dooja Liya Bulaye.*

*Donon Dubey Bapu Re, Nikse Kaun Upaye.*





## 12. Absorbed In Guru (Guru Mukh)

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*Jih Khojat kalpo Bhaye, Ghathi Mahin So Mool.*

*Badi Garab Guman Te, Ta Te Pad Gayo Dhool.*

This jivatma has been wandering in search of param-tattav since times immemorable. What is the problem? After all, why is the man making a search for param-tattav in material things? This is because he has been misled.

*Bhav Dariya Hai Agam Apra,*

*Ta Mein Doob Gayo Sansara.*

*Par lagan Ko Sabb Koyi Chahey,*

*Bin Satguru Koyi Par Na Pawe.*

This Bhavsagar has no limits. All the human beings are trying to go across it, but without a true Satguru it is not possible to do so.

Some are trying to make a search of this param-tattav in their body. Such persons are performing their worship in five different ways—Khechri, Bhuchri, Agochari and the like. **Others are making purposeless attempts. They don't even know by which mode of worship they sit in meditation and where it will lead them. In spite of their ignorance about this, they are absorbed in the same.**

Sahib ji has beautifully described as to where such modes of worship will lead the devotees to.

*Santo Shabdai Shabad Bakhana.*

*Shabad Phans Phansa Sabb Koyi,*

*Shabad Nahin Pahichana.*

*Jo Jinki Aaradhan Kinha,*

*Tinka Kahoon Thikana.*

All are talking about Shabad-Shabad (Naam), but none has been able to recognise the Shabad. Sahib ji says that at first the Paramatma (Niranjan) uttered five words—

*Prathmai Pooran Purush Puratan,  
Paanch Shabad Uchara.  
Soham Satt Jyoti Niranjan,  
Rarankar Aunkara.*

That is to say none of these Shabads represents Paramatma. Paramatma is He who has uttered these words.

*Shabdai Nirgun Shabdai Sargun,  
Shabadai Ved Bakhana.  
Shabdai Puni Kaya Ke Bheetar,  
Kari Baithey Asthana.  
Gyani Yogi Pandit Sabhin,  
Shabadai Main Arujhana.  
Paanch Shabad Aur Paanchon Mudra,  
Kaya Paanch Thikana.*

It is the Shabad that is Sagun or Nirgun. In vedas also there is a mention of Shabad. That Shabad is present in this body as well. Sahib ji says that great Yogis, learned men, pandits etc. are all entangled in these shabads. These five shabads are present at five places in the body. Devotees move to them through five postures (Mudras). After all, how do they do so. Sahib ji has said—

*Shabad Niranjan Chachri Mudra,  
So Hai Nainan Mahin.  
Tehi Ko Jana Gorakh Yogi,  
Maha Tej Hai Tahin.*

Earlier Gorakh Nath ji was reciting the Naam ‘Jyoti Niranjan’. He concentrated his attention at the place midway between the eyes. Many People in our country are still doing the same. But Sahib ji has not asked the devotees to

concentrate the attention here. Those who do so say that such a practice takes us to Alakh Niranjana. They stop at this point and can't move further. The devotees also achieve some Siddhis (miraculous powers). But this is not the abode of Soul. Sahib ji says—

*Shabad Aunkar Bhuchri Mudra, Trikuti Hai Asthana.*

*Vyasdev Ta Ko Pahichana, Chand Surya So Jana.*

Veyas ji concentrated at Aagya Chakar with the recitation of 'Aum'. This posture (Mudra) helps a devotee to achieve ethereal body (Mahakaran Dehi). He reaches the Pragyavastha, a state which enables him to see many lokas as well. But this is again a play of three lokas. He further says—

*Sohang Shabad Agochari Mudra, Bhanwar Gufa Asthana.*

*Shukdev Ta Ko Pahichana, Sun Anhad Ki Tana.*

Shukdev ji recited Sohanga and concentrated his attention on musical sounds. He derived pleasure from it. Sahib ji and other Sants have also accepted the existence of these musical sounds. But they say that these sounds are not Param Purush. Sahib ji says—

*Anhad Ki Dhun Bhanwar Gufa Mein,*

*Ati Ghanghor Machaya Hai.*

*Bajey Bajey Anek Bhanti Ke,*

*Suni Ke Munn Lalchaya Hai.*

and—

*Rass Gagan Gufa Mein Ajar Jharai.*

*Bin Baja Jhankar Uthey Jahan,*

*Samuji Parai Jabb Dhyana Dharai.*

The tunes arising out of Bhanwar Gufa reach the Sushumna. There these tunes become very sharp. Dadu Deyal ji says—

*Anhad Nad Gagan Chad Garja,  
 Tabb Rus Bhaya Amida.  
 Sushman Shunya Surat Mahlon Nabh,  
 Aaya Ajar Akida.*

Brahmanand ji has also said about these tunes—

*Anhad Ki Dhun Pyari Sadho,  
 Anhad Ki Dhun Pyari Re.  
 Aasan Padam Laga Kar,  
 Kar Se Moond Kan Ki Bari Re.  
 Jheeni Dhun Mein Suratt Lagao,  
 Hoat Nad Jhankari Re.  
 Pahley Pahley Rilmil Bajey,  
 Pichhey Nyari Nyari Re.  
 Ghanta Shankh Bansri Bina,  
 Taal Mrudang Nagari Re.  
 Din Din Sunat Naad Jabb Biksey,  
 Kaya Kanpat Sharirey.  
 Amrit Boond Jharey Mukh Mahin,  
 Yogi Jann Sukh Kari Re.  
 Tan ki sudh sab bhul jaat hai  
 Ghat me hot ujari re*

So all have taked about the tunes being played inside. Sahib ji and Sants have not denied the existence of these tunes but have clearly said that these are not the ultimate reality. Sahib ji says—

*Jaap Marey Ajapa Marey, Anhad Bhi Marr jaye.  
 Surti Samani Shabad Mein, Usko Kal Na Khaye.*

Then which one Shabad it is! It means the Shabad that is being mentioned is some other one. That is why at some other place he has beautifully said—

*Soyi Satguru Mohin Bhave,  
 Jo Nainan Alakh Lakhawey.*

*Dolat Digey Na Bolat Bisrey,  
 Jabb Updesh Drudhawey.  
 Pran Poojye Kiriya Si Nyara,  
 Sahaj Samadhi Sikhawey.  
 Dwar Na Roondhey Pawan Na Roke,  
 Nahin Anhad Arujhawey.*

He has clearly mentioned that the Shabad should not entangle in anhad tunes. It is a clear evidence of the fact that Sahib ji has been making a mention of things beyond these tunes.

*Trikuti Mahal Mein Aav Jahan Aunkar Hai.  
 Aage Marg Kathin So Agam Apar Hai.  
 Tahan Anhad Ki Ghor Hoat Jhankar Hai.  
 Lagi Rahey Sidh Sadhu Na Pawat Par Hain.  
 Ta Ooper Akash Ami Ka Koop Hai.  
 Anant Bhanu Parkash So Nagar Anoop Hai.  
 Ta May Akshyar Ek So Sabka Mool Hai.  
 Kahon Sookshyam Gatti Hoye Vidhehi Phool Hai.  
 Ni Akshyar Ka Bheid Hans Koyi Payi Hain.  
 Kahe Kabir So Hansa Jaye Samayi Hain.  
 The Shabad Sahib ji talked about is Ni-Shabad.  
 Satt Shabad So Unmuni Mudra, Soyi Aakash Sanehi.  
 Ta Mey Jhilmil Joat Dikhavey, Jana Janak Videhi.*

Raja Janak made use of unmuni Mudra. He concentrated his attention at Sahrsasar Chakkar. Sahib ji says the destination yet is some what away. He has said for the fifth Mudra (Posture)—

*Rarankar Khechri Mudra, Daswan Dwar Thikana.  
 Brahma Vishnu Maheshwar Deva, Rarankar Ko Jana.*

**All the Rishi Munies, Siddhas etc. of the Treta Yuga stopped at this point. But Sahib ji talked about some thing even beyond it. He has said a very startling thing—**

*Panch Shabad Ao Pancho Mudra,  
 Soyi Nishay Mana.  
 Aagey Puran Purush Puratan,  
 Uski Khabar Na Jana.  
 Sidh Sadhu Tridevadi Ley,  
 Panch Shabad Mein Atkey.  
 Mudra Sadh Rahey Ghat Bheetar,  
 Phir Oandhey Munh Latke.*

It means all of them stopped at this point. None went furthur. Furthur he has said—

*Iske Aage Bheid Hamara,  
 Janey Ga Koyi Janan Hara.  
 Kahein Kabir Janey Ga Soyi,  
 Ja Per Kripa Satguru Ki Hoyi.*

If you want to reach Delhi from Jammu, you have to go via Pathankot. But Pathankot is not the goal, it is only a stopover. It is foolish to oppose Yog. But if the person performing Yog thinks he can reach Amarlok, it is nothing but a foolish idea.

*Bin Satguru Pawey Nahin, Koyi Kotin Karey Upaye.*

Likewise, Sushumna is a medium, not the destination. Some describe Sushumna as everything, but Nanak Dev Ji has said—

*Ida Pingla Sushumna Boojhey,  
 Aape Alakh Lakhawey.  
 Uske Ooper Sancha Satguru,  
 Anhad Shabad Surti Samavey.*

All the Rishi Munies of Trikal talked of Nirakar and of three Lokas, but Sahib ji talked of something even beyond it. Gorakh Nath ji was performing Pawan Yog. Find something inside, he thought that the search had been completed. Certainly not! Sahib ji has not only talked of Sushumna and

of other things but has also told the importance and limit of each. Sahib ji has described Sushumna as the medium and not the goal. That is why he said—

*Inгла Vinshey Pingla Vinshey,  
Vinshey Sushuman Nadi.  
Jabb Unmuni Ki Tari Tootey,  
Tabb Kahan Rahi Tumhari.*

Sahib ji gave such persons the knowledge of Ni-Shabad (SoundlessSound) Shabad with no musical tone as took the Anhad sounds as paramatma. One can't expect the existence of Anadi Brahm where one finds jhankars (musical sounds). Sounds can be produced only when there are two objects. So the sounds can't be taken as Param Purush. There is no Shabad in Vayu. It produces sounds only when it strikes against a tree. But Vayu itself is not a shabad..... It is devoid of shabad. The sound is produced only when it strikes against something including our body as well. Vayu produces Shabad even after striking against our ears. Thus the tunes can in no way be taken as Param Purush.

*Purush Kaho To Purushey Nahin,  
Purush Bhaya Maya Ki Mahin.  
Shabad Kaho To Shabad Nahin,  
Shabad Bhaya Maya Ki Chhahin.  
Do Bina Hoye Na Adhar Awaja,  
Kaho Kaha Yeh Kaj Akaja.*

There can be no sound without the presence of two. The sound is produced only after the act of striking. Where one finds two things, there is Maya. We are producing onward in this journey. There is some mystery in Irha and Pingla. Harmony in these leads to the opening of Sushumna. But Irha-Pingla is not the goal. To understand this mystery you will have to sit in meditation under the able guidance of some perfect Guru. Sahib ji says—

### TRUE MEDITATION

*Sakal Pasara Mait Ker, Munn Pawna Ker Ek.*

*Oonchi Tano Surti Ko, Tahan Dekho Purush Alekh.*

There is need to divert our attention from every other object. It is all the play of Surti (attention). But to get the sushumna opened, there must be harmony between Irha and Pingla.

*Chakmak Pathri Rahat Ek Sanga.*

*Uthat Nahin Chingari.*

Chakmak Pathhers (stones) may be there but fire can be produced only when there is some friction (struggle). The gate to that universe is inside Sushmna and will open only when there is harmony between Irha and Pingla. But we have not to stop at Sushmna alone.

*Inгла Vinshey Pingla Vinshey, Vinshey Sushman Nadi.*

*Jabb Unmuni Ki Tari Toote, Tabb Kahan Rahi Tumhari.*

Irha, Pingla and Sushumna, all will perish when the body perishes. Then where will the concentration be fixed. Sahib ji has mentioned where to fix the concentration—

*Oonchi Tano Surti Ko, Tahan Dekho Purush Alekh.*

He has asked to fix Surti (attention) 1¼ Haath (hand) above the head. But if you can't do so, there is nothing to bother. **Dharam Dass ji asked Sahib ji as to how could one achieve the param Tattav (ultimate reality). Sahib ji cleared all the doubts in one word. He said that one should fix one's Surti in one's Satguru. It is for the Satguru to do the rest.**

*Sakal Pasara Mait Ker,*

*Guru Mein Diye Samaye.*

*Kahein Kabir Dharam Dass Se,*

*Agam Panth Lakhaye.*





## 13. Lovely Sayings of Beejak

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*Satt Shabad Se Banchi Ho, Manhu Itvara Ho.  
Achhya Mool Satt Purush Hai, Niranjan Dara Ho.  
Tirdev Shakha Bhaye, Patti Sansara Ho.  
Brahma Ved Sahi Kiye, Siou Yog Pasara Ho.  
Vishnu Maya Utpati Kiyo, Ei Urley Vevahara Ho.  
Teen Lok Dashun Disa, Yam Rokin Dwara Ho.  
Keer Bhaye Sabb Jiyara, Liya Bikh Ka Chara Ho.  
Joat Swaroopi Hakima, Jin Amal Pasara Ho.  
Karam Ki Bansi Laye Ke, Pakdo Jagg Sara Ho.  
Amal Mitavoun Tasu Ki, Pathvo Bhoun Para Ho.  
Kahein Kabir Nir Bhaye Karo, Parkho Taksara Ho.*

Sahib ji says to Jiva, "You can escape with the true word (Naam) alone. Believe me! The immortal and indestructible Paramatme is Satya Prursh, the lord of 4th loka. Then comes Niranjan, the lord of three Lokas, who is like a branch of Satya Purush. This main branch is further divided into three branches—Brahma, Vishnu, and Mahesh, while the universe is like the innumerable leaves on that tree.

In Tridev, Brahma Ji produced Vedas, Shiv ji propagated Yog, while Vishnu spread Maya. So reciting of Vedas, performing Yog etc. is nothing but worldly behaviour. In all the three Lokas and ten directions. Niranjan has blocked the way of jiva to prevent it from reaching its original and true abode. Like a parrot jiva has got entangled in the net of hunter (Niranjan) due to its own ignorance and has begun to take the poison in the form of Maya. Jyoti Swarup Munn has spread its influence in the three lokas and like a fish catcher has held all in its grip through Karmas of various kinds.

Sahib ji encourages all to try fearlessly the Saar Shabad (Naam) which alone can be helpful in taking Jiva across the ocean of births and deaths.

*Smoojhi Na Parali Naam Ki Kahani  
Harnakus Ravan Gai Kansa,  
Krishan Gaye Sur Ner Muni Bansa.  
Brahma Gaye Maram Nahin Jana,  
Badh Sabh Gaye Je Rahal Seyana.  
Samujhi Na Parli Naam Ki Kahani,  
Nirbak Doodh Ki Sarbak Pani.  
Rahigo Panth Thakit Bho Pavna,  
Daso Disa Ujari Bho Gavna.  
Meen Jal Bhon e Sansara,  
Loh Ke Naou Pakhan Ke Bhara.  
Khewey Sabhey Maram Hum Jani,  
Tiyo Kahe Rahey Utrani.*

Sahib ji says that even Hirnayakashyap, Ravan, Kans, Krishan ji, gods, Munies and Brahma left this world without knowing the secret of true Naam. None could understand whether that **Naam** is the true one or an unreal or mixed one.

*Naam Naam Sabb Jagat Bakhana.  
Naam Bheid Koyi Birla Jana.*

The Soul escaped from the body before jiva could traverse the path that led to the ultimate reality. Infact, these three lokas are a sort of network to entangle the fish in human form. Without boarding the boat of true Naam from a prefect Satguru, there can be no chance of crossing this ocean of births and deaths. But the people, instead, are boarding the boat of unreal Naam from imperfect Gurus and are, as a result, getting drowned. They think they are getting across, but actually it is not so.

*Houn Dekha Perley Ki Chhahin  
 Binsey Nag Garud Gali Jayi,  
 Binse Kapti Aou Satt Bhai.  
 Binsey Pap Punni Jinha Kinha,  
 Binse Gun Niragun Jinha Cheenha.  
 Binsey Agin Paun Aou Pani,  
 Binse Sisit Kahan Lou Gani.  
 Vishnu Lok Binsey Chhin Mahin,  
 Houn Dekha Perley Ki Chhahin.*

Sahib ji says that even Shesh Nag and Garurh got perished. Cheat Shakni along with 100 Kauravs also got perished. Those who committed sins or did noble jobs or achieved the knowledge of Sagun-Nirgun, also got perished. How much to say, even the Fire, Air and Water also get perished. Even Vishnu lok gets perished. Sahib ji says that he has seen all these getting perished away.

*Padhi Padhi Pandit Ker Chaturayi,  
 Nij Mukti Mohin Kahu Samujhayi.  
 Kahan Basey Purakh Kavan So Gaoun,  
 Pandit Mohin Sunavhu Naoun.  
 Chari Ved Brahmo Nij Thana,  
 Mukuti Ka Maram Unhun Nahin Jana.  
 Daan Punni Un Bahut Bakhana,  
 Apne Maran Ki Khabar Na Jana.  
 Ek Naam Hai Agam Gambhira,  
 Tahvan Asthir Dass Kabira.*

Sahib ji says to Pandits, "You are showing your cleverness with bookish knowledge in hand. But tell me something about the way you are going to attain salvation. Say something about the country and the village where paramatma resides. Brahmaji gave to the mankind the four vedas but couldn't understand the secret of salvation. He

gave a detailed account of acts of charity and other noble deeds but couldn't know of his own death. Even he couldn't escape the grip of Kal and couldn't achieve salvation. Sahib ji says that there is a special **Naam** where I stay and which alone can give salvation.

*Naam Gun Nyaro Nyaro Nyaro,  
 Abujha Log Kahan Loun Boojhon,  
 Boojhanhar Vicharo.  
 Ke Te Ram Chandra Tapsi Soun,  
 Jin Yeh Jug Bitmaya.  
 Ke Te Kanha Bhaye Murli Dhar,  
 Tin Bhi Antt Na Paya.  
 Matasya Kachh Barah Swaroopi,  
 Baman Naam Dhrya.  
 Ke Te Boudh Bhaye Niklanki,  
 Tin Bhi Antt Na Paya.  
 Keteik Sidh Sadhak Sanyasi,  
 Jin Banvas Basaya.  
 Ke Te Muni Jann Gorakh Kahiye,  
 Tin Bhi Antt Na Paya.  
 Jaki Gati Brahma Nahin Payi,  
 Shiv Sankadik Harey.  
 Ta Ke Gun Narr Kaiseik Paiho,  
 Kahein Kabir Pukarey.*

The virtues of that true Naam (Sahib) are entirely different from the three lokas. The virtues are of three kinds—Satgun (Vishnu ji), Rajo Gun (Brahma ji) and Tamogun (Shiv ji). Sahib ji says to the intellectual and seekers after truth to understand this point which thoughtless and foolish persons are unable to understand. That Naam (Sahib) is beyond Vishnu, the lord of three lokas. Many noble and holy Souls like lord Ramchander and lord Krishan and other incarnations

like Vaman, matasya etc. came and went but none could know of that Naam. Many Sidhs, Rishis, Munies and Sanyasis went to the forests in search of Sahib ji but couldn't succeed in their mission. Sahib ji says that when even Guru Gorakh Nath, Brahma ji, Vishnu ji, Shiv ji, Sankadik and others couldn't know of that Naam (Sahib ji), how can an ordinary man hope to do so on his own.

*Teen Lok Mein Lagu Thagori  
Aandhri Gusti Sarishti Bhon Bouri,  
Teen Lok Maun Lagu Thagori.  
Brahma Thagyo Nag Kahan Jari,  
Devta Sahit Thagyo Tripurari.  
Raj Thagori Vishnu Per Pari,  
Choudah Bhuvan Keir Chaudhiree.  
Aadi Antt Jaki Jalkal Jani,  
Ta Ki Darr Tum Kahey Kai Mani.  
Vai Utang Tum Jati Patanga,  
Jamm Ghar Kiyeou Jiou Ko Sanga.  
Neem Keet Jass Neem Piara,  
Vish Ko Amrit Kahey Ganwara.  
Vish Ke Sung Kaun Gun Hoyi,  
Kinchit Labh Mool Gou Khoyi.  
Vish Amrit Gau Aike Sani,  
Jinha Jani Tin Vish Kai Mani.  
Kah Bhaye Narr Sudh Besuddah,  
Binu Pariche Jagg Budat Buddha.  
Matti Kai Heen Kaun Gun Kahei,  
Lalach Lagey Aasa Rahei.*

Sahib ji says that the whole world has gone mad in this universe of Munn-Maya. Munn Maya has made all human beings spell bound. These have cheated all including Brahma ji—the creator of the universe, Shesh Nag, Shiv ji, Vishnu

ji and gods even. Why are you getting afraid of the Maya that has been described as perishable like water particles by the holy Sants from time to time. Jeev is lying in the fire of Maya like a patanga (insect). This is because the Yam, remaining always with you, has kept you entangled in Maya. Just as an insect feeding on a neem tree considers even the bitterness of a neem tree as sweet. The ignorant persons are taking the bitter poison of Maya as a nectar. It can give them temporary relief but finally this invaluable body will perish. Man loses the opportunity of real spiritual pleasures. Pleasure like nectar of this world has got mixed up with Maya like troublesome poison. Those who know this secret, take it as poison. Ignorant persons should know that it is not the cleanliness of Maya like body, but of the Soul that is going to pay in the long run. Even great intellectuals got drowned without having the real knowledge of the Soul. The ignorant persons spoil their precious life for the temporary pleasures of Maya.

*Santo Achraj Ek Bho Bhari, Kahon To Ko Patiyai.  
Ek Hi Purakh Ek Hai Nari, Ta Ker Karou Bichara.  
Eke Und Sakal Chavrasi, Bharam Bhula Sansara.  
Aike Nari Jal Pasara, Jagg Mein Bhaya Annesa.  
Khojat Khojat Antt Na Paya, Brahma Vishnu Mahesa.  
Nag Phans Liye Ghatt Bhiter, Musin Sabh Jagg Jhari.  
Gyan Khadag Binu Sabb Jagg Joojhe,  
Pakri Paratt Na Kahoo Payi.*

Sahib ji says that he is greatly surprised at what would appear unbelievable to the people. There is only one purush and one Nari (female). In Purush roop Niranjana has assumed many forms and in Nari roop Maya has assumed many forms. In all the 84 lakh Yunis it is the same Niranjana (in the form of Munn) that is present within a jeev. This has led all the universe astray. A single Nari has spread the Mayajal in the

entire universe and it has created many doubts. Even Brahma, Vishnu and Mahesh tried hard to find out the truth underneath, but failed to understand this network of Munn and Maya.

This Niranjana in the guise of Munn is present inside every living being along with its gang of Lust, Anger and the like. It has eclipsed the thinking power of everyone. It is not allowing anyone to attain spiritual knowledge. Munn itself is the prime factor behind this creation. It is trying its best to prevent every one attain the spiritual knowledge. It is uncontrollable.

The whole of garden in the form of Brahmand is also nothing but his own manifestation. And the strange thing to note is that he himself partakes of innumerable jeevas.

*Mali Aavat Dekh Kari, Kaliyan Kari Pukar.*

The message contained here is that all are going into the mouth of Kal who is eating them one by one. Sahib ji says that only he whose Soul has been awakened by a Satguru alone, can free himself from the Mayajal of Kal Niranjana.

*Mahadev Muni Antt Na Paya.*

*Uma Sahit Un JaNaam Gamaya.*

*Unhoon Te Sidh Sadhak Hoyi.*

*Munn Nishchal Kahu Kaisey Hoyi.*

*Jabb Lug Munn Ka Aahey Soyi.*

*Tabb Lug Cheit Na Dekhai Koyi.*

*Tabb Chetiho Jabb Tajiho Prana.*

*Bhaya Ayan Tabb Munn Pachhtana.*

*Itna Sunat Nikat Chali Aayi.*

*Munn Vikar Chhutey Nahin Bhai.*

Sahib ji says that even Mahadev ji failed to find the limits of Niranjana guised as Munn and wasted his life alongwith parvati. If someone becomes a Siddha and enlightened one like him, how can he dream of gaining control

over mind. As long as there is Soul in the Body, one doesn't awake, but what is the use of getting awake after one meets death. At the last moment one reaps nothing but repentance.

*Jo Kal Phans Te Bacha Hoyi  
Sant Mahanto Sumiro Soyi,  
Jo Kal Phans Te Bacha Hoyi.  
Dattatreya Maram Nahin Jana,  
Mithya Sadhi Bhulana.  
Salil Mathi Ghrut Kai Kadhin,  
Tahi Samadhi Samana.  
Gorakh Poun Rakhi Nahin Jana,  
Jog Jugti Anumana.  
Ridhi Sidhi Sanyam Bahutera,  
Parbrahm Nahin Jana.  
Vasist Srista Vidya Sampuran,  
Ram Aiso Sis Sakha.  
Jahi Ram Ko Karta Kahiyo,  
Tinhun Ko Kal Na Rakha.  
Hindu Kahein Hum Hin Le Jaron,  
Turk Kahein Hamaro Peer.  
Dou Aaye Deen Mein Jhagrein,  
Thadhey Dekhein Hans Kabir.*

Sahib ji says that one should worship the Sant who is untouched by Kal plans. Holy men like Dattatreya couldn't know the secret of truth because they remained absorbed in unreal Bhakti. They tried to obtain ghee by churning water. Gorakh ji gained control over his breaths through Yoga practices. He also obtained many miraculous powers but couldn't realise the truth. Kal didn't spare even Vashishath ji, an authority on knowledge and Guru of lord Ram. He didn't spare even Ram (the son of king Dashrath) who was worshipped as God. Hindus confine their deads to flames while



the muslims bury them in ground. Both have quarrels but the Soul that has nothing to do with the body and is the same in all, feels astonished to see them quarrel over the performance of last rites of the body.

*Mati Ke Kot Pakhan Ke Tala,  
Soik Bann Soyi Rakhwala.  
So Bann Dekhat Jiou Darana,  
Brahman Vaisnav Ekai Jana.  
Jyoon Re Kisan Kisani Kerai,  
Upje Khet Bij Nahin Parai.  
Chhandi Deou Ner Jhelak Jhela,  
Boodey Dou Guru Ao Chela.  
Teesar Boodey Parath Bhai,  
Jinha Bun Daho Dava Lagayi.  
Bhoonki Bhoonki Kookur Mari Gayeeu,  
Kaj Na Ek Siyar Se Bhayeu.*

It is the ignorance that is looking after this universe made out of earth. The universe itself is based on ignorance. Looking at this universe the jeev got frightened and took the shelter of Brahman-Vaishnav, taking both of them as alike. What sort of a picture will it look like if the farmer tills the land but doesn't sow the seed! The Jeev took to rituals and ceremonies, idol worship, noble deeds etc. as per the guidelines of Brahmins and Vaishnavs, but remained ignorant of the knowledge of the Soul. As a result, It couldn't attain salvation. You should leave aside this play of rites and rituals because both, Gurus and chelas indulged in such acts since ages couldn't achieve salvation and got drowned in the ocean of births and deaths. Also, all those Kathavachaks (reciters of stories from holy scriptures) who incited one religion against the other, also got drowned. The Kathavachaks who assumed the role of Gurus like coloured Siyars (vultures)

continued to bark like dogs and died without making anyone achieve salvation.

*Alakh Niranjan lakhey Na Koyi,  
Jehi Bandhey Bandha Sabb Leyi.  
Jehi Jhuthhey Sabb Bandhu Ayana,  
Jhuthi Baat Sanch Kai Mana.  
Dhandha Bandha Kinha Bevhara,  
Karam Vearjit Basey Ninara.  
Khatt Aasram Chhow Darsan Keenha,  
Shatras Baas Khathey Vastu Chinha.  
Chari Vruchh Chhow Sakh Bakhani,  
Vidya Aginatt Ganai Na Jani.  
Auro Aagam Karey Vichara,  
Te Nehin Soojhai Var Na Para.  
Jap Teerath Vratt Kijey Pooja,  
Daan Punni Keej Bahu Dooja.*

None is able to see Niranjan who has entangled all the jivas in the cycle of births and deaths. All have taken his unreal maya as true one. All the activities of the world are being performed as per his dictates. At some place he created six Aashrams while at the other place he brought forth six darshans. None has succeeded in freeing himself from his bondage.

*Avdhu Chharhoo Munn Bistara  
So Padd Gaho Jahi To Sadgati,  
Par Brahm So Nyara.  
Nahin Mahadev Nahin Muhammad,  
Hari Hajrat Kichhu Nahin.  
Aadam Brahm Kichhuvo Nahin Hotey,  
Nahin Dhoop Nahin Chhahin.  
Asi Aase Paigambar Nahin Hotey,  
Sahas Athasi Mooni.  
Chand Sooraj Taragan Nahin,*

*Machh Kachh Nahin Dooni.  
 Ved Keteib Sumrit Nahin Sanjam,  
 Nahin Jeevan Parchhahin.  
 Bung Nimaj Kalima Nahin Hotey,  
 Ramhun Nahin Khodayi.  
 Aadi Antt Munn Madhya Na Hotey,  
 Aatas Pawan Na Pani.  
 Lakh Chaurasi Jiou Jantu Nahin,  
 Sakhi Sabad Na Bani.  
 Kahein Kabir Suno Ho Abdhu,  
 Aagey Karhu Vichara.  
 Pooran Brahm Kahan Te Pargatey,  
 Kirtam Kin Upraja.*

Sahib ji says to the sanyasis that instead of wandering within the limits of Munn, they should worship. Sahib who is far beyond par Brahm and it is the only place where one can achieve salvation. At that place there are no days and nights, Mohammad, Vishnu, Hazrat, Man, God, incarnations, Matsya, Kachh and the like. There is not even a shadow of Ved, Kiteib, Samriti, Sanyam, life etc. There is no need for anyone to go for Naamaz or call Allah aloud or perform Kalma. There is neither Ram nor Allah and nor beginning, end, Munn, Fire, Air, Water etc. Also, there are no Jivas belonging to 84 lakh Yunis. Even Sakhis, Shabads and Vanies are not to be found there. So Sahib ji asks the Sanyasis to give a thought to the fact as to wherefrom did Niranjana appear and who created this unreal and false universe. The fact to keep in mind is that Sahib ji created Niranjana, the lord of three lokas and the latter, acting as a bad son, created the unreal and false universe.

*Aapan Karam Na Maito Jayi  
 Karmak Likhal Mitai Dhoun Kaisey,  
 Jo Yug Koti Sirayi.*

*Guru Bashishath Mili Lagan Sodhayo,  
 Sooraj Mantra Ek Dinha.  
 Jo Sita Raghunath Biyahi,  
 Pal Ek Sanchu Na Kinha.  
 Teeni Lok Ke Karta Kahiye,  
 Bali Badho Batiayi.  
 Ek Samey Aisi Bani Aayi,  
 Unhun Ausar Payi.  
 Narad Muni Ko Badan Chhipayo,  
 Kinhon Kapi Ko Sarupa.  
 Sisupal Ki Bhuja Uparin,  
 Aap Bhayo Hari Thoontha.  
 Parvati Ko Banjh Na Kahiye,  
 Iswar Na Kahiye Bhikhari.  
 Kahen Kabir Karta Ki Baatein,  
 Karam Ki Baat Ninari.*

Sahib ji says that one has to reap the fruits of one's karmas. Even crores of Yugas can't write off the fruit of Karmas. Just see, Guru Vashishath gave final shape to the Lagan of marriage between Ram and Sita and the Sun gave a mantra to Sita, but she never spent a comfortable life even after her marriage with lord Ram. Lord Ram had to kill Bali from a hiding place but in dwapar Yug Bali got an opportunity to take revenge with lord Krishan, the incarnation of Lord Ram.

Then Vishnu ji changed the face of Narad ji into that of a monkey and cut off the head of Shishupal in his incarnation as lord Krishan. But he himself had to reap the fruit of all these Karmas. Sahib ji says that parvati shouldn't be called as childless and lord Shiva shouldn't be called as a beggar because these are very strange things regarding the doer and the Karma.

*Jhuthey Hin Jani Patiyahu Ho, Sunu Sant Sujana.*

*Terey Ghathin Mein Thugpoor Hai,Mati Khov Hu Apana.  
 Jhuthey Ki Mandan Hai,Dharti Asmana.  
 Dashun Disa Vaki Phand Hai,Jiv Ghery Aana.  
 Naudha Beid Kiteib Hai,Jhuthey Ka Bana.  
 Kahoo Ke Bachan Hin Phurey,Kahu Kramati.  
 Maan Badayi Le Rahey Hain,Hindu Turak Niarani.  
 Bahut Khudi Dil Rakhte,Boode Binu Pani.  
 Kahein Kabir Kaso Kahoun,Saklo Jagg Andha.  
 Sanchey Se Bhaga Phirey,Jhuth Ka Banda.*

Sahib ji says to Sants, "Don't believe that which is unreal and false. A thug (Cheat) in the form of Munn resides in you. But you should keep clinging cling to your spiritual knowledge. All that you see in the earth and in sky is nothing but manifestation of falsehood. In all the ten directions there is the trap of Munn. Jiva has been entrapped in his net. Ved, Kiteib, Yog, Jap, Tap, Sanyam, Tirath, Vratt, Daan Bhakti etc. are all the various forms of falsehood. These are not going to help Jiva attain salvation. He who gains an experience of Anhad sounds, begins to consider himself as a great fellow and he who gains some siddhis (super natural powers) begins to boast of them. Both Hindus and Muslims are engaged in earning Name and fame. People waste the precious moments of their life in talking about the sky, but they forget that the death is drawing near. With all their pride, they get drowned in the ocean of births and deaths for want of real and true knowledge." Sahib ji says whom should I tell that which I have in my heart. The whole world has gone blind. The people are running away from truth towards falsehood.

*Koyi Birla Doast Hamara,  
 Bhayi Re Bahut Ka Kahiye.  
 Garhan Bhajan Svarai Soyi,  
 Jyun Guru Rakhai Tiyun Rahiye.  
 Aasan Poun Jog Shruti Sumrit,*

*Jotis            Parhi            Bailana.  
 Chhau Darsan Pakhand Chhanbey,  
 Ye Kali Kahu Nahin Jana.  
 Aalam Duni Sakal Phiri Aaye,  
 Kal Jeevhi Nahin Aana.  
 Tahi Karikai Jagat Uthavai,  
 Munn Moun Munn Na Samana.  
 Kahein Kabir Jogi Aou Jangam,  
 Pheeki            Unki            Aasa.  
 Satguru Naam Ratai Jyun Chatrik,  
 Nishchaya        Bhakti        Niwasa.*

Sahib ji says, "There is some rare fellow whom we can call as our friend and who remains engaged in Bhakti to make his future bright. He remains satisfied in whatever condition the Guru keeps him. Some ignorant are engaged in doing pranayama and Aasans (Postures), while others are engaged in the study of Vedas, Shastras, astrology etc. All have got entangled in six darsans and 96 kinds of pakhands, but none has been able to understand the real mode of worship. Even great religious scholars who have toured the world many a time, couldn't find peace. They are engaged in the upliftment of the people but they have not succeeded in controlling their mind. Sahib ji says that even Yogis and Jangams and the like are holding false faiths. When the Jiva gets absorbed in reciting the holy Naam recieved from a true Satguru like a chatak that doesn't drink any other water except that in Swati Nakshyatra, will cerrtaninly adopt true Bhakti and become our friend.

*Tehi Sahib Ke Laghu Saatha,  
 Dui Dukh Meti Ke Hou Sanatha.  
 Dasrath Kul Outri Nahin Aaya,  
 Nahin Lanka Ke Rau Sataya.*

*Prathimi Raman Dhaman Nahin Kariya,  
 Paithi Paatal Nahin Bali Chhaliya.  
 Nahin Baliraj So Mandal Rari,  
 Nahin Harnakus Badhal Pachhari.  
 Baraha Roop Dharni Nahin Dhariya,  
 Khatri Mari Nichhtri Nahin Kariya.  
 Nahin Gobardhan Kar Gahi Dhariya,  
 Nahin Gwalan Sung Bun Bun Phirya.  
 Ganduki Saligram Nahin Koola,  
 Machh Kachh Hoye Nahin Jall Dola.  
 Dwarvati Sarir Na Chharha,  
 Le Jagan Nath Pind Nahin Gaarha.*

Sahib ji says, "you should worship true Sahib ji. Such a worship can put an end to all your sorrows and sufferings of births and deaths and can help you attain salvation. The world doesn't recognise that true Sahib and takes Niranjana as sahib. You should know that true sahib neither took birth in the family of king Dasrath nor did He kill any Ravana of Lanka. Neither did Devki gave birth to Him nor did Yashoda bring Him up in her lap. All these are not the incarnations of Sahib ji. Also, He doesn't let the whole world perish (Pralaya). He didn't go to cheat Bali in the guise of Bavan. He doesn't cheat anyone. Again, neither did He kill Bali from a hidden place nor did He killed Hiranyakashyap in the guise of Narshigha. Neither did He lift the earth in the guise of Brah nor did He turn the earth red with the blood of Kshatriyas in the guise of Parshu Ram. Neither did He lift the Govardhan mountain with his hand nor did He wander from one forest to the other with milkboys. Neither did He turn into a Shaligram stone on the bank of river Gandki nor did He perform any activity in the jall (water) as the incarnations of Matasya, Kachhyapa and the like. Moreover,

neither did He leave his dead body in Dwarika nor did anyone bury His dead body in Jagannath.” All these incarnations were not of Sahib ji but of Niranjan whom the world took as its true friend. That is why Sahib ji has advised us to worship the true Sahib alone who can take us away from the cycle of births and deaths.

*Santo Dekho Jagg Bourana.  
Saanch Kaho To Maran Dhavey, Jhootey Jagg Patiana.  
Nemi Dekha Dharmi Dekha, Prat Karey Asnana.  
Aatam Mari Pakhanhin, Unmein Kichhou Na Gyana.  
Bahutak Dekha Peer Auliya, Padhey Kiteib Kurana.  
Kai Mureed Tatreeb Batavai, Un Mein Uhai Ju Gyana.  
Aasan Mar Dinmb Dhari Baithey, Munn Mein Bahut Gumana.  
Peetar Paather Poojan Lagey, Tirath Garab Bhulana.  
Mala Pahirey Topi Pahirey, Chhap Tilak Anumana.  
Sakhi Sabdai Gavati Bhuley, Aatam Khabri Na Jana.  
Hindu Kahein Mohin Ram Peyara, Turk Kahein Rahmana.  
Aapas Mein Dou Lari Lari Mooye, Maram Na Kahoo Jana.  
Ghar Ghar Mantar Detu Phirat Hain, Mahima Ke Abhimana.  
Guru Sahit Sikh Sabh Boode, Antt Kal Pachhitana.  
Kahein Kabir Suno Bhai Sadho, Ei Sabh Bharam Bhulana.  
Ketik Kahon Kaha Nahin Manai, Sahjai Sahaj Samana.*

Sahib ji says to the Sants, ” I see the whole world turning mad. All believe in what is false and begin to quarrel when they have to face the truth. I have seen those who worship daily as a matter of routine, those who kill living beings and perform idol worship which is a clear indication of their being ignorant. That is to say some kill cocks, goats etc. and offer them to the gods while others pluck the leaves of some plants to perform idol worship. I have seen many peers and Fageers who read out from the holy books to tell their disciples the way to attain God. But they also believe in animal sacrifice and thereby in violence.



Some sit in a special posture and worship the stone carved out of peetal (brass) and feel pride in having visited some holy places. Others wear Mala (made of beads) and cap on head with a Tilak on forehead and prints and marks on body. They only sing some couplets (Sakhis) and other words but are really ignorant of the spiritual knowledge. Hindus worship Ram while Rahim is dear to Muslims. Both are fighting and killing each other but none has been able to know the truth. Some being proud of their knowledge of holy scriptures are seen blessing others with Naam at any possible place. All such Shastries alongwith their disciples will ever remain entangled in the 84 lakh Yunis.” Sahib ji says to the people,” Think over what I have been saying. All of them have been ignoring my advice. I talk to them of simple mode of worship but they seem to be inclined to the worship of Kal Niranjan.”

*Bharam Hindola Jhooley Sabh Jagg Aaye.  
Pap Punni Ke Khamba Dou, Meru Maya Mahin.  
Lobh Bhouran Bikhai Maruva, Kam Keela Thani.  
Subh Asubh Banaye Dandi, Gahe Duno Pani.  
Karam Patriya Baithe Ke, Ko Ko Na Jhoolai Aani.  
Jhoolat Gann Gandharv Munivar, Jhoolat Sur Pati Indra.  
Jhoolat Narad Sarda, Jhoolat Beyas Phanindra.  
Jhoolat Nirgun Sargun Hoye, Jhooniya Govind.  
Chhou Chari Choudah Saat Ekis, Teeniou Lok Banaye.  
Khani Bani Khoji Dekhhu, Asthir Koyi Na Rahaye.  
Khand Brahmand Khoji Dekhhu, Chhootat Kithun Nahin.  
Sadhu Sangti Khoji Dekhhu, Jiou Nistri Kit Jahin.  
Sasi Soor Raini Sardi, Tahan Sant Birley Jahin.  
Kal Akal Parley Nahin, Tahan Santl Birle Jahin.  
Tahan Ke Bichurey Bahu Kalap Beetey, Bhoomi Parey Bhulaye.  
Sadhu Sangati Khoji Dekhu, Bahuri Na Ulati Samaye.  
Ye Jhoolvey Ki Bhai Nahin, Jou Hoat Sant Sujan.*

*Kahen Kabir Satt Sukrit Milai To, Bahuri Na Jhoolay Aani.*

The whole world is swinging in this unreal Jhoola (cradle) of Maya. In this Jhoola there are two poles of sin and virtue with a wooden log in between.

It is fitted with nails in the form of greed. It is also fitted with two sticks of good and bad Karmas which have been held tightly by the Jeeva. Sahib ji says that all have enjoyed the swing on this track of Karma. Gann, Gandharb, Muni and the like also enjoyed swinging. Even Inder, the king of gods, Narad Muni, Sharda, Ved Vyas, Shesh Nag, Brahma ji, Shanker ji, the Sun, the Moon, Incarnations of Niranjana and Nirakar Paramatma did the same.

Sahib ji says that four Vedas, six shastras, fourteen kinds of knowledge, 7 dweepas (Islands), 21 Brahmandas and 3 lokas etc. were created to make jiva go astray. Make an exploration if you so desire. You won't find stability in any of them. None of the whole of Brahmand and Nau Khand has escaped swinging in this jhoola. So try to sit in the company of sadhus to know where the jiva goes after getting liberated. Far away from the vast empire of Kal Niranjana, there lies Amarlok, the abode of Sahib ji. There are no moon, sun, night and knowledge to be found there. Even Kal-Akal and manifestations of five elements are not to be found there. Only some rare Sants succeed in reaching there. It is from there that the jeevas departed since ages together, got entangled in the unreal mayajal and began to swing in the cradle of maya. Sahib ji is trying to advise jiva to sit in the company of Sants and make a search for the Amarlok and Sahib ji to escape for ever from swinging in the unreal cradle of Maya.



## 14. Whereabouts of the Dead

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*Antt Kal Jab Jeev Ka Aavey,  
Yatha Karam Tabb Dehi Pawey.  
Haith Dwar Jabb Jeev Nikasha,  
Narak Khani Mein Pawai Vasa.  
Nabhi Dwar Se Jeev Jabb Jayi,  
Chalcher Yoni Mein Praktayi.  
Mukh Dwar Se Jeev Payana,  
Ann Khani Mein Tasu Thikana.  
Suans Dwar Se Jeev Jabb Jayi,  
Undaj Khani Mein Prakatayi.  
Netra Dwar Jeev Jabb Jata,  
Makhi Aadi Tann Ko Pata.  
Shravan Dwar Te Jeev Jabb Chala,  
Prait Deh Paye Tatkala.  
Dasham Dwar Se Jeev Jabb Jayi,  
Swarg Lok Mein Vasa Payi.  
Raja Hoya Ke Jagg Mein Aayi,  
Bhogey Bhog Bahu Vidhi Bhayi.  
Ilvey Dwar Se Jeev Jabb Jata,  
Param Purush Ke Lok Samata.  
Bahuri Na Is Bhavsagar Aata,  
Phir Phir Nahin Garabh Hi Samata.*

—*Kabir Sahib ji*

After death a Jeev is born again in a yuni depending on his Karmas. Sahib ji has talked about how one can know about the yuni, a person attains after death. He says that if after death the pranas escape from Anus (Mal Dwar), the person goes to hell. This is because that is the gateway to hell. The waste products of such a person come out at the time of death. If the pranas escape from the opening of urine

(Mutar Dwar), the person is born in Jalchar yuni (aquatic animals). The urine of such a person comes out at the time of death.

If the pranas escape from mouth, the person is born in Ann Khani (crop feeders). Such a person is born as an insect. The mouth of such a person remains wide open at the time of death. If the pranas escape through nostrils, the person is born in AndajKhani (flying). He is born as a bird etc. If the pranas escape from eyes, the person is born as a fly etc. At the time of death his eyes will remain open. If the pranas escape through ears, the person is at once born in prait yuni (Ghost etc.). The very sight of the body of such a person will appear fearful. If the pranas escape from the 10th dwara, the person will go to heaven and come to the world again as a king. the person looks in a happy mood at the time of death. If the pranas escape through the 11th dwara, the person becomes liberated from the cycle of births and deaths and goes to Amarlok, the abode of Param Purush.



# Aarti

*Aarti Karhoon Sant Satguru Ki,  
Satguru Satya Naam dinkar ki.  
Kaam, krodh, madd, lobh nasavan,  
Moh rahit kari sursari pawan.  
Harhin paap kalimal ki,  
Arti karhoon.....*

*Tum paras sangati paras tabb,  
kalimal grasit loh prani bhav.  
Kanchan karhin sudhar ki,  
Arti karhoon.....*

*Bhulehoon jo jeev sangati aavey,  
karam bharam tehi baandh na paavey.  
Bhae na rahey yum ghar ki,  
Arti karhoon.....*

*Yog agni pragtey tin ke ghat,  
Gagan chaddey surti khule he brajapat.  
Darshan ho hari harr ki,  
Arti karhoon.....*

*Sahastra kanwal chaddi trikuti aavey,  
shunya shikhar chaddi been bajavey.  
Khuley dwar Satt Ghar ki,  
Arti karhoon.....*

*Alakh Agam ka darshan paavey,  
Purush Anami mein jaye samavey.  
Satguru Dev amar ki,  
Arti karhoon.....*

*Ek aas vishwas tumhara,  
Padda dwar sab vidhi Mein Hara.  
Jai, Jai, Jai Guruvar ki,  
Arti karhoon.....*

## DETAIL OF LITERATURE BOOKS

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|--|---|
| 1. परा रहस्या                                | 23. भक्ति सागर  |
| 2. मासिक पत्रिका सत्यकेतु                    | 24. हरि सेवा युग चार है, गुरु<br>सेवा पल एक           |
| 3. पावन प्रार्थनाएँ                          | 25. सत्य नाम के सुमरते उबरे<br>पतित अनेक              |
| 4. सद्गुरु चालीसा                            | 26. काग पलट हंसा कर दीना                              |
| 5. वार्षिक डायरी                             | 27. कस्तूरी कुण्डल बसै मृग<br>खोजे बन माहिं           |
| 6. सद्गुरु भक्ति                             | 28. गुरु पारस गुरु परस है                             |
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| 13. कोटि नाम संसार में तिनते<br>मुक्ति न होय | 35. नाम बिना नर भटक मरे                               |
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57. सत्यनाम है सार बूझौ सन्त  
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58. रोग निवारक
59. मुक्ति भेद मैं कहौं विचारी
60. "तेरा बैरी कोई नहीं  
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61. सुरति का खेल सारा है
62. सार शब्द निहअक्षर सारा
63. करूँ जगत से न्यार
64. बिन सत्संग विवेक न होई
65. सत्य नाम को जनि कर दूजा  
देई बहा
66. सुरत कमल सद्गुरु स्थाना
67. अब भया रे गुरु का बच्चा
68. मनहिं निरंजन सबै नचाए
69. सत्यपुरुष को जानसी  
तिसका सतगुरु नाम
70. आपा पौ आपहि बँध्यो
71. सत्य भक्ति का भेद न्यारा
72. जपो रे हंसा केवल नाम  
कबीर
73. सत्य भक्ति कोई बिरला जाना
74. जगत है रैन का सपना
75. 70 प्रलय मारग माहीं
76. सार नाम सत्यपुरुष कहाया
77. आवे न जावे मरे न जन्मे  
सोई सत्यपुरुष हमारा है
78. निराकार मन
79. सत्य सार
80. सुरति
81. भक्ति रहस्य
82. आत्म बोध
83. अमर लोक
84. सच्चा शिष्य
85. सद्गुरु तत्व
86. कोई कोई जीव हमारा है
87. विहंगम् मुद्रा
88. शक्ति बिना नहीं पंथ चलई
89. पुरुष शक्ति जब आए समाई  
तब नहीं रोके काल कसाई
90. सद्गुरु मोहि दीनी अजब  
जड़ी
91. मेरा करता मेरा साईया
92. कबीर कलयुग आ गया,  
सन्त न पूजै कोय।।
93. पूर्णिमा महात्म

## उर्दू

01. सद्गुरु भक्ति

## मराठी भाषा

01. यह संसार काल को देशा  
02. अनुरागसागर वाणी  
03. नामा शिवाय मानव जीवन  
व्यर्थ  
04. करु जगत से न्यार

## तमिल भाषा

01. यह संसार काल को देशा  
02. अनुरागसागर वाणी

## कन्नड़ भाषा

01. मन पर ओ असवार है ऐसा  
विरला कोई

## पंजाबी भाषा

01. ਸਤਿਗੁਰੂ ਭਗਤੀ  
02. ਨਾਮ ਅਮ੍ਰਿਤ ਸਾਗਰ

## गुजराती भाषा

01. अनुरागसागर वाणी  
02. नाम बिना नर भटक मरै  
03. करु जगत से न्यार

## डोगरी भाषा

01. न्यारी भक्ति  
02. सहजे सहज पाइये

## अंग्रेजी भाषा

01. Sadguru Bhakti  
02. The Truth  
03. Meditation on a Real  
Satguru Ensures  
Permanent Salvation  
04. The Whole Game Is  
That Of Concentration  
05. Without Soul  
Realisation Man Has to  
Wander  
06. Atma-An Exposition  
(Atam Bhodh)  
07. Satguru Bhakti  
(Uniqueness)  
08. Crossing The Ocean  
Of Life With The Grace  
Of Satguru  
09. Amrit Vani  
10. Naam-Words Of This  
World Cannot Give  
Real Salvation  
11. The Real Naam Is A  
Hidden One  
12. Stealer Of Devotion