

Shri Satguru Ve Namah

SEVENTY DISSOLUTIONS ON THE PATH

70 Pralaya Marg Mahin, Kaise Jeev Lahey Deedara.
**How can the jiva have a vision of Param Purush when
seventy dissolutions lie on the path.**

Bin Satguru Pavey Nehin, Koye Kotin Karey Upaye.
**One may adopt as many techniques as one likes but He
can't attained Salvation without seeking the shelter of a
Satguru.**

—Satguru Shri Madhu Paramhans Ji

SAHIB



BANDGI

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

Seventy Dissolutions On The Path

–Satguru Shri Madhu Paramhans Ji

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CONTENT

1. Mind will make you dance in chain, Otherwise.	7
2. Man is unwilling to understand....	10
3. O Niranjan ! strange is thy Durbar	11
4. O Man ! crush your ego	20
5. Inner Purity Gives Outer Purity	22
6. None could know the identity of Param Purush	28
7. None knows the secrets inherent in this body	41
8. Technique to turn into rare ones	61
9. What harm can Kaal do to him ?	63
10. 70 dissolutions On the Path	66
11. Spiritual Awareness	74
12. Lost in the misconceptions, without a Satguru	83
13. Remains absorbed in Guru	90
14. How can Soul realisation be attained	103
15. They are our own	115



The Search

Jehi Khojat Kalpo Bhaye, Ghathi Mahin So Moor.

Badi Garab Guman Te, Ta Te Pari Gayo Dhoor.

He whose search we make in external world, resides within us.

We can attain God by the grace of Satguru alone. The path the worldly people have chosen for attaining salvation; is related to Munn-Mind. Some are making a search of Lord in the forests; some through austerities; some through the practice of yoga while others are doing so by pilgrimages. Sahib Kabir cautions us—

Kasturi Kundal Basey, Mrig Khoje Bann Mahin.

Aise Ghat Ghat Saiyan, Moorakh Janat Nahin.

The musk deer has musk in its navel region but, out of ignorance, it makes a search for it in the forest. Likewise, Sahib is present within every man, though the ignorant persons don't know it. The deer makes a search of musk by smelling every herb. It thinks that the fragrance is coming from some outside place. It spends its whole life in this vain attempt but fails to know that the fragrance is coming from within its ownself. Likewise, man tries to make a search for Supreme Purush in the outside world. Sahib Kabir says—

Lakhon Ner Talash Mein. Ghar Mila Na Avinashi Ka.

Lakhs of people are making a search but none has succeeded in knowing His abode. Though many persons are making a search of him in the outer world, yet there are many others who make a search of Him within them. Among those who are making a search within them, some wander in Bunk Naal; some in Bhanwar Gufa while others try to search Him through the practice of different yogic postures like Unmuni, Khechri, Bhoochri etc.

Some raise their eyes towards Shunya (Inner Sky) and

pray to their God saying, “O God! listen to my prayer”.

Sahib Kabir has beautifully said—

Mo Ko Kahan Dhoondhe Re Bandey, Main To Tere Pass Mein.

O Man! where are you making a search of me? I am very much near you.

Na Main Jall Mein, Na Main Thall Mein.

Nahin Shunya Akash Mein.

Neither I reside in water or earth nor in Shunya (sky).

Na Teerath Mein Na Moorat Mein. Na Ekant Nivas Mein.

I am not to be found at any religious place or idol. Also, I cannot be found in any lonely place.

Na Mandir Na Masjid Mein. Na Kashi Kailash Mein.

I am not to be found in temple, mosque, Kashi and Kailash even. Some go to the mountains to make a search of Him but He is not to be found there as well.

Na Main Jap Mein, Na Main Tap Mein.

Na Main Vrat Upvas Mein.

None can find me through recitation of Mantras (sacred words), penence or through observing of fasts. Many poor people receive that which is much less than the normal one for man. In that case they should find it easy to attain Him. But it is certainly not so.

Na Main Kriya Karam Mein Rahta. Nahin Yog Sanyas Mein.

None can attain me through the performance of Karmas (deeds), practice of yog or through renunciation of world.

It is not bad to have a bath early in the morning but it is wrong to think that we can attainment him through Holy bath.

Meen Sada Jall Mein Rahey.

The fish remains at all the times in water. Then it should attain Him easily. It is not my motive to criticise anyone. I only mean to say that Lord is present within you. All that

you need is to seek the shelter of real Satguru who can help you attain Him.

Kahain Kabir Bheidi Liya, Pall Mein Dait Lakhat.

Sahib Kabir says that an expert in this field can help a devotee attain Him within a moment. If torturing the body through austerities could help one attain Lord, those suffering from painful diseases would have attained Him easily.

Nahin Pran Mein Nahin Pind Mein. Na Brahmand Akash Mein.

I am not to be found in the pranas (vital force), body or in the sky.

Na Main Brehkuti Bhanwar Gufa Mein.

Nahin Nabhi Ke Pass Mein.

Fixing concentration at trehkuti or listening to the musical notes in Bhanwar gufa can't help one attain Me. I am not to be found near the navel region as well.

Then where is His abode?

Khoji Hoya Turat Mil Jaun, Ik Pall Ki Talash Mein.

Kah-Hin Kabir Suno Bhayi Sadho, Sub Swanson Ki Swans Mein.

Sahib Kabir says that he who makes a search of Him like a true devotee, can attain Him within a moment. He is present within every breath. That is to say, the Soul resides within the breath (Surti and Nirati) and Param Purush resides within the Soul.



1. Mind will make you dance in chains, Otherwise

Jo Rakshak Tahan Cheehnat Nahin.

Jo Bhakshak Tahan Dhyan Lagahin.

Instead of trying to know as to who is their real saviour, the people meditate on him who is their torturer.

The Mind resides at such a safe place within the body that none will have a sight of it. Any efforts in this regard are bound to fail. Even the great intellectuals have failed to know the way it makes everyone dance to its tune.

Jeev Ke Sung Munn Kaal Rahayi. Agyani Nar Janat Nahin.

The ignorant jeev doesn't know that Kaal in the guise of Mind is at all the times with him.

It makes us sleep or eat as and when it desires so.

Munn Hanse Munn Rovey, Munn Jagey Munn Sovey.

Munn Leve Munn Deve, Munn Ka Sub Vyavhar.

Kahat Kabir Suno Bhayi Sadho, Jagat Bana Hai Munn Se.

It is the Mind that laughs and weeps or keeps awake and sleeps or gives and takes. Sahib Kabir says that whole of the universe is a creation of Mind alone.

Munn Hi Kayar Munn Hi Data.

It is the Mind that becomes a coward or the doer of charitable acts.

The Mind has its sway in the entire 3 lokas-Earth, Heaven and Hell.

Tahi Na Cheehnat Pandit Qazi.

The Hindu and the Muslim priests fail to understand the role of Munn.

It is not influenced by any kind of worship. To bring it under control is a futile task. Ravan was a very learned person. He had good knowledge of all the four Vedas. But still he abducted the wife of Ram. Sahib Kabir has beautifully said—

*Kya Huwa Vedon Ke Padne Se Na Paya Bheid Ko.
Atma Janey Bina Koyi Gyani Kehlata Nahin.*

Study of the Vedas is useless if one fails to find the secret related to Param Purush. Without having a knowledge of the Soul, none can be called as a learned man.

After all, what does the Mind desire? It wants that the Soul should, under no circumstances, have a knowledge of it. As such, it tries its utmost to keep it away from its ownself.

Tera Bairi Koyi Nahin, Tera Bairi Munn.

It is none but your Mind is your enemy.

After holding a Satsang at Gonda, I was taking rest. A man was sitting outside for a long time. When I came out, he said that he had been waiting for an hour. I asked him the reason of his coming.

He said that he wanted to know how much it would cost to load 6½ quintals of sugarcane @ Rs 7 per quintal. He had been waiting outside simply for knowing this much. It means, he had no faith in any other fellow. He had 3 brothers and there were 8 members in his family including the children and the grand children. None of them could help the fellow know of the actual amount. I asked him if the people were against the opening of any school there. He replied in positive. I asked him the reason thereof. He said that they wanted to utilise the services of others in their lands. There was a school at some distance from there. A child used to go there. One day, while crossing the road, he met with an accident and died. After that incident the people didn't send their children. I told the people that if they sold the needed land to me, I would get a school constructed there and would make arrangement for free education of their children. Four people said that they had small pieces of land and were willing to offer it for the construction of the school. When I again visited there after a period of about one month, I came to know that the people there had spread a rumour that Maharaj had forcibly snatched the land. My Namis requested me to return the land. Just see the technique of the people with vested interest. They wanted

to let the children remain uneducated so that they may be able to exploit them in a manner they liked.

Likewise, the Mind wants to keep the Soul ignorant. It desires that it should never be able to know its real identity. That is why its agents (the hypocrites) try their best to keep the people entangled in the outward world. Those who tried to spread the message of truth were tortured. Many of them were murdered. Some were poisoned while others were burnt alive. ***The inner enemies create hurdles whenever the Soul tries to know itself.***

Chashm Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahey.

Dil Satan Kya Kya Hain Terey, Dil Satane Ke Liye.

The jiva feels pained only after attaining the physical body. It stands in no need of wealth, relations or any other material thing. It is a store-house of pleasures and needs no material thing. The tongue needs eatables and the eyes need beautiful sights for their satisfaction. But it is the Soul alone that is totally unrelated to such things. In such circumstances, **which is the power that feels pleasure in torturing it in one way or the other.**

Deh Dharey Ka Dand Hai, Bhugtat Hain Sub Koye.

Geyani Bhugtat Geyan Se, Moorakh Bhugtat Roye.

Attaining of the physical body is a sort of punishment. While the learned persons face it with the power of their knowledge, the fools do so weeping.

But the question arises as to who has put the Soul in this bodily cage. It is the Munn that has done so. No kind of incantation or the japp can help it escape from its prison house. Visiting holy places or doing such act, rites or rituals are sure to prove fruitless.

Naam Hoye To Maath Navave,

Na To Yeh Munn Baandh Nachave.

This Mind bows only before one who has got blessed with Naam. Others have to dance to its tunes.



2. Man is unwilling to understand

*Kaal Ka Jeev Maney Nahin,
Main Kotin Kahoon Samujhayee.
Main Kheenchat Hoon Satlok Ko,
Yeh Bandha Yampur Jaye.*

In spite of my tireless attempts, the jivas in the universe of Kaal doesn't try to understand the reality. I try to take them to Satlok but they prefer to go to Yampuri in chains.

Who is the Jiva of Kaal Purush? It is one who acts as per the dictates of Kaal (Mind). All the Individuals are acting as per the dictates of Kaal. After getting separated from Param Purush, all fell in the grip of Kaal and began to worship him. Their power of perception began to show a decrease and they began to turn towards the irrational modes of worship. They began to worship the evil spirits as well. However, enlightened Souls don't turn to such irrational modes of worship.

Karam Sani Buddhi Utpani.

One's Karmas (deeds) have a direct bearing on one's intellect. Only after becoming fully awakened, the Soul begins to understand as to what is right or wrong for it. Otherwise, the intellect of the worldly jivas has a coating of Mind-Maya over it. Sahib Kabir says—

*Main Aaya Sansar Mein, Phira Ganv Ki Khor.
Aisa Banda Na Mila, Jo Leejai Phatak Pichhour.*

After entering this universe, I went to the village streets but failed to find even a single jiva who was awakened enough to follow the true mode of worship -Sathya Bhakti.

The worldly people lack intellect to understand the true mode of worship. None is found worthy of attaining

the real spiritual knowledge. Goswami ji says—

Bhakti Swatantra Sakal Gunkhani.

Binu Satsang Na Pavat Prani.

The true Devotion (Sathya Bhakti) is a treasure-house of virtues like forgiveness, pity and truthfulness. A jiva can attain it only through the medium of Satsang.

This true mode of worship is not an ordinary thing. Then why has man entangled himself in worship, which is of no use to the Soul? The only reason behind all this is that Kal Purush has misled man extensively.

Sahaj Shunya Mein Keen Thikana.

Kal Niranjana Sub Ne Mana.

Brahma Vishno Aur Shiv Deva.

Sub Mil Laag Niranjana Sewa.

Kaal Niranjana has his abode in shunya (Dark matter-Sky). All take him as God. Brahma, Vishno and Shiv are all engaged in his worship.



3. O' Niranjan! Strange is thy Durbar

What sort of a world it is! I feel very much irritated. I take whole of the world as mad.

Santo Yeh Jug Baurana.
Sanch Kaho To Maran Dhavai, Jhutha Jug Patiyana.

Sahib Kabir says that the world behaves as a mad. It showers honour on the liars but attacks those who dare to speak the truth.

What sort of thoughts have we developed? On the eve of Janamashtmi, I saw a fellow performing the role of Vasudev. He was carrying a basket on his head. The child in the basket was shown as Krishan. When that child walked, the women folk thronged to have a glimpse of him. Just see the mentality of the people. Even after knowing that the fellow is not the real Krishna but only a normal child acting as Krishna, the people begin to show devotion and respect to him. To what an extent have we been misled?

If some boy assumes the role of Hanuman, the worldly people begin to bow their head before him in such a manner as if he were the real Hanuman. We are trying to remove the misconceptions of the people. I want to tell you about many irrational and unscientific beliefs. For our liberation we seem to be prepared to do what others say. So to say, the people are blindly following others. Many women who were running to touch the feet of the boy (acting as Krishan) fell down. In their opinion, the mere touching of feet was sure to make their lot divine. How much thoughtless the ladies are!

In the Ramayan Serial, a girl had performed the role of

Sita while two boys had performed the roles of Ram and Lakshman respectively. Whenever that girl came out, the people rushed to touch her feet. It is not only the unlettered but even the educated persons behaved like that. We are not opposed to the shastras. Whenever I see people wearing rings for controlling the ill-effect of various planets or wearing threads round their necks for protecting themselves from the evil spirits, I at once guess that the uneducated Seyanas (Tantriks) have held even the educated people in their grip. These Seyanas have set up their business centers at various places.

One of my Naamis is a teacher. He told me that one shastriji was his colleague. One day, he came and resigned from his post. I asked him what he had done. He had been earning more than twenty thousand rupees from his job. The fellow replied that he had started holding satvahs (a week long Katha reciting programme). He had sought the services of a boy whom he paid Rs. fifty to hundred per day. He himself earned Rs. 50,000/- per day. That is to say 3-4 lakh rupees per Satvah. Our Nami asked him who motivated him to do so. He said that his cousin couldn't pass even the 8th standard. He used to sell vegetables. He became a shastri. Now he had amassed a huge wealth. Even the ministers showed respect to him. He was not having a good character. Seeing all this, he decided to give up his job and soon wearing a Dhoti (a piece of cloth used to wrap the lower part of the body) and with a scripture in hand, he began to hold satvahs. These people have nothing to do with spiritualism. The media also highlights such hypocrites. Many historians also do so. This has an ill effect on the innocent people. Earlier, the people were frightened of swine flue and wearing of a mask was perhaps the safety measure. Masks worth Arabs of rupees were sold. This frightening situation was created by the media alone. Our media acts in a very irresponsible manner. If

someone says, Manmohan Singh ji has developed horns, then the latter has to deny any such development. He has also to show to the public as well. What does all this mean? Once these people spread a rumour that guns and gold biscuits were found in the Ranjri Ashram and that Ranjri wala is sent to the Tihar Jail. Then the people began to phone me about all this, I said that these people were giving publicity to us in their own manner. These media persons knowingly or unknowingly help in the spread of militancy as well by highlighting even small happenings. After all, why do these person behave in this manner? This is because they have commercialised this, otherwise, noble job. Even if someone elopes with his granddaughter, they will make it a news. They will continue to repeat it by the time they have some other news to broadcast. They need to reform their behavior and mentality.

Often you will find people taking a bath in some pond in order to remove their diseases. Doing so, they add more diseases to themselves instead of getting rid of the one they already suffer from. Even respectable persons begin to do so. It is the media that misleads them in such matters. All of us are living in the atmosphere of blind faith. The appearance of blue spots on the bodies of women is taken as an indication of Jalbeer. In fact, it is due to some defect in the menstrual period. What sort of a Jalbeer it is! It doesn't cross the boundary of Jammu. This is nothing but an attempt at creating misconceptions. Sahib Kabir says—

Yeh Kewal Bhram Ke Utpati.

They create misconception

The hypocrites boycotted Sahib Kabir simply because he exposed their hypocrisy of befooling the people. He was called unlettered fellow though, at present, about 50 crore people accept his views. I am not against anyone. People can be seen collecting donations in the name of functions.

They are expert in such things. I am all praise for a cheat even. He uses his intellect in befooling the people. A great cheat, Natwar lal was imprisoned in Bhopal jail. Afterwards, he was sent to Nepal. When he was presented in the court of Bhopal, the judge asked where his lawyer was. He said that he had no money to arrange for a lawyer. The judge said that a case of forgery (420) was registered against him. He asked the judge what forgery (420) meant. The judge said that he had, at first, bought some watches from a shop and afterwards, he had bought watches worth 10 lakh rupees. The cheque he gave to the shopkeeper were bounced. He told the judge that his (judge's) bank balance must also have shown some decrease on some occasions and the cheques must also have got bounced. What for he was put in prison? Then the judge told him that he had fled from the Kanpur prison. He replied that even a bird when put in a prison would try to fly away. He also did the same. He was a wise man. He requested the judge to let him go. Then the judge told him that he had committed an act of cheating. He said that everyone bought a thing for rupees ten and sold the same for rupees 100. This was business and he was a business man.

He was very shrewd. He was to be taken to Delhi in connection with some case. Four or five months before that, he enacted a drama. He said that his legs were not functioning well. He was seated on a wheel chair. He was to be taken by train. One inspector and two policemen were accompanying him. At the station, the inspector left to have some food. He asked the policemen to keep a watch on him. Soon after one of them went to buy a cigarette. Now there was only one police man left. Natwar Lal told him that it was much hot and he wanted to have some cold drink. Both of them would take it. The fellow went to bring the cold drink. When he returned, he found the wheel chair empty. Just see, how claver he was!

That is why I say that the hypocrites are misleading the people. There is need to be cautious. At Birpur, a seyana (Tantric) used to hurl abuses at me. He was busy with his job of befooling the people. Somehow, one of his sons came in contact of one of my Namis. The boy was wise and he was blessed with Naam. After some days, he brought his mother and sisters as well. He asked his father also to get blessed with Naam as the mode of worship preached by Sahibji was a rare one. His father said that he knew Sahibji. Whatever he spoke was truth and truth alone. The boy was startled to hear this. He asked his father why he was still engaged in his profession? The father said that that very profession had helped him support his family. Ranjri wala had caused a great set back to his profession. The rush of people coming to him had fallen. Anyhow, later on, he as well was blessed with Naam.

These seyanas befool and loot the people in every possible way. They are forced to do so because they find themselves unfit for any other job. In such cases there is 99% fraud. The illness of a lady is attributed to the appearance in her the spirit of her deceased mother-in-law or some other relative.

There was an old man in Pallanwala. He left his house for some unknown place. The people spread the rumour that he had committed suicide. After some time, his wife fell ill. The seyanas said that the spirit of the old man had made its entry in her. They suggested them to construct a place in the name of gods. 40 years have passed. The seyanas began to beat the drums and the people started assembling there. The nephew of that fellow was transferred to Doda. He saw the fellow in a temple. Finding his appearance resembling with that of his own father, he asked him the place he belonged to. He reported the matter to the elders of his family. They went and brought him back. Returning back, he found that

the family members had taken him as dead and the seyanas had entangled them in the net of Hatya. He asked the seyanas what fraud they had been playing.

His wife had no answer to his questions. You can imagine the extent of fraud for yourself.

A person had to visit the court for a period of 15 years simply to give a proof of his being alive. His brother had got even a death certificate prepared in his name. After getting it certified by the sarpanch, he had grabbed his land as well. The fellow seemed to be helpless in giving a proof of his being alive.

Dhann Niranjana Tero Durbar.

Jahan Tanik Na Neyaye Vichar.

Oh Niranja! your durbar is strange, indeed. One can't hope to have any justice here.

If someone declares that the wearing of a particular bangle round the wrist can bring smiles on the face of issueless women, the people begin to throng there. The fact is that all the ladies are not fit for giving birth to babies. This defect is present in some males as well. Some women are in a position to give birth to children every year while others can give birth to only one or two children. Those who are not in a position to give birth to children, fall in the net of the hypocrites. Through my Satsang I ask you to be cautious. The hypocrites are not our enemies. They have chosen this profession as a means of earning their livelihood. They can't give up easily. Our approach is positive towards all.

One thief became my Naami. He was very charitable. He had in him one virtue. It helped the poor with the money he looted and cleared their debts. He travelled by an auto. One day, he gave me Rs. 100. At that time, my salary was rupees 50 per month. He requested me to have some fruit on the way. I did not respond and kept silent. He again

repeated his request. He wanted me to agree to his request. I replied in negative. He asked the reason thereof. I said that he hadn't earned the money in a righteous way. He felt very sad to hear it and said that even an enlightened person like me was saying so. He said that his labour and efforts for earning money were harder than that of mine. In fact, his earnings were more rightful than even a farmer's. I asked how he could say so. He said that he had to risk his life while committing a theft in someone's house. If caught, the persons like him have to face the wrath of the public as well who, after giving them a good thrashing, hand them over to police. Sometimes, they have to jump from two or three storied buildings. These were the views he expressed in favour of his mode of living. I told him that theft is a wrong act. People kept some part of their money for the marriage, training or such like occasions of their children. How much disturbed and painful would such a fellow, whose wealth he stole, feel. Had he ever thought how much hard life a prostitute had to lead?

Just imagine the compulsions under which a lady is forced to surrender her body to others. Anyhow, I advised him to do some other job. He said that he knew no other job and had been doing that very job from the very beginning.

He robbed the rich and distributed the money among the poor. I asked him to give me a word that he won't indulge in such acts. He gave the word. Then he began to cut wood at some saw mill. He was a strong fellow. One day, he met me and said that it was a very difficult job. I told him that he would feel so in the beginning but afterwards he would become habitual to it. He took drugs. He had grown weak. He requested me to let him commit thefts for some more days. I told him that he wouldn't do so and said that I would help him. I bought a house for him. He said that I won't be

able to bear his expenses. I assigned him the job of keeping a watch in my Ashram. He never committed a theft there. He said that he was putting me to trouble and wanted to let him go. But I didn't let him go and in fact, I had turned him like a sage.

Basey Kusang Chahat Kushal, Kahat Rahim Badsos.

Mahima Ghati Samudar Ki, Ravan Basyo Pados.

Rahimji says that a wrong fellow in the neighbourhood can have ill-effect on others. Settling of Ravan in the neighbourhood marred the dignity of the sea.

One day, I asked him if everything was fine. He said that he became care free. He had only a son to look after. I told him that I would take care of him. I arranged for his education and got him married as well. He proved to be a good fellow with nice and pleasing nature like that of his father.

I told him that whole of the body was blood itself. When some part of blood comes out, we say, "Oh! I have lost my blood."

This body in any respect not a Soul. As such, we can't call any part of it as Soul. The Soul is immortal whereas this body is perishable. If this body can't be called as Soul, then what can be said about it?

Sometimes, you say that such and such friend of your's is a very noble person. However, My views in this regard are different. On what basis can you say that your friend is good or bad? In this regard Sahib Kabir says—

Bura Jo Dekhan Main Gaya, Bura Na Milya Koye.

Jo Dil Khoja Aapna, Mujh Se Bura Na Koye.

I went in search of some wicked person but I failed to find one. When I looked within my ownself, I found that none else was more wicked than myself.

I think none can be called as a noble person. Only the

enlightened Souls are noble. I'll explain as to why we call them as noble.

Man is very dirty. Apart from the body, there is one more thing to be observed. This is the individuality. A man is known not by his features alone but by his individuality as well. Now let's again turn to the question as to why does man become good or bad. My questions appear to be simple but you will feel perspired in finding an answer to them. The individuality includes Mind, intellect, lust, anger, greed, attachment and ego as well. These are not good associations. These are considered as vices. These are to be found in every person. All these have to be considered while saying something about the individuality. Man is not in a position to gain control over these vices on his own. On the other hand, the spiritually enlightened persons have control over such vices. That is why we call none else but the spiritually enlightened Souls as noble.



4. O Man! Crush your ego

Dharam Dassji put a very beautiful question to Sahib Kabir.
Dharam Dass Vinve Ker Jori. Sahib Kahiye Mukti Ki Dori.

O Sahib! kindly tell me the technique I should adopt to seek liberation from the worldly ocean of life.

This Soul has not been tied with some rope or chain. It has, rather, been entangled in the mayaic net by the Mind. Just try to imagine the unique and complex system of this Maya. You know that the world is like a dream, still you take it as a real one. Man, even inspite of knowing that he is a Soul, is living as a body.

Yeh Pinjda Nahin Tera Hansa, Yeh Pinjda Nahin Tera.

O Hansa! this bodily cage doesn't belong to you.

There is no evidence of virtues of a Soul in anyone. Our eyes see man who is not a Soul. All take birth from the womb of the mother. This universe is created out of lustful activities. So no trace of any virtue related to the Soul is to be seen in anyone. What is the formation of our body. You know that the trees bear fruit and the seed is present in every fruit. The infant in the womb of its mother remains connected with the muscular tube of the mother's navel in a manner a fruit remains connected to the branch of the tree. Thus it is the blood of the mother that nourishes the child. The organs like eyes, nose and ear etc. are formed out of it.

It is the blood of the mother that helps in the making of nails, hands, eyebrows and fingers etc. The blood is same at every part of the body. Once my finger was injured. Blood began to flow out of it. I asked the doctor to stitch it. As much blood was coming out of it, the doctor asked me not to look there. Afterwards, he told me that I had shown a great patience.

These things are unrelated to the Soul. We make assessment based on these very things. Suppose you pick up an apple and say it is about 200 gram. How did it happen? It clearly shows that earlier as well, you had picked up

something weighing 200 gm. It is your memory that enabled you to have an estimate of weight.

It clearly shows that your assessment of your own self is not correct. You assess yourself based on your behavior and thoughts in childhood. However, it is not you who performed those activities. The Soul is different from the Mind and intellect. You are not what you think you are. Suppose you give food to someone and ask about what it is. The fellow tells only after tasting it. If you ask him what more it contains, he will say that it has tomatoes as well. When you further ask him as to what more does it contain, the fellow says that it has chilies, salt, oil etc. Guru Nanak Dev ji says—

Tu Main Nu Maar Muka Bandeya.

O Man, crush your ego.

Sahib Kabir says—

Maya Mari Na Munn Mara, Mer Mer Gaya Sharir.

Asha Trishna Na Mui, Kah Gaye Sahib Kabir.

Even after taking repeated birth, man fails to gain control over Mind and Maya. Desires of one or the other kind continue to haunt him.

The memory in man helps him to recognise his relations and other near and dear ones. His brain helps him in the process of thinking. This is certainly not the Soul. It means all that we experience is nothing but a farce. We are living under great misconceptions. All this is the play of our shrewd Mind. Sahib Kabir says—

Teen Lok Mein Munn Hi Viraji.

Tahi Na Chehnat Pandit Qazi.

The Muslim and the Hindu priests don't seem to know that it is the Munn that has its abode in all the 3 lokas.

Such knowledge is called as spiritualism. The stories of the days gone by have nothing to do with spiritualism. That is to say, our individuality itself is a big farce. Our Soul is hidden beneath this individuality. All that is needed is to crush the rising waves of ego.



5. Inner Purity Gives Outer Purity

Yeh jug rain basera.

Life in this world is just like the spending of a night in an Inn.

In this world we find people of different age groups. Some are small, some are grown up while others are old. If you try to ask some elderly person as to how did he spend his life, he would certainly say that he is surprised at the pace the hours of life are moving ahead. The younger ones are living in the hope of seeing what lies ahead. This life is like the bubble of water. In fact, all of us are living in a world of dreams. You have attained many bodies. This is a clear indication of the fact that the life in this universe is just like spending of a night in an inn.

On one occasion, I carried on a cleanliness operation at Akhnoor. The weed grass was to be burnt. The Namis were burning the grass at different places. I asked them to do so at one place only. They continued to bring the grass to that place for burning as long as I was there. However, as soon as I went away, they lighted the fire at some other place as well. My sole purpose of asking them to burn the grass at one place was to avoid any unnecessary loss to the trees or to the small creatures on the ground. When I returned to that place, I saw the fire burning at the other place as well. Flames were rising high. In the meantime, a he-sparrow and its female partner came there. They were looking to that burning spot. Probably, they had their young ones there. They were unable to go underneath the fire. I asked who had lighted the fire. None of the fellows spoke.

Just see! how much love they had for their children. Don't think it is you alone who love your children. In every creature, the Soul takes the body as its own self and shows love for

it. Many poisonous insects crawl. We think they feel pain in doing so. If you try to kill them, they will try to escape. You should have a high thinking. This will enable you to experience the spiritual element. Why do you forget this journey of 84 lakh yunies? **Man forgets all this because his individuality has been made so.**

Life is short. Still man has loaded it heavily. Man behaves like a dictator as well. Try to look within you to find if you behave in the same manner. Man tries to influence others with the power of his wealth, power, status or learning. During my journey as well, I find strong fellows behaving very arrogantly. **Frightening the poor with the power of wealth or learning is not good. This is a sort of violence. It clearly shows that such people have no knowledge or understanding of the Soul.** We shouldn't behave like this. Trying to harm others through intrigues is a sort of crime. The Soul is made to perform such indecent jobs. Earlier, I used to believe in what others said. I was of the view that a disciple won't tell lies before a guru. I used to feel offended. However, I don't do so now. Try to think over what I am saying. Do to others what you want others to do unto you. If you want that none should beat you, you should also do the same to others. If you want that none should abuse you, you will also have to do the same to others and if you want that everyone should respect you, you will have to respect others. Always remember that you have to leave the world eventually.

Do not try to tease others in any way. Whenever we take out a rally, I ask the followers not to make a show of their strength. Once a boy with a stick in hand was trying to stop the moving vehicles. I told the disciples that it is they who have to bother about the taking of rally. That boy has nothing to do with it. He has to do the job assigned to him. You can only request him with folded hands.

First, we shall have to be polite. We should see to it that none feels offended with our behavior. All of us follow others blindly like sheep. We don't deserve to be called as civilised fellows. Our life style is not good.

One of my Namis visits Canada, America and other countries. I asked him about the people there. He said that they were much-disciplined people. Even if they have to take their dogs for a stroll, they take a plastic bag with them. They use it for collecting its urine. They don't make their roads dirty. If we look at our own people, we shall find that they throw filth near the stations. The skins of the fruits and other left over eatables are also thrown at the station itself. There is every possibility of someone slipping over them. It clearly shows how dirty we are. In fact, we do all sorts of things that can harm others.

One person from Canada came for Naam diksha. He had already sought the shelter of many gurus. He found everything in our panth to his taste. Afterwards, he decided to go without getting blessed with Naam. At this, D.C. Sahib asked him the reason thereof. He said that the Guruji and the teachings of the Panth were appreciable but the followers were not so good. They don't have good eating habits. In addition, their behavior was not pleasing. After all, he had to mix up with them.

Everyone likes to visit a home where the people are well behaved and have good eating habits. I teach the followers to be social as well.

None of us feels satisfied even inspite of having the needed necessities of life. There is need to bring reforms in this sphere. We behave like irresponsible persons. In European countries, none will be found throwing the bits of cigarettes or other such like dirty things on the road. It is taken as a bad habit there. There is need to be cautious about all these things.

I bought a Neel cow. I gave it the feed and milk as well. It followed me wherever I went. It had understood that I was taking care of it. When even an animal has the power to understand, what is the problem with us. **Only one who knows how to fix concentration-Surti, can keep away from wrong acts.** I know everything about myself. I have never teased or tortured anyone in any way. Try to remain in your natural form. Whenever you do some wrong act, feel sorry for it. A sage has beautifully spoken in this regard. It is not a great thing or an act of bravery to refrain from causing harm to others. It is an act of cowardice if we don't stand against those who torture others.

If you see a strong fellow thrashing a weak person, it is your duty to ask him the reason thereof.

When everyone is awakened, the acts of violence and crime will automatically fall. That fellow said that everyone makes a research on his own life. Remember! it is difficult to purify the Mind by any possible means.

Munn Hi Ahey Kaal Karala. Jeev Nachave Karey Behala.

Mind itself is Kaal that tortures Jiva in a very cruel manner.

In gross form, it is the Indriyas that are Mind. On seeing some good dish, the mouth waters. Such like is our physical body. Then in subtle form, this Mind is present within us in the form of lust, anger etc. In such circumstances, how can we purify this Mind? The way to do so is not to co-operate with it. Whenever it desires to do some wrong act, control over it can play a positive role. There are many noble persons. They succeed in controlling their wrong activities to some extent only. Nevertheless, it can under no circumstances become flawless.

You can clean some dirtiest thing with soap but I won't accept as true if someone claims to have purified the Mind. At least, one should try to be polite in behavior and noble

in deeds. This much purification is necessary for all.

You sweep your house and clean your toilet. At least, once a month you clean your drain. In the same manner, you should try to purify dirt and filth of your heart. There is need to pay attention to it. We should try to clean it to some extent. It will make us social and polite. However, spiritualism demands control over subtle vices as well.

The life-style of all of us is like that of animals. There is need to bring an element of humanness in it. We shouldn't throw dirt in front of the houses of others. The sound of our T.V. as well shouldn't be loud. It can cause inconvenience to others. Sometimes, in our Ashram, the Naamis play the deck on a high tone. I advise them not to do so as we don't want to make others listen to the devotional songs in glory of Sahib even against their willingness. I have directed them to do so only for about 15 minutes after the Sun rise and that too at a low volume. Such behavior is a reflection of humanness. Now let's turn to spiritualism. He who looks clean and beautiful outwardly but is crooked from within, would be exposed sooner or later. Remember! there is no kind of worship greater than that of taking pity. Not to speak of snakes, I don't kill mosquitoes even. We have to live in the universe in a very noble way.

Vaishnav Dharam Jaini Daya Mussalman Iktar.

Jub Ye Teenon Bhaye, Tub Paye Mera Deedar.

He whose religion is like that of a vaishnav, feeling of pity like the Jains and worship of one God alone like the Muslims, can have My vision.

All the three things are to be found in our panth. We are, in the real sense, true vaishnavs. No guru asks his disciples to become so. Turning you into noble Souls, I am taking you to spiritual heights.



6. None Could Know The Identity Of Param Purush

*Kabir Ka Gaya Gaye Ga, Teen Lok Mein Mar Khaye Ga.
Kabir Ka Gaya Boojhe Ga, To Antargat Ko Soojhe Ga.*

He who recites the sayings of Kabir, will face humiliation in the world whereas he who tries to understand the message contained in his sayings will be able to understand and know what lies within.

Let's see what is that which Sahib Kabir gave to the world. First, he spoke about the limit to which the Sagun as well as the Nirgun worship can take us. He was, rather, a rationalist. The people have presented a wrong picture of Sahib Kabir only for their selfish motives. This is because he attacked the acts of hypocrisy. Neither he felt afraid nor hesitated. He exposed the hypocrites in a very simple and natural way. The hypocrites spread rumours that he was a married man and had a son, named Kamal and a daughter, named Kamali. Also that Lohi was his wife. However, Sahib Kabir himself revealed his identity in the following words.
*Santo Avigat Se Chala Aya, Koyi Bhaid Maram Na Paya.
Na Hum Rahle Gharabvas Mein, Balak Hoyi Dikhlaya.
Kashi Tatt Srovar Oopar, Tahan Julaha Paya.
Na Hamre Maat Pita Hain, Na Ghar Girhi Dassi.
Kashi Mein Hum Prakat Bhaye, Jug Mein Ho Geyi Hansi.
Aane Takiya Ung Hamari, Ajar Amar Pur Dera.
Hukam Haisiyat Se Chaley Aye, Katan Yam Ka Phera.*

O saints! I have come from a far off place. None has been able to know of my identity. Without staying in the womb of the mother, I appeared as a child. A weaver found me in the pond at Kashi. Neither I have parents nor any wife. I appeared at Kashi and all this has made me a laughing stock.

My abode is in Amarlok and I have come here as per the dictates of Param Purush to save the jivas from the clutches of yama.

At the time of his departure, he gave the proof of all this to the worldly people. He had declared that he would leave his body at Magghar on the eve of Magsudi Ekadshi. He left his body before lakhs of people. No remains of his physical body were found. He appeared on a flower and left behind flowers.

His contribution in the social as well as spiritual field is also worth mentioning.

When the sage Mridugal asked the messengers from heaven the detail about heaven, the latter said that there were great trees with beautiful and tasty flowers. One was free to enjoy there any kind of fruit one liked. It clearly shows that there as well the jiva is in the cage in a manner it is in this universe. It does not live there as a Hansa.

Va Ghar Ki Sudh Koyi Na Batave, Jahvan Se Hansa Aya Hai.

None gives any information about the abode jiva has come from.

There is a great secret related to the real abode of jiva. Sahib Kabir revealed it. He talked about all the different kinds of physical bodies in detail. He told the means one could adopt to reach Brahm Lok even. One can find a mention of these four kinds of salvation in different panths and religions. That loka of Param Purush is indeed a very rare loka.

Ved Kateb Par Nahin Pavat, Kahan Sunan Se Neyara Hai.

Even the Vedas and other holy scriptures don't throw any light on that rare kind of Loka Amarlok.

Us Manjle Nazdik Nehin Kaal Ka Phanda.

There is no grip of Kaal on that loka.

Sahib Kabir has talked about all the 21 Brahmands. Then why was he opposed? He gave a severe blow to the irrational

and unscientific rites, rituals and beliefs. The hypocrites of all kinds got united to declare that he was an unlettered fellow. They tried to defame him in every possible manner. Just as in politics, every politician tries to defame his rival the hypocrites also coined different stories to defame him. They did so to prevent the people from going to him. In fact, the people failed to understand all that Sahib Kabir spoke about the Loka that lies beyond the 3 lokas.

Sar Shabad Paye Bina, Kaga Hans Na Hoyi.

None can change his crow like nature into that of a Hansa without getting blessed with Sar Naam.

Kankar Patthar Jode Ker, Masjid Leyi Banaye.

Ta Chadi Mulla Baang De, Bahira Huwa Khudai.

After making a mosque out of the collected pebbles and stones, the Muslim priest creies aloud as if God were deaf.

At that time, the people were engrossed in two kinds of worship—Sagun as well as Nirgun. Sahib Kabir talked about the mode of worship that was far unique from these two. Did he speak against the 4 kinds of salvation? Did he speak against the status of guru or the recitation of Naam? Certainly not. He only spoke about the limit of each. Regarding the 4 kinds of salvations he said that those were within the power of Niranjan and the jiva will be reborn after enjoying the fruit for some definite period of time. These four kinds of salvation are a sort of prison house. The Soul living in the bodily cage feels much frustrated. No person can feel comfortable in a prison even if he is provided with all sorts of facilities. He will remain sad and frustrated. *It is sin to place any animal in a cage. It is a violation of its right to freedom. Likewise, this universe is like a cage in which all the jivas have been imprisoned.*

Then there are forests—big and small to be found. These are the abodes of the animals. They are also in prison. Some

animals are free to move within a radius of 10-15 km. They can't go beyond it. How can we call them free. Then there are big forests that extend upto a radius of 300-400 km. These are like the national sanctuaries. The animals living there have to remain within that limit. The jivas can't be allowed to cross this limit. Then how can we call them as free? The same is true of the 4 kinds of salvation as well. No jiva enjoying the fruit there can stay there for ever. They are in the grip of Niranjana who makes them dance to his tunes.

Sahib Kabir was a rare of scientist. Even today, many panths and religions have adopted his sayings. Those who commit acts of forgery and cheating, are sure to go to hell. He has talked about the techniques that can help the devotees attain the four kinds of salvation. No spiritual knowledge is to be found in the abodes the devotees attain on the basis of these salvations.

At that time, the hypocrites called him as an illiterate fellow and made a fun of him. However, at present, the scholars are making a research on what he said. Even the scholars at that time misled the people regarding his greatness. Likewise, the present day media also creates misconceptions in the minds of people. Their association with one or the other political party makes it do so. Taking note of it, the supreme court has directed the media persons to perform their job honestly and rightly.

Sahib Kabir talked about the presence of infinite number of Brahmands and about the many suns and moons in this Brahmand. Also, Sahib Kabir unfolded many secrets related to the field of worship.

*Avdhu Begum Desh Hamara Hai.
Ved Kateb Par Nehin Pavat, Kahan Sunan Se Neyara Ahai.*

My abode is in Amarlok. That is a rare country. The Vedas and other religious scriptures don't have any knowledge about it.

Beyond the three lokas there lies Maha Shunya. Achint lok, Soham lok and Ankur lok etc. lie in it. These lokas are seven in number. Sahib Kabir gave a description of these very very vast lokas. However, there is dissolution in these lokas as well.

*Akshay Purush Tahan Aap Viraje.
Nahin Tahan Kachhu Moh Aru Maya.
Nahin Tahan Parley Ki Chhaya.*

Param Purush Himself resides there. No attachment or Maya is to be found there. No dissolution takes place there.

There is one Akshay lok where there is dissolution.

*Tahan Na Teen Gunan Ko Bheva.
Brahma Vishno Mahesh Na Tahvan.*

There is nothing like the 3 Gunas (Tamas, Rajo and Satwa). Even Brahma, Vishno and Mahesh are not to be found there. These centres of devotion are not to be found there.

Nehin Tahan Jyoti Niranjana Raya.

Even Jyoti Niranjana has no existence there.

Those who preached all that was related to these deities, felt hurt. In the interior of their heart, they might have taken the teachings of Sahib Kabir as true. The hypocrites burn the effigy of Ravan but they don't make a description of the virtues he possessed. He was born in a pristly family and had a good knowledge of the Vedas. He was a great devotee of Shivji. I am not describing the virtues of Ravan. I want only to tell about the narrow thinking the worldly people have. Sahib Kabir said nothing that was contrary to truth. In the books as well, he is described as an unlettered weaver who had a son, named Kamal. This is what is being impressed upon the minds of the readers from the very beginning.

Kabir Ka Ghar Door Hai, Jaisi Lambi Khajoor.

Kabir's abode, like that of a palm tree, is very very far away.

*Tahan Na Jeev Tattav Ki Chhaya.
Nehin Tahan Dus Indri Nirmaya.
Kaam Krodh Madd Lobh Na Tahvan.*

No embodied Jivas, elements, ten Indriyas, the vices like lust, anger and greed etc. are to be found there.

All are afraid of death. Shivji, as per the desire of Bhasmasur, blessed him with the power to kill anyone whom he desired simply by placing his hand on the latter's head. The fellow ran after him (Shivji himself) so as to attain Parvati. Then Shivji had to go to Vishnu for protection. That is to say, Kaal doesn't spare anyone. But Sahib Kabir says—

Kaal Kral Nikat Na Aave.

Kaal can't dare to come near a devotee who gets blessed with Sar Naam.

This strange thing hadn't been heard before. When copernicus said that the earth moves, he was awarded death punishment.

Nahin Tahan Divas Rain Ki Chhahin.

There is no shade of day and night even.

All these appear due to the rotation of the earth. That is to say, there is nothing like that to be found in this universe. This universe has been created out of the 5 material elements. However, there is no existence of 5 material elements there.

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

Air, water, male, female and even the musical notes are not to be found there.

Shabad Kahaun To Shabdai Nahin.

Shabad Huwa Maya Ke Mahin.

There are no words even. They owe their existence to Maya and this Maya has no existence there.

There is a special system in Bunk Nal. He who succeeds in awakening it, can hear countless musical notes. None in

the world can play such a kind of music. At present, 70 kinds of musical notes are to be found. These are present in the Bunk Nal itself (In human body). These musical notes are so fascinating that one gets lost in them. None in the world can play such a sweet flute as is being played within. The sitar being played there is also of a very rare kind.

Many people boast of their qualification. They behave with others in a rude manner. The yogis also boast of their yogic powers. This is not good. A really great man is one who doesn't let the germs of ego breed within him. Insulting others is a sort of violence.

Good looking people often behave in a rude manner with those who don't have good physical features. Wealthy persons also have such a kind of ego. In fact, no sort of ego is good for man.

Moti Maya Sub Tajai, Jheeni Taji Na Jaye.

Peer Paigambar Aulya, Jheeni Sub Ko Khaye.

It is easy to shun gross form of Maya like wife, son and other relations but it is certainly not easy to shun the subtle one. Even the Peers, Paigambars and Auliyas are under the grip of ego, the subtle form of Maya.

Sabai Maan De Aap Amani.

A really great person is one who respects all but doesn't desire it for his ownself.

The Bunk Nal where a yogi listens to the musical notes, is the middle part of the Sushuman nerve.

Every man wants to seek pleasures in life. However, what sort of pleasures are to be found in the universe? All the pleasures to be found in the universe are related to the Indriyas (senses). Our Soul doesn't enjoy these. Some like to enjoy the taste of tongue. This tongue enjoys 6 kinds of taste. There is a system in our tissues. The department related to the tongue is a big one. Some like sweet eatables while others like sour

ones. It has no pleasures in itself. It only needs pleasure giving things. Likewise, the eyes enjoy pleasure from beautiful objects. In fact, the Soul likes to live in the world of real pleasures. The worldly pleasures can't provide it with the real pleasures. As such, it remains at all the times, in search of real pleasures. **No pleasures of the 3 lokas except that of Amarlok can satisfy it.**

Just as a musk deer makes a search of musk in the herbs and bushes, the Soul as well has been making a search of pleasures at a wrong place.

The yogi reaches the place wherefrom he finds the musical notes emanating. Holding on to the musical notes and words, he makes a visit to various Lokas—big and small. He gains experiences and with the passage of time, the worldly pleasures lose their charm for him. He gets more and more fascinated in the pleasures he derives from the musical notes. *Khavta Peevta Sovta Jagta, Kahain Kabir So Rahey Mahin.*

Sahib Kabir says that a stage comes when the yogi remains engrossed in these musical notes even while eating, drinking, sleeping or awaking.

Some stop at this very level. They take these musical notes as true Naam and God Himself. Nevertheless, the fact is that these are not true Naam at all though a devotee can derive pleasures from these.

Jaap Marey Ajapa Marey, Anhad Bhi Marr Jaye.

Surti Samani Shabad Mein, Us Ko Kaal Na Khaye.

Recitation of Naam outwardly or inwardly and the musical notes as well are perishable. It is only the soundless sound that can't be devoured by Kaal even.

Wherever there are musical notes, there is Maya. As such, in no case it helps a devotee cross the worldly ocean.

The colours as well have nothing to do with the attainment of salvation. Yellow colour is due to the earth,

white colour is due to water, blue due to air, red due to fire and black due to sky. But the black one is not taken as a colour. So only four colours are recognised. Other colours are obtained by mixing these four colours. Sahib Kabir has told a very scientific based truth. How can the colours exist in Amarlok when there are no material elements to be found there?

There are many great scholars in the world. One Dr. Hosla Parsad is a P.hd in Kabir's philosophy. After getting blessed with Naam, he said that the sayings of Sahib Kabir I was talking about, were nowhere to be found. I told him that the hypocrites had chosen only such sayings as could serve their selfish motives. A beggar will recites his sayings that serve his purpose.

Dhaan Diye Dhann Na Ghate, Kah Gaye Dass Kabir.

Sahib Kabir says that acts of charity don't cause any loss of wealth.

But he won't say—

Mangan Maran Sman Hai, Matt Mango Koyi Bheekh.

Begging is just like dying. So none should beg.

If he says so, he won't be able to serve his interest. Likewise, the sagun worshippers have described Sahib as a sagun worshipper while the Nirgun worshippers have described him as a Nirgun worshipper. In this way, they have misled the people. However, the fact is that Sahib Kabir was far beyond these modes of worship.

In this regard, Dadu Dayal ji has beautifully said—

Koyi Sagun Mein Reejh Raha, Koyi Nirgun Thahraye.

Atpat Chal Kabir Ki, Mause Kahi Na Jaye.

Some are engaged in sagun worship while others are engaged in Nirgun worship. However, the moves of Sahib Kabir are very strange and it is not possible for me to give a description of these.

The Nirgun worshippers say—

Rus Gagan Gufa Mein Ajar Jharai, Bin Baja Jhankar Uthai.

From within the Bunk Nal, musical notes keep emanating in a natural way.

They say, Sahib Kabir had said only this much. All others selected only such sayings of Sahib Kabir as suited their interests. None took note of all of his sayings.

*Kabir Ka Gaya Gayega, To Teen Lok Mein Maar Khaye Ga.
Kabir Ka Gaya Bhoojega, To Antargat Ko Soojhega.*

He who recites the sayings of Kabir, will have to face humiliation in the entire 3 lokas whereas he who understands the message inherent in these, will be able to know about the secrets lying within.

Thus the wrong interpretation of Sahib Kabir's sayings created misconceptions in the minds of the people but he unfolded many secrets.

Pind Brahmand Ko Tahan Na Lekha.

Loka Lok Tahan Na Dekha.

That rare loka is beyond the limit of physical body and the Brahmand.

Kind of Lokas are not to be found there.

Butter is obtained by churning curd and ghee is obtained by heating butter. Likewise, air is present in the body. At first, it is exhaled. After this, the Soul is taken out of the breath. King Janak practised unmuni Mudra (posture). He knew the technique of moving out of the body. However, he didn't know how to escape from the grip of Mind. Afterwards, he had to seek the shelter of Ashtavakara. After the Unmuni Mudra comes the Khechri Mudra. Brahma, Vishno and Mahesh practise this Mudra. Much concentration is needed for it. That is why Shivji remains in meditation for 4 yugas even. The practice of this Mudra enables a devotee to separate himself from his breath.

Pawan Ko Palat Kar, Shunya Mein Ghar Kiya.

There is need to reverse the direction of airs and to concentrate them in Shunya.

Surti Ke Dand Se, Ghair Munn Pawan Ko.

There is need to control the airs and the Mind with the power of Surti.

Phair Ulta Chaley, Dhar Au Udhar Vich Dhyan Lavai.

*Kahain Kabir So Sant Nirbhay Huwa,
Janam Au Maran Ka Bhram Bhanai.*

The air has to be controlled with the stick of concentration. This will help the devotee to turn it in the reverse order. The concentration has to be fixed at a place in-between the earth and the sky. Doing so, the air that was coming from the shunya into the navel region, will begin to move in the reverse direction. It will move towards the 8th plexus. Gradually, the concentration will begin to get absorbed in Sushumna. At this stage, the devotee begins to feel afraid. The Mind frightens him saying he would die.

It tries to disturb the concentration. If it gets disturbed, the breath again begins to move downward. The whole labour is thus wasted. That is to say, the Munn prevents the devotee from fixing his concentration at the 10th or the 11th dwara.

*Sushuman Madhya Basey Niranjan,
Moondha Dusvan Dwara.*

Uske Ooper Makar Taar Hai, Chado Samhar Samhara.

Sushuman is the abode of Niranjan. Seated there, he has closed the 10th dwara. Above the 10th aperture lies the wire of Surti. There is need to move here in a very careful manner.

The Mind tries to keep the jiva as a body. Munn-Maya try their level best to prevent it from knowing itself.

*Tahan Silhali Gail Hai, Chadoon To Gir Gir Padoon.
Uthoon Surit Samhar, Charan Aage Dharoon.*

That path is very slippery and each time I try to ascend, I fall down. I can put my foot forward only by fixing concentration.

Mind will frighten you with the very thing you are afraid of. If you are frightened from great heights, it will silently remind you of any such incident connected with it. You will feel sad and your concentration will get disturbed. You will come to your original position and will say that you attained nothing from meditation. However, you shouldn't feel frustrated. **The Mind desires that you shouldn't even think of sitting in meditation.** If you fix your concentration in a proper manner, you won't be able to move even your hands and feet. It is at this very stage that the Mind will tell you that you are moving towards darkness. You have to bear in mind that there is darkness within the Sushumna. If you remain stead-fast, you will realise that you are nothing but meditation alone. Such like realisation can't be had if you fix your concentration in the Bunk Nal or in Agochari. I have asked you to fix your concentration at a place 1¼ hands above the head so that you may realise that you are not a body. Mind doesn't like such a thing to happen. That is why it tries to prevent you from meditating in such a way.

Jadd Chetan Hai Granthi Padd Gayi.

Yadyapi Mithya Chhutat Kathinayi.

The gross body and the subtle Soul seem to have developed a knot. Though it is nothing but a farce, yet it is not easy to untie the same.

Deep concentration will help in bringing the breath to a single point. After this, you will move into the inner world. The gross awakening (Jagret Awastha) will come to an end. You will get another body. It will be just like attaining of the Maha Pragya state. This is a very strange state. This attaining of another body is just like the attaining of a subtle

body in sleep. The awakening and the pleasures increase. There is the feeling of attaining miraculous powers. You will also be able to see the light equivalent to that of the crores of suns. You will realise as if you have attained the ultimate reality. In this connection, Sahib Kabir says—

Koyi Koyi Pahuncha Brahm Lok Mein, Dhar Maya Le Aayi.

Some devotee succeeds in attaining Brahm lok. But, once again, Maya brings him back.

The devotee, who experiences these miraculous powers, begins to make an expression of them. Thus he fails to move out of the limit of Munn. He fails to know the secret related to the 11th dwara.

*Us Ke Aage Bheid Hamara, Janey Ga Koyi Janan Hara.
Kahain Kabir Janeyga Vo Hi, Ja Par Kripa Satguru Ki Hoyi.*

Sahib Kabir says that only some deserving devotee who has with him the blessings of a Satguru, can know the secret related to him.

In this way Sahib Kabir unfolded many secrets.

Adi Purush Ko Tahan Na Thana. Yeh Charit Eko Nahin Jana.

None could know the secret related to the abode of Param Purush.



7. None Knows The Secrets Inherent In This Body

Sahib Kabir has beautifully described this body—
Avdhu andh dhundh andhiyara. Koyi janey ga janan hara.
Ya Ghat Bheetar Sooraj Chanda, Ya Hi Mein Nau Lakh Tara.
Is Ghat Bheetar Heerey Moti, Isi Mein Parkhan Hara.
Is Ghat Bheetar Brahma Vishno, Shiv Sankadi Apari.
Ya Ghat Bheetar Kaam Dhenu Hai, Kalap Briksh Ik Nyara.
Ya Ghat Bheetar Riddhi Siddhi Ke, Bharey Atal Bhandara.

Only some knowledgeable devotee can know about the miracles inherent within this body. There are sun, moon, nine lakh stars, diamonds, pearls, the assayers of these precious stones, Brahma, Vishno, Shiv, Sankadi, Kaam Dhenu (a rare cow), Kalap virksh (a rare tree) and other unending sources of comforts, pleasures and powers.

Even the scientists have not been able to gather full information about this miraculous body. They have not been able to know the powers hidden within it and the principle under which this physical body has been functioning. Sahib Kabir says—

Sub Ki Gathri Lal Hai, Koyi Nahin Kangal.

Every human being has pearls with him. None is to be found devoid of wealth.

Shiv Gorakh So Pach Pach Harey,
Is Kaya Ka Bheid Na Paye.

Even Shiv ji and Gorakh Nath, in spite of their earnest attempts, failed to know the secrets related to this body.

Though it is a fact that many miraculous powers are inherent in this body, yet there is need to understand and know that many opposing forces are also present in it. Sahib Kabir says—

Vish Amrit Rahat Ik Sunga.

The poison as well as the nectar is present in this body.

Man wants to have Soul realisation but he has not been in a position to know the way the Soul has been behaving within the body. Man has no means and techniques to know the way the powers related to God are working. Nevertheless, he is the only creature who has the right to know all these things (Not even Gods of the heaven). The holy scriptures also say so. Even the gods desire to attain this human body. This is because it is the only body that can help jiva attain salvation. There is some definite reason behind calling this human body as rare. *There are many things that need clarification. Before thinking of the ways and means regarding the attainment of salvation, it is important to have knowledge of the bondage in which the Soul has been held and the powers that are at work within the body.* Man has the faculties to attain many miraculous powers. Though sleeping man has the power in him, yet he is not in a position to make use of it. So to say, these powers remain hidden. Likewise, the Soul has power in it but because of its being in the grip of Mind and Maya, its power remains hidden. During sleep you can't hear even if your ears are open. Further, you can't tell about the foul or sweet smell inspite of the nostrils remaining open. These organs can't make use of the powers they possess. Likewise, we make use of our physical powers alone. We do not make any use of our spiritual power.

There is no dearth of physical power in man. There are Indriyas — 5 Karam Indriyas and 5 Geyan Indriyas — in this human body. This body is made out of the mother's blood and father's semen. That is why it is called as perishable. There are 25 natures related to it. Every material element has 5 natures related to it.

The first one is the earth element. All of us have bones,

flesh, skin, pores and nails. The 2nd one is the water element. It can be seen in the form of spittle, blood, perspiration, semen and urine. The 3rd one is the fire element. It can be seen in the form of hunger, thirst, laziness, sleep and yawning. The fourth one is the air element. It can be seen in the form of contraction, expansion, walks, speech and force. The fifth one is the sky element. It can be seen in the form of Juice, smell, word, appearance and touch. So to say, all of us have these 5 elements and 25 forms related to these.

We walk with our feet, work with our hands, pass urine through Penis, pass faeces through anus and eat through mouth. These are the five Karamendriyas. The eyes, ears, nose, mouth and the skin are called as the five Geyanendriyas. Mouth behaves as a Karamendriya as well as a Geyanendriya. We use it to get knowledge about 6 kinds of Juices. The nose gives us knowledge about smell; the ears give knowledge about words; the skin gives knowledge about hot and cold whereas the eyes give the knowledge about different kinds of sights.

A vehicle has wheels as well as other parts in it. All of these work in unison to enable the vehicle move. Likewise, the body shaped vehicle works with the co-operation of all of its organs. If, by chance, we are about to stumble against some obstacle, it is the eyes that help us to escape from any major injury. These sight the obstacles lying in the path and inform us accordingly. Thus all these organs help us in doing various kinds of jobs. The nose helps us in our breathing process. What a sort of life would be without it. If some eatable gets spoiled, it is not the eyes or ears but the nose that tells us about it. The nose occupies the place near the mouth so that we may be able to first smell the eatable before putting it in mouth. The whole structure of the body has been made in a very wise manner. It has miraculous powers in it.

That is why it has been called as a Naraini chola. Our mouth helps us in speaking but, without words, it would have been difficult for us to make others understand us.

The skin is the fifth Geyanendri. The outer skin of the fruit helps in keeping it safe. Likewise, our skin helps in keeping our internal organs safe. The skin gives us the knowledge about the smoothness or the hardness of a thing. There is some power that controls it. It is gross in form and is not in a position to work on its own. We hear the sound coming out of a speaker. But the sound is being produced by some person. The speaker acts as a medium only. Likewise, the Karam Geyanendriyas are only the medium whereas the controller of these is someone else. The scientists are of the view that it is the brain that controls all the activities of the body. But the brain itself is a collection of tissues. These tissues don't function on their own. There is some definite force behind that is responsible for the functioning of the brain. Our hands and feet perform their respective functions. But these owe their functioning to some power. If you injure your finger, the finger doesn't tell you about the pain at the spot of injury. This is because the fingers don't possess the needed system for the purpose. In fact, the brain realises the pain. Our brain is a good controller of the whole of our body. It keeps all the organs safe.

In case of attack on any part of the body, the brain orders the hands to save it. The hands have no power to think. If the feet move in some wrong direction, you save yourself. The feet have no power to see. It is the eyes that saw all this but there was some power within that actually took the needed step. It passed on the order. It is, in fact, the Mind that is the controller. It has four forms — Mind, Intellect, Memory and Ego. These are the four subtle Indriyas. The Munn expresses a desire; the intellect makes the planning for its

fulfilment; the chitt (remembrance) tells about the place from where the needed material can be had whereas the ego steps in to actually perform the work. Man spends whole of his life without knowing about the secrets inherent in the body. When man is not in a position to understand even the powers related to body, how he can be expected to have knowledge of the spiritual powers.

All the desires are related to Mind. The Soul has nothing to do with this. All the emotions surfacing out are also related to the body. Even the psychologists are at a loss to know the reason behind the surfacing of emotions from within.

All of a sudden, man expresses a desire to have some eatable (say a mango or some sweet). Why did such a desire come out?

We have no knowledge about it. Sometimes you desire to have a walk. Why did this desire make its appearance? Sometimes the people feel a desire to watch some movie. How did this desire appear? In fact, man wastes away the precious moments of his life in the fulfilment of such unnecessary desires. All the desires are body related. The brain informs about the benefits of the minerals and vitamins present in the mango or some other fruit. That is why the desire to have them arises in the body. Moreover, the brain also tells that the particular fruit is a seasonal one. No desire would surface about eating a fruit that is not a seasonal one. None has been able to understand these emotions in a right manner.

The six kinds of juices are — sour, sweet, sharp, bitter, saltish and insipid. Wherefrom did these appear? Why does man express desire for these? The five elements in our body are — water, fire, air, earth and sky. There is need to keep these in balance. These are getting automatically balanced. The six kinds of juices are produced from these very elements.

Water is Khara in taste. The scientists are wrong in calling water as colourless and tasteless. Of course, it has no smell. However, it has a definite color and taste. If someone places Kerosene oil before you, you can at once recognise it. Likewise, you can recognise water from its very appearance. That is to say, you recognised both these from their respective color. Water is white in color.

Shavet Rung Hai Neer Ko, Kharo Is Ko Swad.

The water is white in color and Khara in taste.

The color of fire is red and its taste is sharp. Air is blue in color and bitter in taste. The sky far above looks blue due to the blue color of air. During vomit one belches as well. One feels a sour taste. How did it happen when you didn't take any sour article?

Earth has a sweet taste. Sometimes, the children take earth. Don't let them do so. This earth contains poisonous substances as well. We make use of Dhatoora (a plant) which also sprouts from within the earth. This poison doesn't appear from the sky. Sow the lemon if you desire to produce some sour thing and sow the sugarcane if you desire to produce some sweet thing out of the earth. Everything is present in it. The same is the case of our body as well.

The sky has a insipid taste and a black color. In short, it is the duty of the brain to make good the loss of any needed color. If you feel a desire to have some saltish article, you at once run for the satisfaction of your desire. You don't bother to know why you went ahead with the motive of satisfying your desire.

That is to say, some power has been running the body in such a clever manner that none can know of it. Sometimes, after consuming some tasty eatable, man says he has enjoyed it much. However, the tongue has no power to enjoy. It is the brain that made him say so.

Teen Lok Mein Munn Hi Viraji. Tahi Na Cheehnat Pandit Qazi.

Munn is present in the entire 3 lokas but the Pandits (Hindu priests) and the Qazis (Muslim priests) have unable to know of it.

The whole system related to these Indriyas is not easy to understand. He who succeeds in having a knowledge of the whole system related to the body, becomes enlightened. **Just as Soul is the basis of this body, ignorance is the basis of this universe.**

Just as the body can't function without the Soul, the universe also vanishes after the attainment of real knowledge. **This is because ignorance itself is the very Soul of this universe.** When the Soul comes to know of its real identity, it will stop taking eatables and running after lustful activities. It will stop carrying the load of this body. As it will stop all sorts of works, it clearly shows that ignorance alone is the basis of this universe.

What is ignorance? What is its basis? Ignorance means having no knowledge. Then what is knowledge? It is nothing but information/practical experience. For instance, if you say you saw someone, it is knowledge. Light is the basis of this knowledge. It means, light is full of knowledge whereas darkness is full of ignorance. If there is darkness all round, you won't be able to recognise anything. Darkness is the cause of ignorance.

Tamso Maa Jyotirgamaya.

Lead us from darkness to light.

As the 5th element itself is darkness, the entire Brahmand has also been called as full of darkness.

The scientists say that the dark matter itself is the basis of the universe. There is 90% darkness 10% light.

Let's see where the centre of the 5th element is to be found within the body. The electric bulb gives light only after

receiving power from some place. All the five materials have their respective centres. The element earth is to be found at the Pelvic plexus, the element water is at the region of Penis, the element 'air' is present at the navel region. It is not the case of Ravan but anyone else would also die if his navel gets pierced. The centre of the element 'fire' is present in the mouth whereas the centre of the element 'sky' is present within the Sushuman.

The Munn remains hidden at this very place so that it may remain invisible.

Shunya Mahal Mein Ghor Andhera, Karo Naam Ujiara.

There is pitch dark within Sushuman. The light can appear there only with the power of Naam.

*Sushuman Madhye Basey Niranjana, Moondha Dasvan Dwara.
Us Ke Ooper Makar Tar Hai, Chado Samhar Samhara.*

Niranjana has his abode within Sushuman. He has closed the 10th dwara. Above it lies the Makar taar (wire of Surti). There is need to be cautious while moving over it.

Munn Cheehne Koyi Birla Bhedi.

Only some rare assayer can sight this Mind.

Munn Hi Niranjana Sabai Nachaye.

Mind itself is Niranjana who has been making all dance to his tune.

From the dark region within the Sushuman, it passes on orders to the brain. Our brain is not all in all. It is, so to say, the minister of Niranjana.

Every organ of our body is obeying the dictates of Mind through Brain. If the intellect asks us to salute some person, the hands will automatically get folded. If the intellect directs us to slap that person, those very hands would do so. It is these very hands that were saluting on one occasion and slapping on the other occasion. The hands had no knowledge of what was going to happen. It was the power of the brain that made

them act as per its dictates. **Our brain obeys the dictates of Mind and not that of the Soul.** Man has been living a life taking itself as the brain and the body. None bothers to know what lies beyond it.

*Kahain Kabir Kise Samjhaon, Sub Jug Andha.
Ik Dui Hove Unhein Samjhaon,
Subhi Bhulana Paitva Ka Dhandha.*

Sahib Kabir says whom he should admonish. Whole of the world seems to be blind. Had there been one or two, he would have tried to admonish but here everyone seems to be engrossed in caring for his bodily needs alone.

However, he is forced to say—

Ek Na Bhoola Do Na Bhoole, Jo Hai Sanatan Soyi Bhoola.

Not one or two but everyone here seems to have forgotten his real identity.

Santo Yeh Jug Baurana.

O saints! the worldly people seem to be mad.

This Mind continues to send its waves to the brain. The brain can't understand this secret. Had the brain been able to understand it, the existence of the world would have vanished. This is the great secret behind all this. The mobile receives the waves. Wherefrom does it receive these? They come from the tower but none is in a position to see these. The mobile only acts as a medium. Niranjan has created the body for the fulfilment of its own activities.

Dev Niranjan Sakal Sharira.

Ta Mein Bhram Bhram Rahat Kabira.

The Soul Within The Body Has Been Mised By Niranjan.

Yeh Tann Vish Ki Belri, Guru Amrit Ki Khani.

Sheesh Diya Jo Guru Miley, To Bhi Sasta Jann.

This body is like a heap of poison whereas the guru is a store-house of nectar.

It is a very cheap bargain for a devotee to have the shelter of a guru even at the cost of crushing his ego.

All our outward activities are performed at the instance of the Mind.

Chashme Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahey.

Dil Satan Kya Kya Hain Tere Dil Satane Ke Liye.

Try to see with the inner eyes the plays that are being enacted within. All these plays are meant for torturing you in one way or the other.

Ek Dil Lakhon Tamanna, Us Pai Bhi Jyada Havas.

Phir Thikana Hai Kahan, Usko Bithane Ke Liye.

If you have lakhs of desires in your heart and still want to have more and more, then there will be no room left for seating Param Purush there.

Our Soul obeys the dictates of Munn. If the brain directs you to go to Srinagar, you begin to prepare for the same.

The memory and eyes also seem to contribute in this regard. Just as a juggler makes the monkey dance to his tune, the Munn also makes the Soul do so. There must be some reason behind the attempt of Munn to keep the Soul wandering. Self interest of the Munn is the only reason for it. What is Munn? Wherefrom has it emerged? Why has it kept us in an awkward position? What is the source of its power? It exercises its influence on all. He is the 5th son of Param Purush. Dharam Dass ji, in order to know about the creation of the universe, prayed to Sahib Kabir thus — “O Sahib! kindly tell me the whereabouts of Amarlok. Where do the jivas live there? How were the 3 lokas created? How was Kaal Purush created? How were the 16 sons created? How did this flawless Soul get entangled in the four modes of creation? How did the Souls get entangled in the grip of Kaal Purush? How were the Tridevas created?

How were the earth and the sky created? How was the physical body created? Pray explain to me in detail the creation of the entire universe.” Taking Dharam Dass as the deserving disciple, Sahib Kabir said—

*Tab Ki Baat Sunhu Dharam Dassa.
Jab Nahin Mahi Patal Akasha.
Jab Nahin Kooram Brah Aur Shesha.
Jab Nahin Sharad Gauri Ganesha.
Jab Nahin Hatey Niranjana Raya.
Jin Jeevan Kah Bandhiya Jhulaya.
Brahma Vishnu Mahesh Na Tahiya.
Shastra Ved Puran Na Kahya.
Tab Sab Rahey Purush Ko Mahin.
Jyun Batt Briksh Madhya Rahey Chhahin.*

O Dharam Dass! I am talking of the time when there was no existence of the earth, the sky, Kooram, Shesh, Barah, Sharad, Gauri, Ganesh and the like. Also, there was no existence of Niranjana, the torturer of the jivas and the 33 crore gods even.

Moreover, even Brahma, Vishnu, Mahesh, the Vedas, the shastras, the Puranas etc. had no existence. But there was the One. He was all alone.

In the beginning, Satya Purush was hidden from sight. He had no companion. Neither He has ever been created nor will he ever perish.

That which is created, has to perish. However, as Param Purush has never been created, there is no question of his perishing away. Sahib Kabir tells Dharam Dass that Sagun, Nirgun, big as well as small lokas and the like were created afterwards. As such, there is none whom he can ask to bear witness. Even the 4 Vedas have no information about Satya Purush. They talk upto the limit of Niranjana alone.

Regarding the creation of the earth, sky, Brahmand, Niranjan, Tridev and the like, Sahib Kabir says that first of all Param Purush desired and uttered a sound. It created a rare white and dazzling light that spread in the infinite. Unlike the worldly light, that light was so rare that even a particle of it could put to insignificance the light of even crores of suns. When that light spread in the infinite, Param Purush Himself got absorbed in it. As a result, that light became awakened and alive. It is just like the case of a body that becomes awakened with the entrance of the Soul in it. It was only after coming into the light that Param Purush came to be called as Satya Purush and the rare light that was nothing but Param Purush Himself, came to be called as Amarlok.

Still, Satya Purush was all alone. Then He desired and jerked away that light from His ownself. Infinite number of droplets were produced. These returned back to that rare light. These were just like the water drops that scatter when one throws up a handful of water (say from a sea). However, unlike the droplets of water that return back to the sea and become a part of it, those droplets of light, though returned back to light, yet they didn't become a part of it. This is because satya Purush desired that these should maintain their separate identity. These very droplets were called as Souls. All of these began to move about in that light in a manner a fish moves about in water. Param Purush was much pleased to see all this. He began to love those Souls. Much time passed thus. The Souls were deriving much pleasures there.

Sada Anand Hoth Hai Va Ghar, Kabhu Na Hoth Udasa.

There are bliss and bliss alone to be found there. No sort of sufferings and sorrows are to be seen there.

There the light of a Soul is equivalent to that of 16 suns whereas the light emanating from even a single pore of Param Purush can put to insignificance the light of even crores of

suns and moons. When even a single pore of Param Purush has such a glory, what can be said about Param Purush Himself. None can even imagine it.

Then Param Purush created sons simply by uttering words. That is to say, all the words spoken by Him were taking the form of sons. The second word spoken by Him created Kooram. The third word created Geyan whereas the 4th one created Vivek. Every word spoken by Him was taking the form of a son. He thought of creating one like His ownself. In order to do so, He uttered a word in a forceful manner. He did so in a somewhat in doubt. Then He entered within the body of this 5th son in order to know whether it resembled Him in all respects or not. For a moment He thought that it was not His body. As such, He came out of it and entered into His own body. This fifth son, Niranjana (Munn) was created when the word was uttered in a doubtful manner. Other words uttered by Him created Sahaj, Santosh, Chetna, Anand, Kshyama, Nishkam, Jalrangi, Achint, Prem, Deen Dayal and Dhairya. He created the sons simply to enhance the glory of Amarlok. All of them began to move about in Amarlok. All the sons were created as per the desire of Param Purush but the Souls are a part of Him. Sahib Kabir has beautifully described this situation.

Jeevra Ansh Purush Ka Ahi. Adi Antt Koyi Janat Nahin.

The Jiva is a part of Param Purush whose beginnings and end are unknown to mankind.

The Soul has not been created like other sons. It is very much a part of Param Purush. That is why it has in it all the virtues of the latter. When the children display the virtues of their parents, it is but natural for the Soul to have all the traits of Param Purush. You are not an ordinary being. You are, so to say, the children of a great emperor. The light of a Soul is equivalent to that of 16 suns. The sparks are produced

when we light the fire. There is some difference between a spark and the fire. There is difference between a sea and a drop. One can get drowned in a sea but certainly not in a drop. The Soul has a light equivalent to that of 16 suns. It means, its source of light is as vast as the sea.

Sub Ki Gathri Lal Hai, Koyi Nahin Kangal.

Everyone of us has pearls with him , none penniless.

The knowledge you receive is also due to the waves. These come in a subtle manner. The Hansas (Souls) were enjoying the rare kind of bliss in Amarlok. Afterwards, Niranjana, the 5th son of Param Purush, began to meditate. Param Purush was pleased with his worship and asked him the reason thereof. Niranjana prayed to Him to give him some separate abode. Param Purush gave him Mansrovar (a continent of Amarlok). Niranjana was much pleased to have this abode. Soon after, once again, he began to meditate on Him. He did so again for a period of 70 yugas. Param Purush asked him the reason of worshipping again.

Itna Thanv Na Mohi Suhayi.

Ab Mohi Baksi Deh-Hu Thakurayi.

Kai Mohi Dehu Lok Adhikara.

Kai Mohi Dehu Desh Ik Nyara.

Niranjana said that he was not pleased with that much. He prayed to Him to either give him the whole of Amarlok or to give him some rare Loka where he could have his full sway without any kind of interference.

At this, Param Purush told him that his elder brother, Kooram had a seed of 5 elements (in subtle form) with him and that he could request him to give that to him (Niranjana). With that seed he could create 3 lokas in shunya. He also blessed him to rule there for a period of 17 Chaukri Asankhya yugas.

Niranjana went to Kooramji and instead of requesting him to hand over to him the seed of 5 elements, he forcibly

took it out of his body in a manner one draws out the blood from someone's body. Kooram ji remained calm. He asked Param Purush whom He had sent to him. The fellow had forcibly taken the seed of 5 elements from him. Param Purush told him that the fellow was his younger brother and asked him to forgive him. However, Param Purush thought as to what sort of Niranjan had been created.

With this seed Niranjan created five material elements (water, fire, air, earth and sky). Just as a potter makes different articles with clay, he used these 5 elements to create 49 crore yojan land, sun, moon, stars, seven patals and seven lokas etc. Crores of years thus passed. He remained in this shunya for a long time. However, without the jivas this universe was lifeless.

Niranjan was not satisfied with such a kind of universe. Once again, he meditated on Param Purush for a period of 64 yugas. The latter asked him what more he wanted.

Dee Jai Kheit Beej Nij Sara.

Niranjan prayed to Param Purush to give him some jivas to rule over.

Then Param Purush desired and created a girl (Adhya Shakti) with 8 arms. Offering salutations to Param Purush, she asked why she had been created. Handing over infinite number of Souls to her, Param Purush said, "O daughter! Niranjana has created 3 lokas in Shunya. You should go with these Souls to him and create a real and true universe along with him." Param Purush had not asked them to put the Souls in physical bodies. He had, instead, asked them to create a true universe on the pattern of Amarlok.

As per the dictates of Param Purush, Adhya Shakti went to Mansrovar. Niranjan was charmed by her beauty.

*Aavat Kamini Dekhyo Jabhi.
Dharam Rai Munn Hershyo Tabhi.*

*Kla Anant Antt Kachhu Nahin.
Kaal Magan Havai Nirkhat Tahin.
Nirkhat Dharam Su Bhayo Adhira.
Ung Ung Sub Nirakh Sharira.
Dharam Rai Kanya Kah Grasa.
Kaal Savhav Suno Dharam Dassa.*

Niranjan was very much pleased on seeing Adhya Shakti. She was a perfect model with multiple traits of a woman. Lustful thoughts surfaced in his mind. Catching her head with one hand and the feet with the other, he swallowed her. It is after this incident that he was called as Kaal Purush or Kaal Niranjan. *Keeno Gras Kaal Anyai. Tabb Kanya Chit Vishmat Layi. Tatchhan Kanya Keenha Pukara. Kaal Niranjan Keenha Ahara.*

As soon as Niranjan swallowed her, she called out to Param Purush saying Kaal Niranjan had swallowed her.

*Tabhi Dharam Sahaj Lug Ayi.
Sahaj Shunya Tabb Leenha Chhudayi.*

Then Niranjan went to Sahaj and made him flee from there. The hard worship had given him much power.

*Purush Dhyam Kooram Anusara.
Mosan Kaal Keenha Adhikara.
Teen Sheesh Mum Bhachhan Keenho.
Ho Satya Purush Daya Bhall Cheenho.
Yahi Chariter Purush Bhall Jani.
Deenho Shap So Kahon Bakhani.
Lachh Jeev Nit Grasau Kerhoo.
Swa Lachh Nit Prati Bisterhu.*

Earlier as well he had forcibly taken the seed of 5 elements by tearing the belly of Kooram and now he had swallowed Adhya Shakti. Param Purush took ill of all this and hurled a curse on him saying he would consume one lakh jivas daily but still his hunger would remain unsatisfied. Moreover, he would create 1¼ lakh jivas daily.

*Puni Keenha Purush Tivan, Tihi Chhan Meti Daro Kaal Ho.
Kathin Kaal Kral Jeevan, Bahut Kareyi Bihal Ho.
Vachan Karo Pratipal, Desh Mor Abb Na Lahain.*

As eliminating Niranjan would break His word, He hurled a curse on him saying he won't be able to visit His abode and have His vision.

*Jogjeet Kahan Tab Hi Bulava.
Dharam Charit Sub Kahi Samujhaya.
Jogjeet Tum Begi Didharo.
Dharam Raye Ko Mari Nikaro.*

Param Purush then called yogjeet (Sahib Kabir). In fact, Param Purush Himself was Yogjeet. This is because He had produced Yogjeet by churning His ownself. He asked him to turn Niranjan out of Mansrovar.

*Mansrovar Rahan Na Pavaai.
Ab Yeh Des Kaal Nahin Aavaai.
Dharam Ke Udar Mahin Hai Nari.
Taso Kaho Nij Shabad Samhari.
Udar Phari Ke Bahar Aavaai.
Kooram Udar Vidar Phall Pavaai.*

He would not come to His abode now. He has swallowed Adhya Shakti. Tell her to meditate on Him and come out of his body after tearing it away. This way, he would reap the reward of his Karmas.

*Dharam Rai Saun Kaho Vilayi,
Vahai Nari Abb Tumhari Hoyi.
Ja Kar Raho Dharam Vahi Desha.
Swarag Mritu Patal Naresha.*

Tell Niranjan that he could now keep Adhya Shakti with him. Also tell him to live as an emperor of the Swarga lok, Mrityu lok (this universe) and Patal lok that have been created by him.

*Yogjeet Chal Bhe Sir Nayi. Mansrovar Pahunche Jayi.
Yogjeet Ko Dekha Jabb Hin. Ati Bho Kaal Bhayankar Tabb Hi.
Poochha Kaal Kaun Tum Aahu. Kaun Kaaj Tum Yahan Sidhahu.*

Offering salutations to Param Purush, Yogjeet went to mansrovar. On seeing him, Niranjana became furious and asked who he was and what for he had come there.

*Yogjeet Us Kahey Pukari.
Aho Dharam Tum Grasehu Nari.
Agya Purush Deenha Ko Kehya.
Nari Kahey Udar Mahan Rahya.
Udar Phari Abb Aavhu Bahar.
Purush Tej Sumiro Tohi Thahar.*

Yogjeet told Dharam Rai (Niranjana) that he had swallowed the girl and that he (Yogjeet) had come there as per the dictates of Param Purush to turn him (Niranjana) out of that place. Then he asked the girl why she was lying in his body. She should tear off his belly and come out.

*Sunike Dharam Krodh Ur Jareu.
Yogjeet So Sunmukh Bhireu.
Yogjeet Tabb Keenha Dheyana.
Purush Pratap Tej Ur Aana.
Purush Agya Bheyi Tehi Kala.
Marhu Surti Lilar Krala.
Yogjeet Puni Taiso Keenha.
Jus Agya Purush Tehi Deenha.*

Niranjana was infuriated on hearing all this and stood in front of Yogjeet to have a fight with him. The latter meditated on Param Purush and taking His glamour, threw his Surti on Niranjana. As a result, Niranjana became unconscious and fell down.

Gahi Bhuja Phatkar Deenhon, Pareu Lok Se Nyar Ho.

Then Yogjeet caught hold of his arm and threw him down the Amarlok into Shunya.

Then Adhya Shakti also came out of his body. She felt afraid. Nevertheless, Niranjana persuaded her to stay with him and co-operate with him in the task of misleading the Souls.

The Munn is unstable. It derives pleasures through the body. That is why it continues to torture the Souls.

*Vo Gupat Bhaye Puni Sung Sub Ke,
Munn Niranjana Janiye.*

Niranjana, in the guise of Mind, has been residing within all the bodies.

It is not easy to sight him. He resides in Shunya where there is darkness alone. A thief has love for darkness because it is difficult to recognise him at this time. If he tries to escape with the stolen articles in sunlight, there is every chance of his being caught. That is why Sushumna is the capital of Munn. It performs all its activities from here. Ignorance alone is the Soul of the universe.

*Munn Hi Saroopi Dev Niranjana, Tohi Raha Bharmai.
He Hansa Tu Amarlok Ka, Pada Kaal Bus Ayi.*

Munn itself is Niranjana who has been misleading you. O Hansa! your abode is in Amarlok but you have fallen in the grip of Kaal.

Had there been no ignorance, the Soul wouldn't have attained such a dirty body. The Soul is flawless. Even inspite of knowing this, everyone is living a dirty life. **The Soul is a pure awareness state. It is Surti itself. It has got entangled in the body.**

There is shunya in empty glass. There is shunya in an empty pitcher as well. However, where does this shunya go when the pitcher is broken? It appeared within the pitcher. It was within the pitcher as well as outside. Likewise, the Soul is within the body as well as in the outer place. It remains at all the times at its own point. It is the body that makes its presence felt inside. It is in the form of Surti. It is this very

Surti that has been misled by the Munn. It doesn't spare the Surti for a moment even. This is because it is afraid that it will move near its ownself if it is allowed to remain free. It continues to keep it entangled in the body related activities. It is just like the case of a mother who, in order to engage herself in her own work, keeps the child busy with some toys.

Jadd Chetan Hai Granthi Padd Gayi.

Yadyapi Mithya Chhootat Kathinayi.

The gross body and the awakened Soul seem to have developed a knot. Though it is an unreal one, yet it is not easy to untie it.

It is the Soul itself that has developed this knot. Otherwise, there is no power that can keep it in its grip. It is the Soul that supplies the needed energy to the body. Breath is the energy for the body and it is the Soul that is taking in the breath. If the Soul stops doing so, the whole play will come to an end.

The Soul has taken itself as the body. It has associated itself with all the pleasures and pains related to this body. It has been carrying on the breathing activity from behind the Medula plexus. Due to the influence of Munn Maya it has lost its Vivek-power of spiritual analysis and seems to have gone in a deep sleep. The guru brings you to your senses. None but a Satguru can do so. He gives you such vision, not found in the universe.

Coming to senses is nothing but your getting awakened. Without these inner eyes, none can sight anything. Your intellect becomes sharp. All this is the result of your being awakened.



8. Technique To Turn Into Rare Ones

*Saat Surti Ka Sakal Pasara.
Surti Se Kachu Nahin Nyara.*

The whole manifestation is that of the seven Surtis. There is nothing to be found beyond the limit of Surti.

The Surti is Soul itself. Sahib Kabir has spoken a lot about Surti. Sometimes, the devotees sit in meditation and think they would soon be able to have a vision of light or would be able to soar high. I advise you not to pay heed to such things during meditation. Just as in this physical body made of the 5 material elements there are Karamendriyas, Geyanendriyas, bones, flesh, skin and pores etc., in the same manner, our Surti has in it a universe of its own kind.

Sahib Kabir, while speaking about the universe of this Surti, has said—

Surti Ka Khel Sara Hai.

The whole play is that of Surti- concentration.

Our Surti has eyes, feet and hands etc. in it.

This physical body is made of the 5 perishable elements (water, fire, air, earth and sky) but the Surti related to body is made of 5 permanent elements. (truth, vivek, peace, pity and patience). The hands to be found in our Surti are not like the ones to be found in our body. Those are of a rare kind. The eyes and feet as well are of a rare kind. Unlike the physical mouth that has 32 perishable teeth in it, the mouth related to Surti is also of a permanent nature. There is an instance to cite in this regard.

Shivli had been awarded death punishment at the hands of the ruling class. The king ordered the executioners to cut off his legs. Shivli said that he was in possession of the legs that could take him to God. Then the king ordered for removing his eyes. Shivli said that unlike those physical eyes,

he possessed such eyes as could see the inner world as well as God. Then the king ordered the executioners to cut off his hands as well. Shivli said they could do so. He possessed such hands as could reach the durbar of God.

Then the king ordered for removing his tongue. Shivli asked the executioners to wait for a while. Thanking God he said that he never hoped to pass such a severe test.

All this clearly shows that our Surti has rare kinds of hands, feet and eyes in it. Goswami ji has also confirmed this view.

*Pug Binu Chaley Suney Bin Kana.
Kar Binu Karam Karey Vidhi Nana.
Aanan Rahit Sakal Rus Bhogi,
Bin Vani Vakti Badd Yogi.
Tann Binu Paras Nain Binu Darsey,
Gahey Gyan Sub Sheikh Vishekhe.
Yeh Vidhi Sabai Alokik Karni,
Mahima Jaye Kavan Vidhi Barni.*

That subtle body sees without eyes, walks without feet and smells without nose. Everything of a rare kind is to be found in it.

The sayings of the enlightened Souls confirm this view. Guru Nanak Dev ji says—

*Akhhen Bajo Pekhna, Bin Kanne Sun-Na.
Hatthon Bajo Karna, Bin Paire Chalna.
Nanak Hukam Pachhan Ke, Yun Jeevat Marna.*

This subtle body needs no eyes to see, no ears to listen, no hands to work and no feet to walk.

Sahib Kabir says—

Pair Bin Chall Gayo, Shahar Begum Pura.

Without feet this Surti reached the place where no kind of sorrows are to be found.

*Tahan Bain Bin Bolna, Nain Bin Boojhna.
Aap Ka Khel Kaha Kaun Janey.*

Acts of speaking is done even without any words and act of sighting is done even without the eyes.

All this clearly indicates that this Surti of ours possesses vast potentialities in it.



9. What harm can Kaal do to him?

The individual Soul (Jivi) has to deal with a very shrewd power that doesn't let it know of its real identity. This power (Mind) is fully aware of the fact that it will fail to keep jiva in its grip if the latter realises its ownself. Mind's interest is safe only if the jiva takes itself as a body made of the five material elements and performs all the activities are for fulfilling its endless desires. For such a thing to happen, the Mind uses all possible ways to mislead the Soul.

There was a sage. He was a great philosopher as well. Once he announced that he would teach anyone who desired, the skill of using a sword. Many persons reached for the purpose. The sage interviewed those who came and selected a few.

After a few days, he selected one of them and said that he would teach him. He told him to stay with him for some days in the Ashram before the actual training programme. The boy agreed to it. One day, while he was engaged in some service, the sage, all of a sudden, attacked him with a stick. The boy was startled. He looked back and found the sage standing. The sage had attacked him with a wooden sword. The sage told him that his training programme had started right from that day. He asked him to remain alert saying he could be attacked with a sword at any time. The boy began to remain alert. On one or two occasions, the sage attacked him with a sword but the boy saved himself because of his alertness. After some days, the sage told him that until now he had been attacking him with a wooden sword but henceforth he could attack him with a real sword. The boy

became more alert. The sage used to attack in a forceful manner.

The sage made a few attempts to attack the boy with a real sword but the boy saved himself. Then the sage told him that until now he was attacking him in his awakened state but now onward he could attack him even during his sleep. As such, he should remain more alert. The boy thought the attack during the awakened state was not so dangerous but during the sleep it could prove dangerous. He became ever more alert. Suddenly, one day the sage attacked him during his sleep. However, the boy saved himself by jumping aside.

Now the question arises as to how did the boy succeed in saving himself. You see the drivers plying their vehicles. They nap even while driving. Much alertness is needed in the act of driving. The driver looks far ahead. When he finds the road clear, he naps for a while.

Sometimes, this napping can last long. That is to say, this act of sleeping is an intentional one.

There was a time when I had no driver with me. I myself drove the vehicle for about 6 months. One day, I drove the vehicle from Badi Brahmna to Raya Morh in a sleeping state. At Raya Morh, I received a signal to have a turn. Then I received the signal to avoid having a nap while driving. I take much work from my body. Sometimes, my waist seems to ask me to have some rest but I direct it to remain straight. Sometimes, my eyes seem to be tired but I don't stop my job. **I take my mind as my greatest servant. It does what I want. It has to dance to my tunes.**

Why does the mind seem so much desirous of preventing the Soul from having awareness of its real identity? This is because it knows that its whole play will come to an end the moment the Soul comes to know of its real identity.

Vashishath muni had told Ramji that a jiva could cross

the worldly ocean after having Soul realisation. Ramji asked him what quality of the Soul enabled one to cross the worldly ocean. Vashishathji said that one could understand the reality of the world after having Soul realisation. The jiva then begins to realise that nothing in the world is of any use to him and no article of any kind can reach it. Just as the fear of rope remains no more when the misconception of its being a snake is removed, in the same manner, the misconception regarding the universe remains no more when one attains Soul realisation. After this, one stops taking the universe as true. That is why the Munn remains alert to see to it that the Soul doesn't succeed in realising awareness of its ownself.

A man from Germany has 16 children. He didn't have a sleep for 36 years. When asked, the fellow said that he was in army. Once they caught some militants. They were being brought from the jungle. While on their way, they were asked to march to some other place. He was left there to watch over those militants while his colleagues left for the other place. The militants were dangerous fellows. He thought that they would kill him if he sleep. So he became alert. The other soldiers didn't return for 3 days. He couldn't sleep for 3 days and 3 nights. After this incident the tissues responsible for bringing sleep got damaged and he couldn't get sleep thereafter.

If you remain alert like this, the Mind will do no harm to you. It is the nature of Mind to remain engaged in one or the other job. It tries to invent ever new techniques to mislead you. So in order to escape from the tricks of Mind, you will have to remain alert for all the 24 hours.

Uska Kaal Kya Karey Jo Aath Pahar Hoshiyar.

Kaal can do no harm to one who is alert for all the 24 hours.



10. Seventy Dissolutions On The Path

Spiritual journey is a very important issue. It is essential as well. At present, there are many panths in the universe. Many discussions are being made on the topic of spiritualism. Nevertheless, there are fewer discussions regarding the true and real spiritualism. I am saddened to see that the religious field is taking a wrong direction. At some places the yoga related programmes are organised. The participants are made to offer donations. The enlightened Souls always think about the well-being of the people. That is to say, the religious field is being polluted. **Real spiritualism is completely different from materialistic approach. What kind of appearance does the Soul have? Which is the power that is running the body? The awareness about these things is called as spiritualism.** Telling some stories etc. has nothing to do with spiritualism. At present, spiritualism has got limited to the telling of stories or other things from the Holy Scriptures. What is the way to reach the world of spiritualism? If at all someone performs noble deeds, how will he reach heaven? Who will take him there? I ask many devotees belonging to other panths (Path) the answer to such questions but they fail to give any satisfactory answer. Let's see how we perform the spiritual journey. The Soul of ours is extraordinary entity. How does it visit different lokas (abodes)? Can the proof regarding the same be given? Yes, the proof can be given in support of it. Every vehicle has gears in it. To start it, the first gear has to be applied. While ascending some road, the 2nd gear has to be applied. The fifth gear has to be applied while accelerating the speed.

Similarly there are many techniques in our body.

Sur Durlabh Manav Tann Paya.

Shruti Puvan Sab Granthan Gaya.

All the Puranas and the holy scriptures have described the attaining of human body as very rare.

The holy scriptures of Muslims also say that God made man like His own self. That is to say, this body has certain specialties in it. Let us see what kind of subtle bodies are there in this physical body.

Our physical body functions in the awakened state only. In the sleep state it becomes inactive. A sleeping person is like a dead. In that state we see dreams. A sleeping man can neither see with eyes nor can hear with ears nor can smell with nose. We work with this gross body when we reach the awakened state. Then all the 14 Indriyas-senses become active. The awakened state controls their activities. In this state our Surti-concentration has its place in the eyes. We can see the material world in this state. So to say, a sort of curtain falls on the eyes of a sleeping man. Everyone of us is passing through these different states. These can't help us in attaining spiritual vision. In the dream man attains another body that performs a lot of works. This body is a very subtle one. Man spends about 1/3 (one third) of his life in sleep. In dream state, man even soars high and reaches many places. This body is as small as a thumb. Man is not aware of it. Just as a drunkard also performs some works but he can't perform these to the extent he can when not intoxication, in the same manner, the power to work in the dream state becomes 16 times less than that in the awakened state. Man often finds it hard to run in a proper manner even. You make a definite planning when you go to sleep and after getting awake, you make a fresh beginning continuing with your previous planning.

So to say, during sleep we move out of the awakened

state whereas on getting awake we, once again, return to the awakened state and start our activities with the Indriyas of our gross body. This is really a great thing to know how you entered into this small subtle body and how you managed to come out of it. Some meditated and succeeded in gaining control over their sleep. They could see how they entered into another subtle body and how they managed to come out of it. That is to say, there are many similarities in our activities performed through both — the subtle as well as the gross body. Why do we enter in the awakened state after passing through the dream state? This is because the tissues/cells responsible for taking us into the world of dreams become tired and go to sleep. During the daytime it is the gross tissues that get tired of work and once again the tissues responsible for taking us to the world of dreams became active and we go to sleep. **It means, we can't remain in two states at one and the same time. We can experience only one state at a time. The gaining of control over these two is called as gaining a victory over sleep.**

Sometimes, during our dream state we reach such places as we can't even imagine. The related cells make us realise that that very state is a real one. It is only man who can move into these states.

The 3rd one is called as the Sushupati-deep sleep state. This is the state of great ignorance. In this state, the Surti-concentration reaches in the navel region. The awareness grows dull. We move out of both — the dream as well as the awakened state.

We see no dreams. We can't even know how the night passed. On getting awake, we feel astonished as to where we have reached. It takes sometime to recognise our bearings. Some devotees reach this state through the medium of Indriyas. Many a times we experience all this in our life. Nevertheless, all these states are related to Maya. These are

misleading Soul.

*Yun Sapna Pekhna, Jag Rachna Tim Jaan.
Is Mein Kachhu Sancho Nahin, Nanak Sanchi Maan.*

Nanak Dev ji says that the creation of the universe is dream like. There is no element of truth seen in all this.

In all these states the Mind remains active. The memory also works well. If we happen to meet our relations, we talk about it. However, the Sushupati state is equivalent to that of unconsciousness and death. In all these three states the gross organs function at a slow pace. The fourth state is that of Turiya. In this state, the concentration of man reaches Sushumna Nadi. It won't happen on its own. One has to concentrate the awareness of whole of the body at one point. The yogis do so. They mix up the airs present in the body and reach the Medula plexus. Here the gross body doesn't perform any function. The devotee experiences a thousand times more power in him. He acquires knowledge of the past, present and the future. The body the yogis attain in this state is called as Mahakaran body. Karan Sharir is related to concentration. This is a very subtle state. You seem to be lost somewhere and others ask you where you have gone. You reach where you fix your concentration. You are startled.

Sometimes, you remember someone and soon after you find that person standing before you. In fact, that person had appeared before you through his Karan Sharir. That is why you remembered him. However, in Turiya state it is the Maha Karan Sharir that a devotee attains. It is a very unique state of the body. It is also called as the opening of the inner eyes. In this state a devotee gets the eyes to see even far off places. It happens due to Kaam yog. It is just a sort of lighting of 1000 watt bulb in a dark room. Water is a compound of 2 gases. The scientists can produce fire by mixing two gases. The yogi pierces the Shatt chakra and reaches Sushumna. He becomes so much knowledgeable that he begins to

consider others as fools. He attains many miraculous powers as well. Such powers often make the yogis egotists.

In this state a devotee attains the Geyan Dehi (knowledge related body). He becomes carefree. It can help him in observing the inner world.

Vigyan Dehi (scientific body) in this state the Mind has its existence, though it is in a very subtle form. The Maha yogeshwars reach this state. Here the devotee moves beyond the limit of Munn and intellect. He can reach where he casts a look. Mohd. Sahib had visited the seven skies. A bowl of water was about to fall. In the meantime, he returned from his journey and stopped the bowl from falling. This body looks without the eyes, hears without the ears, smells without the nose and works without hands. This body has a unique nature.

The bird is in the cage. It has the power to fly. However, it can fly only within the space available to it. Likewise, the Soul is in the grip of Mind, it has the limited choice to move about.

A lion can jump 27 feet but if it is imprisoned in a cage, it can jump within that limit only. In the bodily cage the power of the Soul has decreased to a great extent.

In the Turiyateet state a devotee can live as long as he desires. Shivji can sit in meditation for a period of 4 yugas. Often you hear that some particular sage lived a life for so many years. How can it be possible? If you make less use of your battery, you can use it for a longer time. And if you make more use of it, it will run for a short time only.

Likewise, the Maha yogeshwars spend more time in that state and as a result, they live long.

How do we understand what others say. Our ears catch those words and tissues related to memory tell us about these. There is the spiritual element behind our power of understanding, Soul also plays its part. However, the Soul

is not in a position to use its full force. It is working through the medium of body alone.

During fever the temperature of the body increases. The taste of tongue is also affected. The whole system of the body seems to be disturbed. There is loss of appetite as well but the health doesn't die out. It is the fever that has dominated it for the time being. Likewise, the Mind has dominated the Soul. Now it is the Munn that is making its presence felt. A diseased person desires to regain health. This is because the fever has spoiled the charm and pleasures of his life. In the same manner, the fever of Mind gets removed in that state of Turiyateet and the devotee begins to enjoy the real pleasures. We have to make our movements through the medium of body whereas the Soul has the power to move even without feet. That is why the body has reduced the power of the Soul.

Akhon Bajon Pekhna, Bin Kanne Sun-Na.

Hathe Bajon Karna, Bin Pairon Chalna.

Nanak Hukam Pachhan Ke, Yun Jeevat Marna.

Nanak Dev ji says—

Seeing without eyes, hearing without ears, working without hands and walking without feet is just like dying while living.

In the Gita, Vasdev Krishan tells Arjun that the Soul has the power to see in all the directions even though it has no eyes. The light in a room comes through a some hole. But the amount of light entering into the room depends on the openings. In the same manner, the Soul being imprisoned in the bodily cage is not in a position to make free itself.

Krishanji further told Arjun that inspite of having no feet, it could walk in all the directions and even inspite of having no mouth, it could speak in all the directions. That language is, indeed, a very rare one.

Ek Hans Ke Munn Jo Aayi.

Doosar Hans Samajh Puni Jayi.

Every Hans can perceive what the other Hans conveys.

The Maya has entangled us in such a way that our power of performing jobs has declined considerably. It seems as if we have compromised with our set up. We have put all our might in the material world. Sahib Kabir says that a devotee should concentrate all his scattered power to realise his real power. There is need to remove the outer covering if we want to have a knowledge of our real self. After throwing light on the six subtle inner bodies, Sahib Kabir says—

Is Ke Aage Bheid Hamara. Janeyga Koyi Janan Hara. Kahain Kabir Janey Ga Vohi, Ja Par Kripa Satguru Ki Hoi.

Only some rare individual who has with him the grace of a Satguru can know the secret related to him.

It is not possible to reach Amarlok through these subtle bodies. This is because even those bodies are perishable. None of the earlier sages could go beyond this limit. Spiritual journey can be performed in 3 ways — Meen, Papeel and Vihangam. Meen means fish, Papeel means ant whereas Vihangam means a bird. The ant crawls at a very slow pace whereas the fish moves at a little faster pace. Those following the Meen Marg (path) concentrate at Bunk Naal whereas those following the Papeel Marg concentrate at the Medula plexus. In Vihangam Marg, a force takes the Soul out of the body on its own.

Sahib Kabir sasy—

70 Pralaya Marg Mahin, Kaise Jeev Lahey Deedara.

How can the jiva have a vision of Param Purush when 70 dissolutions lie in the path.

Bin Satguru Pavey Nahin, Koyi Kotin Karey Upaye.

One may adopt as many techniques as one likes but He can't be attained without seeking the shelter of a Satguru.

Man can succeed in attaining any of the six subtle bodies. The yogis, through the Maha Karan Sharir, can see many heavenly abodes (lokas). Those who follow the Meen marg,

fix their concentration at the musical notes and listen to 70 kinds of musical sounds emanating from within. The devotee listens to the music of his choice. Not only the musical instruments are being played but the words are also being produced. When a number of persons speak, you will listen to only the fellow on whom you fix your concentration. Likewise, the devotee can listen to the music at which he concentrates. If you follow the sound of a train, you will reach heaven; if you follow the sound of a conch, you will reach the abodes like Brahm lok whereas the sound of a flute can take you to lokas like Sohang. It is just like the case of a fish that can move even in the direction opposite to that of the flow of water.

Nevertheless, the saints have talked about that which is entirely different from all this path. These musical notes can't help a devotee move out of the limit of Brahmand. Sighting of light as well falls in the limit of Maya. Niranjan himself has the light equivalent to that of one thousand suns.

I asked many devotees about Vihangam but none could give any satisfactory answer. The Satguru himself takes the disciple to Amarlok but how can a guru do so?

Surti Kamal Satguru Ko Vasa.

The Satguru is in possession of Paras Surti.

The yogis reach upto the 6th plexus whereas the yogeshwars reach the 7th plexus. The saints have talked about the 8th plexus. If you want to reach Tamil Nadu, you have to board the train bound for that place. Trains bound for other places can't take you there. Likewise, the abode of Satguru is in the 8th plexus. Guru Nanak Dev ji says—

Aath Attaki Atari Majara, Dekha Purush Nyara.

He sighted the rare purush in the 8th plexus.

The Tamil Nadu bound train can be boarded from Delhi only and not from Ludhiana.



11. Spiritual Awareness

All of us have a desire to attain spiritual knowledge. The power that has tied the Soul in chains is very clever and shrewd. It has dominated it to such an extent that the Soul has forgotten its real nature and virtues. Man, at the instance of Mind, performs the acts of forgery, cheating, dishonesty etc. Soul has nothing to do with all these. It has become helpless to do anything on its own accord. If murder, cheating, forgery etc. are the acts performed by the Soul, then Param Purush, of whom Soul is a part, must be in possession of these very vices. The holy scriptures sing in glory of Him and take Him as flawless and pure. It clearly shows that the Soul is made to do all sorts of wrong acts. As a result, it has to leave one body only to enter into another one based on the karmas performed by it through its association with the Indriyas. It means, the Soul has been tied based on Karmas.

Let's think over the Karmas that are being performed by man. Some perform agricultural activities. They do so to support their families. The Soul has nothing to do with these activities, as it has no mouth to take food. It is beyond the limit of Munn and Indriyas. Man performs two sorts of Karmas—evil and noble. All these Karmas are related to the fulfilment of bodily needs alone (Physical existence). Man performs different jobs for constructing a good house for shelter and for buying all the needed material objects that can help him lead a peaceful and decent life. The severities of the hot and cold weather can't bother the Soul in any manner. Therefore, it needs no house for itself. The body is 'Maya'. It means, the Soul has been entangled in Maya and

is obeying its dictates. The facilities in a house like that of a toilet, kitchen, dining room, bedroom, store etc. are ment for meeting the needs of the body. The Soul has no excretery organs and so needs no toilet. It has no articles to keep safe and so needs no store. It never sleeps and so needs no bedroom. The same is true about other structures as well. The ignorance on the part of Soul to take itself as a body and to take all the material needs of the body as its own have spoiled the whole show. Under this misconception it supplies all the needed energy to the body. Had it not done so, the mayaic body would have collapsed for want of energy. Sahib Kabir has beautifully described this situation—

Deh Dharey Ka Dand Hai, Bhugtat Hai Sub Koyi.

Gyani Bhugtat Gyan Se, Moorakh Bhugtat Roye.

All those with physical bodies have to suffer from the related sufferings while the enlightened ones deals wisely, the fools do so weepingly.

Aakhir Yeh Tann Khak Mileyga.

Kahan Phirat Magruri Mein.

Why are you wandering like an egotist. This body is bound to go into the vile dust.

When this is going to be the fate of this physical body, what for does man do all sorts of wrong acts. The Soul has taken this mayaic body as a reality. Though it sounds strange, yet it is a fact that not only the ordinary people but even the Rishi, Munies and the like are living as physical entities. As a result, all of them continue to suffer in one way or the other.

Kahain Kabir Kise Samjhaun, Sub Jug Andha.

Ik Dui Hovey Unhein Samjhaun,

Subhin Bhulana Paitva Ka Dhanda.

Sahib Kabir says that whole of the world has gone blind. All are living for the sake of body. In such a case, there appears to be none whom he should admonish.

There for none enjoy pleasures in this physical body. Everyone will appear to envy others in matters related to the material world but certainly not in matters related to the spiritual world. I never envy anyone and as such, remain carefree. I advise you to do the same as this feeling of envy will make you small. In addition, it will rob you of your peace of mind and will fill your interior with a sense of fear.

Anger is a great enemy of man. When a man is in a fit of anger, the tissues of his brain produce toxins that reach the heart and the belly. These damage the health. One should escape from this enemy. It can land one in trouble. Under the fit of anger, the people often come to blows after a brief exchange of hot words. The tissues concerned with rational thinking about the pros and cons of a situation, get disturbed. It is just like the case of a man who feels disturbed in the company of some quarrelsome fellow. You can watch your appearance in a mirror whenever you fall in a fit of anger. The face will seem to be disfigured. Two types of persons keep away from anger. In the first type fall those who have some Spiritual knowledge and in the other type fall those who are mentally disturbed. A fellow who remains in a state of anger, can't hope to attain salvation.

There are some cells in our body that get awakened only when we are in a state of happiness. Happiness pays a lot. Some Naamis come to me with their small babies for giving a name to their physical bodies. The children at first feel afraid of me. Perhaps they do so on seeing my moustaches. However, when I smile, they also smile and answer my questions. The Soul has no trace of anger in it. It is a kind of flaw in body alone.

The body is full of dirt and filth but the Soul is not so. Every organ of our body produces one or the other kind of filth. Our mouth, nostrils, eyes etc. continue to excrete one or the other kind of filth. The foul smell emanating from the

dead body of a man is greater than that emanating from a dead rat even. A soldier's dead body was found after 4 days. While carrying him, the fingers of the soldiers were also entering into his body. The dead body had to be removed. The soldier had died during the course of firing. His last rites were to be performed. Even after the application of soap for 7 days, the foul smell didn't die out completely. In fact, this whole body is full of foul smell and vices. Nevertheless, the Soul has no trace of such things. It remains in its natural, pure and simple form. All like children. This is because a child behaves as a Soul by the time the clever brain gets developed. When he grows a bit, the brain begins to play its role and the simplicity of the child is overshadowed. It means, the Mind, intellect etc. have spoiled the natural behaviour of the Soul.

The Soul in all the creatures is the same. Even while dealing with the dreaded people, I found in them a glimpse of love. That is to say, one thing is common in all the creatures.

Not only the Soul but the nature of Munn is also to be seen in everyone. Every Soul residing in a body develops a love for it. The opposing forces are present in every one of us. They drag us to the path of destruction.

*Anhad Loot Hoat Ghat Bheetar,
Ghatt Ka Maram Na Jana.*

Sahib Kabir says that unchecked plunder and loot is taking place within this human body. None has any information about the healing touch to be provided.

Under the powerful dominance of Maya this Soul has been forced to dance to its tune.

No creature wants to leave its body. The snake has attained a very painful yuni. Still it wants to live. If you go to kill it, it will prepare itself for its defence. Even if you try to kill a mosquito, it will fly away. Clearly, the Soul develops love for the body it attains. Though the material pleasures are short-lived, yet man remains in search of these.

Even a slight change in temperature makes him unwell.

A close look at these pleasures will reveal their uselessness. The first pleasure is related to the tongue. However, the strange thing to note is that this tongue never gets satiated. It feels the taste for some time and then again becomes normal. There are six kinds of juices. If the tongue desires to enjoy the taste of some sweet thing like a mango or some sweets, it puts forth the demand. At other times, it expresses the desire to enjoy some saltish thing though the taste of this very thing also lasts for a few moments. In order to satisfy this hunger for taste, often men create problem at home. Some even begin to throw away the household articles for the sake of this taste.

Jibhya Swad Ke Karne, Ner Keenhe Bahu Upaye.

Man devises many ways for the satisfaction of the tastes related to the tongue.

How long can this taste last? The second pleasure is related to the satisfaction of the sexual desires. In this connection, I would like to repeat what Swami Viveka Nand has said. According to him, if a thing can give so much pleasure after coming out of the body, how much pleasure it will give if it is allowed to remain in the body. Whatever food we take, changes into blood. The blood changes into Manja, the Manja changes into bones and then the formation of semen takes place. Self-destruction alone is the end of such a pleasure. These make a man suffer from various kinds of ailments. The Vedas also ask us to spend the life of a Brahmchari till 25 years of age. The life should be divided into 4 parts. These are—Brahmcharya, Grahsath Ashram, Vanprast and Sanyas. The Brahmcharya upto first 25 years will help in making the bones strong. Semen is the fuel of the bones and indulging in sexual activities is sure to damage them. In addition, it will damage the power of the body to fight the diseases. T.B. is one such disease that can be caused

by the loss of this vital fluid. I am of the view that diseases have nothing to do with the nature of body. It is man himself who invites them. Human body has the power to fight with diseases. The animals indulge in sexual activities only for the purpose of procreation.

Kami Kutta Tees Din, Antar Hoat Udas.

Kami Nar Kutta Sada, Chheh Ritu Barah Maas.

Even a lustful dog indulges in sexual activities for one month. However, a lustful man behaves as a lustful dog for all the twelve months.

That is why the animals are less prone to diseases. They derive this energy from semen. After the first 25 years, one can marry and enter into the Grahsath Ashram. After attaining the age of 50 years, one should not even think of indulging in sexual activities. This is because the menstrual cycle of the women stops at this age and her feminine qualities remain no more. The animals are wiser than human beings in this respect are. When an ox finds that a cow has turned infertile, it doesn't go near it. The Vedas say that in the Vanprast Ashram, the husband and wife should remain like milk and water and should keep away from sexual activities. At this stage, the blood formation also is reduced. Those who indulge in such activities even at this stage, become irritable in nature. This is because some tissues of the brain can function properly only when they receive the energy from the semen and with the decrease in semen, these tissues won't be able to perform their function well. Man doesn't try to understand that such lustful activities are not a source of pleasure. These are, rather, a sort of punishment.

The third pleasure is related to the ears. The people remain engrossed in music and dancing. I don't see any pleasure in it. The fourth one is the pleasure related to fragrance. However, the most cruel pleasure is the one related to the mouth. In order to satisfy the tastes of the tongue, man needs

money and has often to commit sins. For all such acts he has to remain entangled in the cycle of births and deaths. Sahib Kabir says in this regard—

Indri Pasara Rok Le, Sub Sukh Terey Pass.

If you control the manifestation of your Indriyas, you will find all sorts of pleasures within you.

When you eat a potato, you seem to enjoy its taste. However, if you turn your attention to some other place, you won't be able to enjoy its taste. The same is true for other things as well. It clearly shows that the pleasure is not derived from material things but from the Soul alone. Wherever you fix your concentration, you will find the pleasure there. Mind is a great cheat. It makes you believe that the taste lies in enjoying the material things. Actually, it lies in your Surti (concentration). From the very childhood, man begins to make a search for pleasures. His source of pleasures goes on changing with the passage of time. Man has turned his Surti to a wrong place. There is need to fix it at the Guru. In fact, the thing at whom man fixes his concentration, is his Guru.

Kami Ka Guru Kamini, Lobhi Ka Guru Daam.

Kabir Ka Guru Sant Hai, Santon Ka Guru Naam.

A Kami (lustful person) keeps his concentration at all the times towards women. Therefore, the woman is the guru of a Kami. The guru of a greedy person is wealth. On the other hand, a sant is the guru of Kabir and the Naam itself is the guru of the saints.

These days, the people have loaded their mobiles with songs. This is the pleasure related to the ears.

One day, someone told me that he fell ill whenever he ate chillies and that he had to do so after every 10-15 days. What is the need of taking it when it is clear that it is going to create problem. This is the pleasure related to the tongue. Munn continues to fix your concentration at the place of its choice.

*Kasturi Kundal Basey, Mrig Khoje Bun Mahin.
Aise Ghat Ghat Saiyan, Moorakh Janat Nahin.*

The Musk lies within the Musk deer but out of ignorance, it makes a search of it in a forest. Likewise, Sahib is present within every human being though the fools fail to have a knowledge of it.

What a pity that the grandeur of the Soul has got lost in the large and well knit net of ignorance spread by Munn Maya.

Surti Phansi Sansar Mein, Ta Te Padd Gayo Dhoor.

The Surti has got entangled in the world. As a result, a lot of dust has gathered on it.

A diamond has a splendid shine. But if it is placed in dust, it fails to emanate its shine. As soon as it is cleaned, it begins to spread its light. The dust can't reduce the light and shine of the diamond. It can only hide it for some time. Likewise, our Surti is perfect in itself. It can be neither increased nor decreased. Its qualities and virtues can never fade. As such, it needs no external energy. Only the coating of Munn Maya has clouded its light and shine.

Bahu Bandhan Te Bandhiya, Ek Vichara Jeev.

The poor jiva has been tied in many chains. Vices like lust, anger, greed, attachment and ego are to be found in every human being.

The lust is a very dangerous vice. It creates problems even for one who lacks man power. It doesn't spare the gods even. These vices badly affect our thinking power. The army of a devil is sure to be dangerous. These vices are at work at all the times within man. The Soul feels helpless before them. This is because of the fact that the Soul is ignorant of its real identity and has mistakenly taken itself as Munn and intellect.

Aapa Ko Aapa Hi Bandhiyo.

Sahib Kabir says that Soul itself has tied its ownself.
Jaise Swan Kanch Mandil Maan, Bharmat Bhaunki Peryo.

It is just the case of a dog that resides in a glass palace and taking its own reflection as another dog, begins to bark at it. It continues to do so till it dies.

Jaise Nahar Koop Mein, Apni Pratima Dekh Peryo.

A lion took its own reflection in a well as another lion. It roared and jumped into it.

That is to say, it lost its life due to ignorance. Likewise, the Soul is also utilising its energy for entangling its ownself.

Vaisehi Gajj Fatik Sila Mo, Dasnan Aani Aryo.

The elephant moving on a hilly track took its reflection in a Saftik stone as another elephant and lost its life while fighting against it.

*Markat Moothi Swad Nahin Bichhurai,
Ghar Ghar Nachat Phiro.*

A monkey doesn't find any difficulty in putting its empty hand into the pitcher. But it fails to take its fist full of crisp gram out of it. It thinks as if someone has caught its hand. As a result, it is caught by the hunter and has to dance to his tune.

Kahain Kabir Nalni Ke Sugna, Tohi Kabne Pakro.

The Parrot got entangled in Nalni (a specially designed apparatus). It put its feet on it. As a result, it began to rotate. The feet of the parrot went upward while its body came downward. It thought someone had caught hold of it. Actually, there was none to catch hold of it. It itself had caught hold of Nalni.

Just see! Both the parrot as well as the monkey could escape from the hands of the hunter if they had left the Nalni and gram respectively. Likewise, it is not in the power of Maya to keep the Soul in its grip. It has, of its own accord, got entangled in the former's grip.



12. Lost in the misconceptions, without a Satguru,

Man has been wandering without a Satguru. He can't realise his Soul that has a rare power in it. It needs no extra energy. The Satguru only removes the coating of Mind and Maya from it. This step helps it realise its realself. Sahib Kabir says—

Bina Satguru Nar Phirat Bhulana.

Khojat Phirat Na Milat Thikana.

Man has been wandering for want of support from a Satguru. Even inspite of his search, he is unable to find his destination.

He has tried to explain as to how the Soul has lost its own power.

Kehar Sut Ik Aan Gadriya, Pal Pose Ke Kiyo Siyana.

Once a Lion cub was mixed up with the goats of a shepherd. It had got separated from its mother. The shepherd took it along with his goats. It began to grow in their company.

Karat Kalol Phirat Anjiyan Sung,

Aapan Maram Unhoon Na Jana.

It began to play with the goats. It had no idea of its being a Lion.

It ate grass along with them. What was the reason behind taking grass? Sometimes, your children as well put dust into mouth. The tongue (an Indriya) of the children is very sharp. The earth has in it harmful elements as well. It is not a good habit. However, some children get accustomed to it.

Likewise, the Soul has developed a bad habit of remaining in the company of the Indriyas. My nephew was in the habit of taking dust. His mother had told me about it. I asked her to keep the home dust free. Afterwards, she told me that he

ate the dust from outside the house. I asked her not to let him go out. One day, she said that he ate the dust sticking to the soles of the shoes. Just see! How dirty his habit was. I told her to keep the shoes at some high place. Then she said that he licked the walls. There was no way out now. Our Munn has this very nature.

Teen Lok Mein Munn Hin Viraji.

Tahin Na Cheenhat Pandit Qazi.

Sahib Kabir says that the Munn has its presence in the entire 3 Lokas. The Pandits and Qazis fail to recognise this fact.

Afterwards the child was admonished and even frightened and it was then alone that he gave up the bad habit of eating mud.

Likewise, grass is not a food for a lion. A buffalo had a he-calf. Whenever I go near to give feed to the buffalo, it holds my toe and pulls it. It has hurt both of my toes. Feeling hungry, it wants something to eat though it knows that the toe is not a right thing to eat. Probably the cub also must have learnt to eat grass because of its failure to identify the right food. Finding others eating grass it must have taken it as the only eatable. It learnt to fight like goats. Instead of roaring, it began to mew like them. The dog barks, the elephant trumpets, the lion roars and the goats mew. The lion has nothing to do with mewling but it learnt doing so from the goats. Thus it had adopted its behaviour like that of goats. It was the effect of company that turned it like the goats.

Whenever the shepherd beat the goats with a stick, it did the same to the cub as well.

Like the other goats, it was also in his grip. Whenever it lost its way, the shepherd searched it out. Can a man catch hold of a lion? Certainly not. It was all due to the ill effect of the company.

Mrigpati Aur Jungle Se Ayo.

A lion from another forest came there.

Tahi Dekh Vo Bahu Drana.

The cub was frightened to see it.

A lion never eats the meat of dead animals. It doesn't attack from behind. Deer is its favourite dish. A deer can jump upto a length of 27 feet whereas a lion has a jump of about 28 feet. But its nature is to kill its prey after making it run and run for some time. It takes the speed of the deer as a challenge for itself and soon catches and kills it.

A lion that once takes the meat of man, doesn't like to kill other animals. This is because the very skin of man is meat whereas the hair of animals has to be removed before eating them.

So that lion saw the cub, eating grass along with the goats and receiving the beating of sticks like them. It was against the nature of a lion. It went near the cub. The latter was frightened.

Once there was a man in the group of Langoors (monkey like animals). He was also jumping like them. No man can climb so fast on trees. In the company of Langoors he had also become one like them.

Now the question arises as to how he became a langoor. There are some things to be noted in this regard. The first is that the langoor has 90% similarities with man. However, the technical reasons are different from it. Why was he jumping? This was because the taking of fruit and milk had made his body flexible. During his infancy, the Langoorni might have picked him up and fed him on its milk.

I read in some newspaper that a bitch used to go daily to feed an infant left over by someone on a heap of rubbish. The title of the article was 'Motherly love of a bitch'. Likewise, the Langoorni also might have picked up the child and gave it its love and care. The child also must have taken it as its mother. It is just the case of adopting a child. So he

must have learnt all the traits of Langoors but his structure remained like that of human beings. Only the use of milk and fruit had made him active and smart.

I don't intend to say that one shouldn't take food. This is because the people often take my statements otherwise. One day, someone asked me if the cow was the mother then what should they call the buffalo? The people ask such like questions. Two things distinguish a buffalo from a cow. The buffalo first of all builds its body but the cow pays back what it eats. The honest behaviour demands—

Jiska Pejiye Dhood, Tisko Kahiye Maye.

Take the being that feeds on her milk, as mother.

Therefore, that child remained cut off from man. He jumped like other Langoors because he had drunk that milk. He had learnt their language as well. The children have a sharp memory. Once some people came to my Gurudev and asked what a sort of Kalyug had made its appearance that the child of man had become a Langoor. At this, the gurudev had told them such a thing. He attacked men and irritated them like other Langoors. He had learnt to hang upside down as well. Probably, the cub had also behaved in the same manner. A cow gave birth to a calf and died the next day. Then the other cow began to feed it on its milk. It understood that its mother had died. Then the calf was fed by a nipple. At first, it offered some resistance but soon it understood that there was no way out to take food. Our Soul seems to have spoiled its behaviour in the company of Mind and Indriyas. This is a hard reality. Lion asked the cub not to feel afraid. The cub said that it (lion) would eat it up. The lion told that it is also a lion. The cub said that he is a goat.

Pakad Bhaid Tahi Samjhana.

In order to make the cub understand the reality, the lion took it to a spring and asked it to look into the water and see for itself that both of them looked alike. The cub asked

if it was really a lion. The lion assured it of its being a lion.

The lion taught it to roar and make use of the claws while hunting or fighting. The cub already was in possession of that power. The lion only made it know of it. Likewise, the power of the Soul has not declined. It has only got covered up due to the coating of Munn and Maya.

The Lion told that it had got separated from its mother and as such, had got mixed up with the goats. After teaching it all that was necessary, the Lion let it go. All animals teach their young ones—be they small like an ant or big like an elephant or a giraffe. After the departure of the Lion from the scene, the cub again mixed up with the goats. Now, when the shepherd, as usual, raised the stick to beat it, it roared. All the goats including the shepherd fled away for fear. The gist of the story is that the cub (Soul, a part of Param Purush) has been taking the poisonous grass in the company of sheep (Indriyas) and the shepherd (Mind) has been beating it with a stick. When the forest lions (real Satguru) meet the cub (Soul), and take it to the spring of Dhyan and make it understand that it is a Soul.

That is to say, it is the nature and behaviour that change and not the actual power. Therefore, the sants create awakening in the Soul. As a result, the Indriyas (goats) begin to tremble out of fear. Mind loses its power when the Soul refuses to obey its dictates. The guru removes the intoxication of Maya. Then the jiva loses attraction for things. This is the touchstone of the disappearance of intoxication. All are under the intoxication of the evil forces.

After blessing the devotee with Naam, Satguru himself sits on the driving seat. The Mind moves aside. The devotee gains the power to watch the promptings of the inner enemies. Even the Rishi-Munies, the yogis and other worshippers get misled but the devotee is free. No mantra (incantation) can help one see the inner enemies. It is only the power of Naam

that can help in this regard. Then the anger gives place to dedication, attachment gives place to love, ego to faith and lust to bliss. It is just the case of killing the opponent without any weapon. None in the world has the power to kill these enemies. All are under their grip. Only the shelter of a Satguru can help in this regard. Then all those responsible for hiding the real identity of the Soul become powerless.

Hari Kripa Jo Hoya To, Nahin Hoya To Nahin.

Kahain Kabir Guru Kripa Bin, Sakal Budhi Bah Jaye.

If God showers His grace, it is good. It hardly matters if He doesn't do so. But the grace of guru is a must. Without it, the problems can't be solved.

Guru Kripa Se Sadhu Kahavay.

Anal Pachh Havai Lok Sidhavay.

It is the grace of a guru that makes a man sage like. Such a man goes to Amarlok after becoming like the bird, Anal.

The bird Anal was considered as the national bird because of its having rare virtues. It has a very loving nature.

Anal Pachh Jo Rahey Akasha.

Nishi Din Rahey Pawan Ki Asha.

Darishti Bhav Tin Rati Vidhi Thani.

Yeh Vidhi Garbh Rahey Tihi Jani.

This bird remains in Shunya high above the earth. It would die if it comes to the earth. It sleep in air. It has no nest. It feeds on air alone. It doesn't take grain. It doesn't indulge in sexual activities. Simply by casting a look at her female partner, it can make her pregnant.

Andd Parkash Keenha Puni Tahvan.

Niradhar Alambhin Jahvan.

Marg Mahin Pusht Bho Anda.

Marg Mahin Virha Nau Khanda.

The female bird lays its egg in air and the egg begins to fall down. Falling from such a great height, it ripens and unlike a hen that sits on its eggs to hatch the young ones, it automatically

gains the needed warmth and breaks. Not only this much.

*Marg Mahin Chakhu Tin Pava.
Marg Mahin Pankh Per Bhava.
Mahi Dhig Ava Sudhi Bhei Than.
Ihan Mor Ashram Nahin Ahin.*

In the way itself, its eyes and feathers make their appearance. It can die if it falls to the earth but before reaching the earth, it gains consciousness and realises that the earth is not its abode.

*Surti Sambhal Chaley Puni Tahvan.
Maat Pita Ko Ashram Jahvan.
Anal Pachh Tehi Lain Na Avein.
Ulat Cheenha Nij Gharhi Sidhavey.*

Gaining conscience it moves towards its abode. Its parents don't come to take it. Likewise, with the grace of a Satguru the Soul on its own moves towards its abode.

Now what is this grace of a guru? The greatest grace of a guru is the act of blessing the disciple with Naam.

Sabhi Rasayan Main Ne Kiya. Nahin Naam Sum Koye.

I tried all the possible medicines but no medicine could match the powerful effect of Naam.

But this Naam is not a worldly one. It is beyond the Names related to the 52 letters and is a soundless sound. It is bodiless, rare and a hidden one. Only the sants are in the possession of it. Getting blessed with this Naam, the jiva attains the power to reach Amarlok.

*Yehi Badai Shabad Ki, Jaise Chumbak Bhaye.
Bina Shabad Nahin Ubrai, Keta Karey Upaye.*

Just as a magnet attracts iron to itself, the Naam also attracts the jiva towards itself after freeing it from the worldly bondages.

Apart from this Naam, all other means are bound to fail in helping the jiva reach its real abode.



13. Remain absorbed in Guru (Gurumukh)

Some perform inward meditation. They do so in five different ways. These are — Khechri, Bhoochri, Agochri etc. Some do so in a casual manner without knowing the real technique and without understanding as to where will such a meditation take them. Sahib Kabir says—

*Santo Shabdai Shabad Bakhana.
Shabad Phand Phansa Sub Koyi,
Shabad Nahin Pahchana.
Jo Jinka Aradhan Keenha, Tinka Kahun Thikana.*

All are talking about word-sound but none could understand it. I shall explain the abode one can attain on the basis of different kinds of postures adopted in meditation. *Prathmai Pooran Purush Puratan, Panch Shabad Uchara. Soham Satt Jyoti Niranjan, R-Rankar Aunkara.*

At first, Poorna Purush uttered 5 words. These were— Soham, Satt, Jyoti Niranjan, R-Rankar and Aunkara.

But none of these words is God. In fact, God is He who has uttered these words.

*Shabdai Nirgun Shabdai Sargun, Shabdai Ved Bakhana.
Shabdai Puni Kaya Ke Bheetar, Kari Baitha Asthana.
Gyani Yogi Pandit Qazi, Shabadai Mein Arujhana.
Panch Shabad Aur Panchon Mudra, Kaya Panch Thikana.*

Shabad itself is Sagun as well Nirgun. Even the Vedas are also talking about word. Even great yogis, Gyanis (learned men), pandits and the like are entangled in these words. These five words are to be found at 5 different places in the body.

The devotees meditate at these places through five postures. How do they do so? Sahib Kabir says in this

regard—

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

Gorakh Nathji fixed his concentration at a place within the eyes. In Chachri Mudra, he recited the word ‘Niranjan’

Even today, many devotees perform this kind of worship. However, Sahib Kabir has not asked us to fix our concentration there. Those who fix their concentration at this point, say that it can help in attaining Alakh Brahm. Nevertheless, they don’t know that this abode falls within the limit of Kaal. As such, they fail to move ahead. Here the devotee succeeds in attaining some miraculous powers. However, this is not the abode of Soul.

Shabad Aunkar Bhuchri Mudra, Trikuti Hai Asthana.

Vyas Dev Ta Ko Pahichana, Chand Surya So Jana.

Vyas ji fixed his concentration at Agya chakkar and recited the word ‘Aum’. Doing so, a devotee can attain even Mahakaran Dehi. He can see many big and small abodes.

Sahib Kabir says that even this falls within the limit of 3 lokas.

*Sohang Shabad Agochri Mudra, Bhanwar Gufa Asthana.
Shuk Dev Ta Ko Pahichana, Sun Anhad Ki Tana.*

Shuk Dev fixed his concentration at the musical notes and recited the word ‘Sohang’. He derived pleasures from it.

Sahib Kabir and other sants have accepted the existence of the musical notes. But they also say that these musical notes are not God.

*Anhad Ki Dhun Bhanwar Gufa Mein,
Ati Ghangoor Machaya Hai.
Baje Bajein Anek Bhanti Ke,
Suni Ke Munn Lalchaya Hai.*

From within the Bhanwar Gufa the musical notes continue

to emanate. Different kinds of such notes fascinate the listener.

From here, these notes reach Sushumna. Thus, all have talked about these musical notes emanating from within. However, Sahib Kabir and other saints have never called these as the real destination.

Jaap Marey Ajapa Marey, Anhad Bhi Mari Jaye.

Surit Samani Shabad Mein, Us Ko Kaal Na Khaye.

Recitation by mouth including inward recitation and musical sounds will perish. But Kaal can't devour Surti that resides in the word.

Now the question arises as to what sort of a word it is that is entirely different from the words found in the world.

Dwar Na Moondhey Pawna Na Rokey,

Nahin Anhad Arujhavai.

Soyi Satguru Mohin Bhavai.

I have liking for such a Satguru who asks me neither to close the apertures nor to retain the air and nor entangles me in the musical notes.

In fact, the word Sahib Kabir has talked about is the 'soundless sound'. He further says—

Satt Shabad So Unmuni Mudra, Soyi Akash Sanehi.

Ta Mein Jhilmil Joat Dikhave, Jana Janak Videhi.

Those who make use of the Unmuni Mudra (posture), recite the word 'Satt'. Here the devotee has to fix his concentration at Sahastarsar chakra. King Janak used to practise this mudra and enjoyed the glare of a rare kind.

However, Sahib Kabir says that the destination is yet far away.

R-Rankar Khechri Mudra, Daswan Dwar Thikana.

Brahma Vishno Maheswar Deva, R-Rankar Ko Jana.

Those who practise Khechri Mudra, recite the word 'R-Rankar'. Here the devotee fixes his concentration at the 10th

Dwara. Brahma, Vishnu and Mahesh practice this Mudra.

All the Rishi-Munies, Siddhs and the like could reach upto this dwara alone. Nevertheless, Sahib Kabir has said a very startling thing in this regard.

*Panch Shabad Au Panchon Mudra, Soyi Nishche Mana.
Aage Puran Purush Puratan, Us Ki Khabar Na Jana.
Sidh Sadhu Tridev Aadi Le, Panch Shabad Mein Atke.
Mudra Sadh Rahey Ghat Bheetar, Phir Aundhey Mukh Latke.*

These worshippers took the five Mudras and the 5 words as the ultimate reality. They didn't progress to receive knowledge about Param Purush. They only remained entangled in the 5 Mudras and the 5 words but had to take birth again and again.

*Iske Aage Bheid Hamara, Janeyga Koyi Jananhara.
Kahain Kabir Janeyga Soyi, Ja Per Kripa Satguru Ki Hoyi.*

Sahib Kabir says that the secret related to him lies beyond all this and only some enlightened Soul will be able to know of it. He makes it clear that only such a devotee who has the grace of a Satguru with him, can know that.

While going to Delhi, one has to go via Pathankot but Pathankot is not the destination. It is the medium alone. It is foolish to oppose yoga but it is equally foolish for the yog practioner to think that he will be able to reach Amarlok with the power of yoga.

Bin Satguru Pavey Nahin Koyi Kotin Karey Upaye.

However hard one may try, one can't succeed in attaining Amarlok without the grace and support of a real Satguru.

Likewise, Sushumna is the medium and not the destination.

All the Rishi-Munies of the earlier times talked about Nirakar and the 3 Lokas alone. However, Sahib Kabir talked

about that what lay beyond all this. Gorakh Nath ji was performing Pawan yog. He made some inward realisation and thought that he had achieved his target. Actually, it was not so. Sahib Kabir has also talked about Sushumna. In fact, he has talked about everything and clearly told the limit of each. He has taken the Sushumna as the medium and not a goal. That is why he has said—

Ingla Vinshai Pingla Vinshai, Vinshai Sushuman Nadi.

Jab Unmuni Ki Tari Tootai, Tab Kahan Rahi Tumhari.

Ida, Pingla and Sushumna will perish away. Where will you fix your concentration when the body itself will perish?

Sahib Kabir imparted the knowledge about the soundless sound to those who take the musical notes as God. None can even dream of Anhad Brahm at a place where there are musical notes. No kind of notes can be produced without the striking of 2 elements. In such a case, we can't take these sounds as Param Purush.

There is no word present in air. Sound is produced when it strikes some tree or other thing. That is to say, the word will be produced only when the act of striking takes place. The sound of 'Sayen' 'Sayen' in air is also due to the striking of air. There can be no sound without the presence of 2 objects. Wherever there is the presence of two, there is Maya.

In the spiritual journey, we are moving ahead of all. There is some secret in Ida and Pingla. He who meditates under the guidance of a perfect guru, can know of this inherent secret.

Sakal Pasara Maiti Ke, Munn Pawna Kar Ek.

Oonchi Tano Surti Ko, Tahan Dekho Purush Alekh.

Sahib Kabir says that a devotee should remove his concentration from everything. The whole play is that of Surti. Creating a unison between Mind and air, he should take his Surti to a height of 1¼ hands above the head. Doing so, he will be able to have a vision of Param Purush.

However, without creating a unison between Ida and Pingla, the Sushumna can't be opened.(without opening Sushmana meditation is useless)

Chakmak Pathri Rahat Ek Sung, Uthat Nahin Chingari.

Even if the Chakmak (a fire producing stone) stones remain lying at a place, there can be no fire without the act of rubbing.

The gate to the rare world lies in the Sushumna. For opening this gate the unison between Ida and Pingla is a must. Nevertheless, staying in Sushumna alone is not going to pay.

The Satguru's abode is in the Surti lotus. All the sects and panths in the world have talked about 7 plexus. Some succeeded in reaching the 7th Chakra as well. However, all these are within the body and as such, all the devotees remain under the sway of Mind and Maya. They can't awaken the spiritual element.

During his dialogue with Gorakh Nath ji, Sahib Kabir had asked where he would go after the perishing away of all of his yogic powers.

The chakras (plexus) within the body are the abodes of the gods. At the Manipur Chakra is the abode of Vishnu ji and Lakshmi ji. At the Anhad Chakra is the abode of Shivji. At the Agya Chakra is the abode of the Soul and at the Sahastarsar chakra is the abode of Niranjana. The yogis fix their concentration at the 7th chakra. However, the saints

say—

Surti Kamal Satguru Ko Vasa.

The abode of a Satguru is at the lotus of Surti.

All the Chakras fall within the limit of Niranjana. As such, those who fix their concentration at any of those chakras, can't attain salvation.

Phir Ke Daar De Bhoo Mahin.

Kaal will, once again, send such devotees to the world.

Even the 4 Vedas talk upto the limit of Kaal Purush alone.

Is Ke Aage Koyi Na Geyou.

None went beyond it.

In the sayings of Sahib Kabir, there is a mention of lotus with eight petals.

Ashat Kamal Dall Bheid Bataon.

Ajapa Soham Pragat Bujhaon.

Mool Kamal Dall Char Thikana.

Dev Ganesh Tahan Keenha Pyana.

Ridhi Sidhi Vasa Tahan Hoyi.

Chhai So Jab Ajapa Tahan Soyi.

I shall explain to you the secret regarding lotus with eight petals. The lotus with four petals is at the region of Anus. This is the abode of Ganesh ji. All the miraculous powers are to be found there.

Duitiya Kamal Shat Dall Permana.

Tahan Kamlan Kar Aahi Thikana.

Savitri Brahma Hai Jahvan.

Shut Shasar Jaap Hai Tahvan.

The lotus with 6 petals is at the region of Penis. This is the abode of Brahma and Savitri.

Trita Kamal Dall Ashat Hai.

*Hari Lakshmi Tihi Sung Maun.
Shatt Sahaster Jahan Hoyi Ajapa.
Nirkhi Dekho Ung Maun.*

The 3rd lotus with 8 petals lies in the navel region. This is the abode of Vishnoji and Lakshmiji.

*Kamal Chautha Duadash Dall. Shiv Ko Tahan Nivasu Ho.
Surti Nirti Kari Lok Pahunchai. Shat Shaster Jahan Jasu Ho.*

The 4th lotus with 12 petals lies in the region of heart. This is the abode of Shivji.

*Panchye Kamal Parkash Tihin Shodus Dall Ahai.
Aatam Jeev Nivas, Kah Sahastar Ajapa Kahyo.*

The 5th lotus with 16 petals lies in the region of Agya chakra. It is the abode of the Soul.

*Chhathvan Kamal Ahai Dall Teeni.
Saraswati Tahan Vasa Keeni.
Dosau Ek Ajapa Tahan Hoyi. Bhuje Bheid So Birla Koyi.*

The sixth one is the lotus with 3 petals. It lies in the region of throat and is the abode of Saraswati.

*Bhor Gufa Do Jall Parvana.
Saton Kamal Ko Ahi Thikana.
Ek Sahaster Ajapa Parkasha.
Tahan Bolta Brahm Ko Vasa.
Tahan Yog Sadhu Bahu Yogi.
Ingla Pingla Sukhmani Bhogi.
Tahan Dekh Asankhya Jo Phula.
Brahm Thap Kaya Mein Bhoola.*

The 7th one is the lotus with thousand petals. It lies in the region of Sahaster chakra and is the abode of Brahm (Niranjan).

Saat Kamal Janey Sub Koyi. Ashtam Kamal Binu Mukti Na Hoyi.

*Bin Satguru Ko Bheid Batavai. Nam Partap Joghi Aavai.
Kaya Teen Jo Bahar Hoyi. Bhag Jeev Pavai Puni Soyi.*

Sahib Kabir says that the secret related to the 7 plexus is known to all but the secret related to the 8th plexus can't be attained from anyone else but a Satguru.

The Hansa that gets the eyes in the form of Naam, can fly to any place it likes. It can see all the lokas that the Satguru makes it see. None else can compete it. **Therefore, a jiva can attain salvation only by fixing concentration at Surti Kamal, the abode of Satguru.**

Sahib Kabir says that the reach of the gods, Rishi-Munies and the like is upto the lotus with thousand petals and seven plexus. But they have no knowledge about the 8th plexus that lies above these.

Ours is a country of farmers. The seed is put in the earth that has the power to help it sprout. It is not your problem to bother about the way it will sprout and have leaves and fruit etc. The earth possesses the property of doing all this.

The human body has been called as a rare attainment. There is some definite reason behind saying so. Many systems have been connected with it. Just as a large number of Antennas are connected to a single tower, in the same manner, many Antennas are connected to the human brain. These help in providing energy to the body.

*Sakal Pasara Mait Kar, Guru Mein Dey Samaye.
Kahain Kabir Dharam Dass Se, Agam Panth Lakhaye.*

Remove your manifested concentration and fix it on your Satguru. Sahib Kabir says to Dharam Dass that such a devotee can reach Amarlok.

We attain the virtues of one at whom we concentrate. A

seed has in it the quality of sprouting. However, it needs irrigation and other needed material for its growth. A seed can't sprout in a closed room due to lack of sunlight and other needed material.

Everything is hidden in this Surti. It only needs help for sprouting. The rust of Munn-Maya on it has to be removed. It can sprout with the power of Guru's Surti. That is why our Shastras as well have talked about meditating on a Living Guru (**Dhyana moolam Guru roopam**). Nowhere can we find a mention of meditating on God.

We can concentrate at a thing we are familiar with. We can't even think of concentrating at that which we have not seen. As such, it is impossible to meditate on God whom we haven't seen. Such a meditation is going to prove fruitless. So leaving aside all our misconceptions, we should concentrate at our Guru alone. In fact, a Satguru is the representative of Param Purush who is present in the Satguru in the awakened state.

Every holy scripture speaks about the significance of a Guru. Our holy scriptures have taken the guru as equivalent to God and have highlighted the significance of meditating on him.

Dhyan Moolam Guru Roopam.

Pooja Moolam Guru Padkam.

Mantar Moolam Guru Vakyam.

Moksh Moolam Guru Kripa.

One should concentrate at the appearance of Guru and should worship his holy feet. His words should be taken as incantation and his grace is the way to attain salvation.

So to say, no other worship is as great as that of devotion

to Satguru. The scriptures haven't spoken about the grace of God. The sants have also said the same thing.

Hari Kripa Jo Hoya To, Nahin Hoya To Nahin.

Kahain Kabir Guru Kripa Bin, Sakal Buddhi Bah Jahin.

It is good if God showers His grace. It hardly matters if He doesn't do so. But the grace of a guru is a must. Things won't work in the right direction without it.

It doesn't mean that God has no significance. Just as the water of the sea is saltish but it becomes sweet and useful for drinking when the clouds bring it down. Though the water is that of the sea, yet its properties have changed by the clouds. Moreover, the sea has no power to take its water to every part of the universe. Only the clouds have this power.

Likewise, there is a sandal tree. It has a great fragrance. However, it is not in a position to send its fragrance to others. The air absorbs its fragrance into itself and takes it to far off places. Likewise, Param Purush is not in a position to liberate the Souls on His own. He is like the Sandal tree whereas the Satguru is like the air who produces the fragrance and light of Param Purush in every human heart. Bulle shah says—

Na Rub Main Teerthan Deethya, Na Roza Namaze.

Bulle Shah Nu Murshid Mileya, Andron Rub Lakhaya.

Neither he saw the vision of God at places of pilgrimage nor in the observing of fasts or offering of Namaz. It was only the grace of guru that enabled him have a vision of God within his ownself.

Sahib Kabir has said—

Guru Hain Badey Govind Te, Munn Mein Dekh Vichar.

Hari Sumirai So Var Hai, Guru Sumirai So Par.

A Guru is greater than God. Worship of God may not help a devotee in attaining salvation but the worship of a guru is sure to do so.

So, in the Durbar of God, it is the Sant Satgurus who are all in all. The sants have considered the Guru as greater than God even.

Guru Ke Sumiran Matar Se, Vinshat Vighan Anant.

Ta Te Sarva Rambh Mein, Dhyavat Hain Sab Sant.

Even the fixing of concentration at the Guru helps us attain spiritual powers. We can't attain these powers through any yoga, worship etc. Yoga can only help us in attaining miraculous powers but certainly not the spiritual ones. In fact, whenever we go to some sant Satguru, we receive the powers of Param Purush in three ways. First, through words. Whenever we go to attend the Satsang, we receive the energy when we listen to his words attentively. These reach us in a manner the electric current reaches our room through wires (Shombhasanam). Secondly, during the course of offering salutations (Sparshanam), Thirdly we receive these powers when we look into the eyes of the Guru (Dharshanam). Whenever we go to have a vision of the spiritually enlightened persons, we try to look into their eyes. This is because we want them to cast a look at us (Paras Surti- has the power to transform). We think that we haven't been able to have a vision of them if they don't look at us. These powers reach us by touching the body of a Satguru but, out of respect, it is advisable to touch their feet alone, while looking in to their eyes.

We can receive these powers through meditation as well. If we are not in a position to have a vision of the guru,

we can meditate on him to attain these powers. This Surti (concentration) is a rare thing. For the time being, we become one on whom we fix our concentration. If our Surti turns towards anger, we shall also become likewise. If this Surti turns towards bliss, we shall become blissful. In the same manner, if we constantly fix our concentration at our Satguru, we can become like him.

There is a great power in concentration. It is a scientific truth that the virtues and qualities of a thing we touch with our hands, reach us. If we touch some dirty thing, the particles of dirt will stick to us. Fixing of concentration at the Satguru helps us attain spiritual powers. It also makes the mind powerless.

Some devotees try to attain these powers by directly meditating on God. God possesses many miraculous powers. However, man can't attain these powers as he has no information about Him. It is difficult to even imagine His real form. Our imagination can't bring before us His real appearance. He is beyond the reach of words. So none can meditate on Param Purush. Even the Shastras have not taken the meditation on God as fruitful. We can attain the miraculous powers related to God even by meditating on the Satguru. So, leaving aside all sorts of doubts, we should fix our concentration on the Satguru alone.



14. How Can Soul Realisation Be Attained

Everyone wants to attain Soul realisation. Nevertheless, it is not easy for man to do so because it can't be seen. According to the Shastras, the Soul doesn't perish in any set of circumstances. This appears very strange, indeed. Man has to wander about without the knowledge of Soul.

All of us, knowingly or unknowingly, say that we have been entangled in the net of Mind-Maya. We can't get rid of this grip. Why can't we see our Soul? This question needs our attention. It is a fact that we can have a knowledge of our Soul. This can be done by creating a unison between Surti (Power of concentration) and Nirti (Power of Breathing-Prana). Let's try to know what Surti and Nirti stand for and how we can create a unison between the two.

Our Surti is a very rare kind of thing. We make use of it in doing all sorts of worldly functions. Surti is needed while speaking, hearing and walking etc. Concentration (attention) is another name of this Surti. If an accident takes place, the people ask the driver where his attention had gone. Nirti is another part of the Surti. This Nirti has got entangled in the body. It is the driving force of the body. The movement of hands and feet is Nirti. Nirti is jiva itself. It resides behind the eyes and has got absorbed in air. Our breath is not moving automatically. It will appear as if someone else has been behind this act of breathing. The force that does so is Nirti. The whole of our body has been functioning because of this breathing activity. Nirti is present in our breath and has spread in whole of the body. When someone dies, the people say

the yama has taken away his/her pranas. So to say, the Soul resides in air.

Nirti has been absorbed within the body whereas the Surti has been wandering about along with the Mind (Senses of perception). In this way, the Surti is held in the grip of Mind and Nirti in the grip of Maya. Both of them don't allow the Surti and Nirti to unite. The purpose of meditation is to attain this unison. Soul realisation will be attained when Surti and Nirti have a unison. Meditation implies to concentrate the Surti and Nirti at one point after taking them away from the external world and the body.

Now the question arises as to how the Mind has held the Surti in its grip. There are four states of mind —mind, intellect, remembrance (Memory) and ego. When it expresses some desire, it is called as mind. The Soul has nothing to do with desires. When the Mind takes some decision, it is called as intellect. Suppose the Mind expresses a desire to construct a room. The intellect decides whether to do so or not. If the intellect takes the decision in favour of it, the third state (remembrance) becomes active. It tells the place from where the needed material can be purchased. Ego plays its part when we actually go there so all the things like — my children, my house etc. are nothing but concepts of Mind.

Munn continues to entangle our Soul in material objects of the world.

In Sub Mil Jeev Ko Ghera.

The Munn and the Indriyas have together entangled the Soul.

The Soul has been performing all sorts of tasks that are in no way related to it. The job of cultivation, for instance, is performed only to meet the needs of the body. The same is true of other jobs as well.

What has the Soul to do with all such jobs? It has no Indriyas (senses) in it. As such, it has nothing to do with the lustful activities. Just as a foundation is the basis of a raised structure, in the same manner, ignorance is the basis of this entire universe. The very existence of the universe vanishes with the attainment of spiritual knowledge. When Ram ji asked Vashishath Muni about the universe, the latter said, “O Ram! which universe are you talking about? The universe has never been created. All this is the misconception of your Chitt (remembrance). Remove aside this Chitt and you will find no existence of this universe.” The mind has been misleading the Soul all the 24 hours. The very existence of the universe will vanish after attaining the spiritual awareness in a manner the misconception of taking a rope for a snake vanishes.

The Mind wants to maintain its grip on the Soul with some definite purpose. It needs the energy of the Soul for the performance of all of its activities. If the Soul is freed, nothing will remain behind in the universe. It will have a deserted look. What will happen if all become spiritually enlightened? Then none will desire to do any work. This is because the Soul will realise that no material of the universe can reach it. It has no need for such materials. That is why the Mind has misled it.

The Mind is very dirty. It has in it vices like lust, anger, greed, attachment and ego. All these five vices are full of dirt and filth. These are the companions and weapons of Mind. The Mind attacks the Soul with the help of these very weapons. Had there been no lust, there would have been no sexual activities and the process of creation would have halted. Had there been no greed, none would have amassed material objects and in the absence of attachment, none would have brought up the young ones. In such a case, the parents would have left their children in forests or would have thrown them

in the streams.

Just as every wire of a cage is meant for keeping the bird in the cage, in the same manner, every nature of Mind is meant for keeping the Soul in confinement. All these together keep the Surti entangled in the outward world. The Nirti through Maya has been entangled in the body through breath. The breath, in fact, is the essence of the body. Regarding these spiritual things, Gorakh Nath ji had the following dialogue with Sahib Kabir—

Gorakh Nath : What is the essence within the body?

Sahib Kabir : Breath is the essence within the body.

Gorakh Nath : Wherefrom does it appear and where does it disappear?

Sahib Kabir : It appears from Shunya and reaches the solar plexus.(Manipura chakra- navel)

Gorakh Nath : It has no hands and feet and as such, how can it be caught?

Sahib Kabir : It has no hands and feet. It can be caught through Surti alone.

The lack of unison between Surti and Nirti is proving a hindrance in the realisation of Soul. There is a great secret in it. In fact, the breath has been moving from Shunya to the navel region. There is need to make it move in the reverse direction. This process will help in creating a unison between Surti and Nirti. Goswamiji says—

Ulta Jaap Japa Jab Jana. Valmiki Bhaye Brahm Samana.

Valmiki became Brahm like only after reversing the process of breathing.

This breath has to be taken upto a distance of 1¼ hands above the head (the 8th plexus). With a continuous practice, you will find it easy to do so. It must be remembered that the breath will move upward with the power of Surti.

When the breath begins to move upward, the devotee will find his body growing empty. Surti and Nirti will begin to

unite with each other. At such a moment, the mind will cleverly take the Surti to some other place and at that very moment the Nirti will come down to the navel region. This is because its abode is in the breath and the breath was moving up with the power of Surti. As a result, the whole play will come to an end. In this connection Sahib Kabir says—

Pall Pall Surti Sambhal.

Control your Surti at every moment.

Surti ke dand se gher Munn Pawan ko. Pher ulta chaley.

Control your Munn with the stick of Surti and you will succeed in taking your breath upward.

There is need to control this Mind as it has absorbed itself in Surti as well as Nirti. The Surti gets concentrated more and more when the breath begins to move towards the 8th plexus. The Munn won't let it happen and will cleverly divert it. As a result, the breath will fall to the navel region and Nirti will scatter and get absorbed in the body. The real appearance of Surti will be lost.

With the movement of Ida and Pingla the breath reaches the navel. Sushumna will open only when both, Ida and Pingla unite.

Bahar Ka Patt Bandd Kar, Under Ka Patt Khol.

Remove your attention from the outside world and turn it inward.

The breath after passing through Sushumna that lies in between Ida and Pingla, will move towards Shunya at a height of 1¼ hands. At this place the Surti and Nirti have to unite. At this time the devotee shouldn't nurture any desire to see some choicest sights. Watch the movements of Mind. This is because the Soul realisation can be attained only after bringing it under control. When King Janak requested Ashtavakara to help him in attaining spiritual knowledge, the latter said, "I can give you spiritual knowledge within 2 minutes if you surrender your body, mind and wealth before me." The king Janak did so. Then Ashtavakara said, "From now

onward, your Munn has become that of mine. Your wealth as well has become that of mine. So I order you not to express any desire from your Mind and also not to take any decision with your intellect. Moreover, neither you will use your chitt to recollect anything nor you will use your ego to perform any activity.”

After this he asked the king to close his eyes. The king did so. Ashtavakar asked if he had realised anything. The king replied that he had attained the needed spiritual knowledge. King Janak deserved it and he got it.

The body will begin to grow empty when the degree of concentration grows. The body begins to show the signs of decay without the breath. Its awareness is due to the breath alone. At this stage you won't be able to make any movement even if you desire to do so. Even inspite of seeing the hands and feet, you won't be able to make them do any job. The Mind will try to frighten you saying you won't be able to get back your body. Great and strong hearted devotees also get frightened at such a moment and begin to think about their bodies. Then you will imagine yourself being lost in a sea of darkness. Everyone has love and attachment for his body. Later on, the devotee will feel as if he were breath alone. Ignoring the clever moves of Mind to prevent you from moving ahead, you should go ahead.

Shunya Mahal Chad Been Banaye.

Khule Dwar Satghar Ki.

When the breath stays at a height of 1¼ hands above the head, the gateway to Amarlok opens.

One forgets everything related to one's own identity and attains the Soul realisation.

I don't want to unfold these secrets so easily. This is because my words are quickly imitated. Nevertheless, the problem is that such people don't want to leave their materialistic approach. Purity is not to be found. Afterwards,

I shall appear as an unreal one. The followers of other panths tell their Gurus that those belonging to the Sahib Bandgi panth speak many great hitherto unfolded secrets. The sole aim of every one seems to be that of attracting more and more followers. All other sages have been expressing their view points through the medium of T.V for a long time. They are afraid lest their followers should desert them. So they tell their disciples that they as well have a knowledge of these things. **Unlike before, I have started unrolling the secrets at a slow pace.**

A wrestler taught his disciple some techniques of wrestling. Afterwards, the disciple threw a challenge to his Guru as well. The Guru came and threw him down within a minute. The disciple said that he hadn't told him that very technique. The Guru said that it was meant for that very day.

When your mother calls you from the room, you at once recognise that it is the mother who is calling. Likewise, the Guru remains at all the times within the disciple and himself takes him to Amarlok. The parents can't help their children in the spiritual journey but the Gurus play the role of parents as well. Those who go to Vaishno Devi, have first of all to get a token. These are among some of the steps that have to be taken before reaching the desired destination. The Muslims say that the angels had taken Mohd. Sahib in the skies. That Angel has his abode in the 8th plexus. He is ready to hold you. You have simply to extend your hand towards him.

*Sakal Pasara Meti Ke, Guru Mein Dey Samaye.
Kahain Kabir Dharam Dass Se, To Agam Panth Lakhaye.*

Sahib Kabir says that a devotee should take his concentration away from the material objects and should, instead, fix it at the guru. This will enable him to achieve his target.

Take it for granted, it is not possible for any devotee to reach Amarlok on his own. That is why the people say that

the Guru has no role to play and that a devotee has to reach his destination on his own. But Sahib Kabir says—

*Koti Janam Ka Panth Tha,
Guru Pal Mein Diya Pahunchaye.*

The guru helped in covering within moments the path that couldn't otherwise be covered in births together.

The Satguru gives the ticket for the place where the secret has been lying.

Bhedh Bheid Khulan Na Paye. Jamin Aasman Ek Ho Jaye.

Even after trying hard the secret regarding Param Purush can't be unfolded.

What does the Satguru do with the Soul? He carries the whole of Surti with him and moves ahead. Upto Brahmlok the thought of being Mr. so and so remains. It appears as if some thing or the other is getting lost and a feeling of some separate identity begins to come.

The Satguru accompanies the disciple even beyond the limit of Mahashunya.

No worldly Gurus takes upon himself the responsibility of taking the disciple across the worldly ocean of existence. This is because they are not in a position to do so, it is not in their power. They themselves have never reached that place and as such, have no power to take the disciples there. That is why they ask them to reach their destination on their own effort. However, it is we alone who say with guarantee that the Satguru will take the disciple to his real abode.

I have created a great awakening in you. The rare power will guide you at each step as to what you have to do. That power will remain at all the times with you. Moving ahead, the jiva goes on forgetting everything related to the world. However, the existence of Munn remains there. After going across the entire Brahmand, than appears Mahashunya. At this moment, the Satguru absorbs the Soul of the disciple within his ownself. He takes the Soul out only after crossing

the seven skies. The Soul asks the guru as to why he had absorbed it within his ownself. The guru tells that the vast powers of Niranjana and Adhya Shakti can snatch it even inspite of his remaining along with.

After that, there comes a spot when the guru once again absorbs the Soul of the disciple within his ownself. The bears in North pole swim for thousands of miles with their young ones on their backs.

Sahaj Jani Jano Sayi Ki Preeti.

It is very easy to love Param Purush.

*Pahle Dhyana Guru Ka Dharo,
Surat Nirat Munn Pawan Chitaro.
Sehalna Dhun Mein Naam Ucharo,
Tabb Satguru Lahu Deedara Hai.*

Meditate on the guru. It will help you in creating a unison between Surat and Nirat.

These will then move upward towards the 8th plexus and will enable you to have a vision of Satguru.

*Satguru Daras Hoya Jabb Bhai,
Ve Dain Tum Ko Naam Chitayi.*

After having a vision of Satguru, you will be able to know the secret related to Naam.

This will enable you cross the limit of this Brahmand.

In this way, the jeevatma reaches Amarlok by the grace of Satguru and has a vision of Param Purush the light of whose one pore can put to insignificance the light of crores and crores of Suns. If someone talks about reaching there on one's own, take it for granted he has no knowledge of Amarlok.

*Jehi Khojat Brahma Thaakey, Sur Nar Muni Aaru Dev.
Kahain Kabir Suno Ho Sadhu, Ker Satguru Ki Saiv.*

Brahma, Sur, Ner, Muni and the gods couldn't succeed in finding what lay beyond.

Sahib Kabir asks the devotees to serve the Satguru in

order to know this secret. Before reaching Amarlok, they have to pass through the ocean of Surti. There the existence of Mind remains no more. On entering into this ocean of Surti the Satguru tells the disciple that they won't talk any more. The worldly language becomes meaningless there because that place is far beyond the limit of Mind and intellect.

Then comes the Amarlok. The Soul itself has a brilliance equivalent to that of 16 Suns. In Amarlok the Soul has to face the light of crores and crores of suns. It is just like the case of entering into a room that has light of many watts brightness in it.

Just as the Sun is at its own place but its rays spread everywhere on the earth, in the same manner, Param Purush is at His own place. On getting absorbed into Him, the Soul doesn't return back. In the first attempt, many steps have to be crossed to reach there but, in subsequent attempt, such steps are not needed. Simply by fixing concentration here, one can get absorbed there.

There is such a great attraction in this Surti. This is also called as the Vihangam chaal (way of Bird).

Kahain Kabir Vihangam Chaal Hamari.

Sahib Kabir says that he has Vihangam like movements.

Sometimes, I ask some religious minded persons whether there exists Satlok or not. They say it does exist. When I ask them whether they have visited there. They simply repeat the sayings of Sahib Kabir. When I ask some such fellow as to how many times he visited there, he says that he did so many a times. When I ask him the way to reach there every time, he says that he reached there every time following the same path. I at once guess that the fellow is telling a lie.

At present, some sages have started imitating me. Earlier they were speaking on some other things. Wherefrom did they receive such a knowledge all of a sudden? Their disciples seem to be at a loss to understand this sudden change.

This is because the people belonging to other panths are coming into our fold. These sages want to give the impression that they too have the knowledge about all that Sahibji has. They listen to my sermons with concentration. I had said much earlier that these sages and Gurus will imitate me in the time to come. This was to happen because Nirnanjan had told Sahib Kabir that he would float panths in his name and would mislead the people. The devotees will not be able to find out the distinction between the real and the unreal path and Sant.

I think, soon I would have to give a proof about what is the message our panth has been spreading.

Sahib Kabir says—

Ek Bar Jo Darshan Pavey. Dekhi Bahuri Balamb Na Lavey.

Those who have His vision once, don't have to use much time again.

The Vihangam chaal is for the sants whereas the worldly Gurus remain wandering in Papeel marg (Ants) and Meen marg (Fish) only.

Naturally, he who has no knowledge about it, will speak about one's own earnings. Some say they are at a loss to understand as to how the Guru will take them across. They are right in saying so. This is because they don't know that formula.

It is the Satguru himself who gives the devotee the power to reach the 8th plexus. The people say the child starts suckling its mother soon after its birth but it is a fact that it is the mother who gives it the power to do so. The mother puts her nipple into the mouth of the child and the rest of the job has to be performed by the child itself. The fact is that its mother provides even that very power to the child. The mother gives this power to the child when it is in her womb. Likewise, the Satguru will provide the power to his disciple in the material world as well as in the spiritual world. The Surti of

the disciple can move to the 8th plexus only with the power given by the Satguru.

Paras Surti Sant Ke Pasa.

It is the saints alone who have this Paras Surti with them.

If the guru doesn't possess this Paras Surti with him, take for granted, he is cheating his disciples.

If a person without manly power, enters into a wedlock, he commits a fraud. This is because the sole purpose of marriage is to produce children, procreation. A lotus begins to bloom on receiving the sunlight because the Sun is a source of energy. Likewise, a vast evergy can be received from the Satguru. Like the Sun, Satguru gives his power to the disciple.

Bahut Guru Hain Us Jag Mahin.

Harey Dravya Dukh Koyi Nahin.

There are many gurus in the world who possess no power to remove the sorrows and sufferings of the devotees. They are interested in amassing wealth only.

So there is need to recognise a Guru who can save us from the cycle of repeated births and deaths. A perfect guru remains within you and brings a sea change in your life.

Guru Samana Shishya Mein, Shishya Liya Kar Neh.

Bilgaye Bilge Nahin, Ek Roop Do Deh.

When the guru absorbs himself within the disciple, the two become one though outwardly they appear to have separate physcial bodies.

Guru Bin Bhav Nidhi Tarei Na Koyi.

None can cross the worldly ocean without the support of a guru.



15. They are our own

The worldly people continue to make a search for sensual pleasures. They seem to have no time at their disposal. Does the child like to go to school? Certainly 'not' will be the answer. However, the parents remain worried about it. This is because they know that the time to come would prove hard for him. Likewise, an enlightened Soul knows that the worldly people don't pay any effort towards the attainment of salvation.

I personally go to every place. What purpose does it serve? He who fails to come to Ranjri, reaches there. The Gurus of other panths don't do so. I give you Bliss to enjoy. We are thus producing virtuous persons. In plain words we can say that if a person fails to find some virgin, he has to satisfy himself by marrying a divorcee or some widow. We as well seem to be helpless in this regard. We are asking even the drunkards to come to us because we have faith in our power, to reform and transform them. Others seem to be disturbed and perturbed over these very things. They use abusive language on us because they think their followers are deserting them. If you do harm to anyone, he would use abusive language for you. You will have to bear all this.

Those belonging to other panths want to create the impression that their panth is great in comparison to that of others. Some try to construct big Ashrams. The elephant is, no doubt, great but it lacks the guts to stand before a lion. The same is the case of a camel as well. What quality does the Lion have in it? It is the best beast of prey. No other animal can compete with it.

Can some fellow control a cat with hands? It is not easy to do so. The Lion is many times bigger and powerful than a cat. Its skin is very thick. If you pierce it with a knife and

then take it (knife) out, its skin will soon regain its original form. Its claws are powerful enough to take out about 2 Kg. of flesh with a single stroke. Its mouth is so powerful that it can kill big animals by attacking their necks. It has such a supple body that it can cover a distance of about 28 feet in a single jump. Small injuries can do no harm to it. It never runs for fear.

We are also strong enough to face all sorts of onslaughts. If ever I would move out, it would solely be with an objective to create awakening among the people living in other countries as well. We have not to remain bound within the limits of India. In other countries of the world there are many individuals who have the grace of Param Purush with them. They have also to be taken out of the worldly ocean flux and pain.

Why is their enmity between a crow and a cuckoo? The problem is that the cuckoo doesn't know the art of sitting on its eggs in order to hatch them. It has a long tail but a very small body. A snake doesn't know the art of making its house. It takes forcible occupation of a rat's hole.

The Koyal (male cuckoo) and the Kokila (female cuckoo) go in the area of crows to see where some female crow has laid 4 or 5 eggs. The crows feel offended on seeing them. They chase them away. The male cuckoo runs at a fast speed. The crows can't reach it and thus reach far from their nests. In the meantime, the female cuckoo places her own egg in one of the nests, takes away one egg of the crow, and throws it at some far off place. It does this so that the crow may not be able to know of it. If the number of eggs increases, the crow can doubt it. Then the female crow sits on them and hatches them. That is why the number of cuckoos is showing a fall. Once again the male cuckoo reaches the nest and the

crows chase it away. The female cuckoo then comes and speaks its voice to the baby cuckoo.

Nij Kul Vachan Sunat Sut Jaga.

The baby cuckoo listens to this voice attentively.

It is but natural. The female cuckoo tells it that it is not a crow but a cuckoo. It hides itself as soon as it finds the crow approaching. So to say, it tells its young one that it has no relation with the crow. The young one understands it. I have also narrated to you the whole story of Niranjana. When the baby cuckoo grows a little, the male cuckoo comes again and reaches the nest. The crow as usual follows it. The female cuckoo then comes and takes away its young one. On returning, the crow finds one baby crow missing and thinks the cuckoo has taken it away to turn it into a cuckoo. The crow doesn't know that the missing baby was not a baby crow but a baby cuckoo. In fact, the cuckoo has taken its own young one and not that of the crow. Likewise, we are also taking our jivas to Amarlok.

*Kaal Ka Jeev Maney Nahin, Kotin Kahoon Samujhaye.
Main Kheenchat Hoon Satlok Ko, Yeh Bandha Yampur Jaye.*

The jiva of Kaal doesn't try to understand its own identity inspite of my repeated attempts in this regard. I try to pull it to Satlok whereas it prefers to go to the abode of Yama tied in chains.

We have to perform a hard task. Whenever we try to construct some Ashram or try to hold a Satsang, the hypocrites misled people put all sorts of obstacles in our path. When I hold a Satsang at some place, the opponents assemble to hold a meeting on that very night.

Jagat Bhagat Mein Bair Hai, Charon Yug Parman.

All the 4 yugas bear witness to the fact that the worldly people remain hostile to the real devotees.

Your coming into the fold of Sahib Bandgi causes harm to them. That is why they oppose us and we bear their opposition silently. At some place, a Pandit lady used to recite her bhajans (devotional songs) whenever any Satsang was held. The sole reason behind it was that earlier the people used to donate her something or the other and now that thing was no more to be seen. She had to suffer a loss.

The seyanas (Tanthriks) as well have suffered much loss. Befooling and cheating the people in the name of evil spirits and the like was their sole source of livelihood. I saved my Naamis from their clutches. They find themselves unfit for any other job. We understand their compulsions but we have to show the right path to the people. This is our compulsion. If you have to worship, you should do it in a right way. The heads of other panths also feel disturbed to find their followers deserting them only to come into our fold. However, we are not using force in bringing their followers to our fold. We are just acting like a cuckoo.

So our opponents have some or the other kind of grudge against us. It is the set back to their profession that forces them to call me a militant, a muslim and the like. When the women folk fight with each other, they beat their breasts and hurl all sorts of cruses on each other. Nevertheless, it is a fact that nothing of the sort happens to anyone. Such wrong elements would try to drag you again into their fold.

Kahain Kabir Tu Basa Bhram Ke Desh.

Sahib Kabir says that the worldly people are living in an abode where there are misconceptions and misconceptions alone.

I know the extent to which you are following my words. You are not taking these so minutely although these are finding a place in your conscience. The waves of Mind don't let these

settle well. A District Commissioner came to Akhnoor in connection with some enquiry. He said that he had listened to many speakers but their words created confusion in mind whereas my words reached straight into his heart. He was a Muslim and had taste for literature. I speak everything from the depth of my heart and that is why my words reach your hearts.

Kathni Ke Shoora Kerni Ke Koora.

Many people preach that which they don't practise.

Life can prove worth living for the people if they preach what they practise. Though I try to make you strong from within, yet you get misled sometimes. This is due to the unhealthy environment that is to be found all around you.

Don't follow the worldly people. Don't believe in what the seyanas say. They describe every kind of ailment—be it a headache or some other complicated problem—as the result of evil spirits. I want to ask such people as to what is the basis of their diagnosis.

You have been badly misled by the hypocrites. This has been going on since ages together. Everywhere in the country the people can be found worshipping the evil spirits. The hypocrites have spread their network in the country to befool and loot the people. You will have to exert great power to pull yourself out of this net.

Such hypocrites work in a team spirit. They remain in search of such people who can be misled easily. This helps them earn their livelihood. Nevertheless, such people will become our own. Whenever the reality dawns on them, they come to us. I have blessed many such seyanas (posing to be expert in driving away the evil spirits) with Naam. Your faith in your Satguru shouldn't waver. As said earlier, our job is like that of a Kokila (female cuckoo). When it fails to take

its young one out of the nest, the latter becomes a crow and eats all sorts of dirty things like other crows. The young one of a cuckoo will be totally black.

You belong to Amarlok but you have been living in this universe of Kaal Niranjana. I have come to bring this fact to your attention. Just as the crows can do no harm to a cuckoo while chasing it, in the same manner, Niranjana won't be able to do any harm to you provided your faith and devotion remain firm.

Mujhe Hai Kaam Satguru Se, Duniya Roothi To Roothan De.

I have business with my Satguru alone. I don't bother whether the worldly people feel offended with me or not.

For such a disciple, Sahib Kabir says—

Guru Aagya Le Aavhi, Guru Aagya Le Jahin.

Kahain Kabir Ta Dass Ko, Teen Lok Darr Nahin.

A disciple, who moves about with Satguru's permission, need not worry from anyone in the entire 3 lokas.



Distinction Between A Guru and Satguru

The readers will find the frequent use of the words Guru and Satguru in the books published by the Sahib Bandgi panth.

In the ordinary sense, we call even a teacher as a Guru though his teachings are limited to the material world alone and have nothing to do with the spiritual world.

It is in the spiritual line alone that we make use of the words Guru or Satguru.

A Guru is considered as a religious teacher who possesses the religious knowledge and is in a position to impart the

same to his disciples for their upliftment.

We find the mention of the word ‘Guru’ in our holy scriptures like the Ramayana, the Gita & the like. However, it is important to know that the knowledge of a Guru is limited to that of 3 lokas alone. As such a Guru can in no way be expected to help us attain true salvation.

It is, rather, a Satguru alone who can help us in this regard. Now the question arises as to how can we distinguish a Guru from a Satgur? For this, we have to remember that there has been no mention of the word ‘Satguru’ and “Sant” anywhere in any holy scripture before the incarnation of Kabir Sahib. A Satguru alone possesses the complete knowledge of the 4th loka. It was only Kabir Sahib who used this word for a Guru who possesses the following seven virtues:

1. He should keep away from lustful life.
2. He should have no attachment.
3. He should depend on his own earnings.
4. He should not be greedy.
5. He should be truthful & unselfish.
6. He should have knowledge of all the holy scriptures.
7. He should have attained union with Param Purush.

Such a Satguru alone has the power to bless the jivas with the real Naam and help them attain Amarlok—the abode of Param Purush.

Therefore, wherever the readers may find the mention of the word ‘Guru’ in relation to Param Purush, they should have no doubt in their mind that the Guru mentioned is Satguru alone.

Arti-2

Arti Karhun Sant Satguru Ki,
 Satguru Satya Nam Dinkar Ki.
 Kam, Karodh, Madd, Lobh Nasavan,
 Moh Rahit Kari Sursari Pawan.
 Harhin Pap Kalimal Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Tum Paras Sangti Paras Tabb,
 Kalimal Grasit Loh Prani Bhav.
 Kanchan Karhin Sudhar Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Bhulehun Jo Jeev Sangti Aveyn,
 Karam Bharam Tehi Bandhi Na Paveyn.
 Bhai Na Rahey Yam Ghar Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Yog Agni Pragti Tin Ke Ghat,
 Gagan Charey Shruti Khule Bajarpat.
 Darshan Hon Hari Her Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Sahas Kanwal Chari Trikuti Aveyn,
 Shunya Shikher Chari Been Bajaveyn.
 Khule Dwar Sat Ghar Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Alakh Agam Ke Darshan Paveyn,
 Purush Anami Jaye Smaveyn.
 Satguru Dev Amar Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...
 Ek Aas Vishwas Tumhara,
 Para Dwar Main Sabb Vidhi Hara.
 Jay, Jay, Jay Guruver Ki,
 Arti Karhoon Sant Satguru Ki. Satguru...

English version Of Some Vernacular terms

1. Satya Purush, Param Purush, Sahib ☞ Supreme Lord who produced 16 males and one female (mother of Brahma, Vishno and Mahesh) including our worldly God simply by the power of sound.

2. Amarlok, Satyalok ☞ The abode of Param Purush.

3. Kal Niranjana, Jyoti Niranjana, Kal Purush, Niranjana, Kal, Paramatma ☞ Son of Param Purush whom the worldly people worship as God.

4. Adi Shakti or Adh Shakti ☞ The mother of Brahma, Vishno or Mahesh.

5. Munn ☞ Mind.

6. Maya ☞ Illusion or anything including human beings that is made of five elements.

7. Atal, Vital, Satal, Talatal, Mahatal, Rasatal, Patal (7Patalas) ☞ 7 lokas (abodes) within our body below our legs.

8. Five Karam Indries ☞ Five working organs—Mouth, Hands and legs, Anus, Urethra and Sex organs.

9. Five Gyan Indries ☞ Five sense organs—skin, ears, eyes, nose and tongue.

10. Salokya, Samipya, Sarupya, Sayujya ☞ Four kinds of salvations.

11. Peer, Faqir, Sadhu, Sage, Sanyasi, Mahatma, Guru, Rishi, Muni, Prophet, Paigambar etc. ☞ Religious teachers.

Stages of mind

Sushupati ☞ Sleeping stage

Swapan ☞ Dreaming stage

Jagrit ☞ Waking stage

Turiya ☞ Silence stage

Five Mudras or postures or techniques of meditation

Chachri, Bhuchri, Agochari, Unmuni and Khechri

Three Veins

Ida, Pingla, Sushumna

A

Ahankar ☞ Ego, Pride

Ahankari ☞ Egotist

Agni ☞ Fire

Akash ☞ Sky

Aujhas ☞ Persons who pose to be expert in curing ill effects of evil spirits

B

Bandhan ☞ Bondage

Bhakti ☞ Worship, devotion

Bhav ☞ Emotion and devotion

Bhog ☞ Seeking of pleasures

Brahm Gyan ☞ Knowledge of God, Revelation

Brahm Gyani ☞ He who has knowledge of God

Buddhi ☞ Intelligence

C

Chaitanya ☞ Consciousness

Chakra ☞ Plexus

Chakor ☞ A bird having four equal sides

Chit ☞ Remembrance

D

Darshan ☞ Sight, Vision

Dwaras ☞ Apertures, Doors

H

Hansa ☞ (Pure—soul, Jiva, Jeevatma)

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

I

Indries ☞ Organs

J

Jal ☞ Water

Japa ☞ Concentration on deity

Jiva ☞ Individual

Jivatma ☞ Individual Soul

K

Kacha ☞ Weak, Imperfect

Kam ☞ Lust

Karam Kand ☞ Rituals

Karan Sharir ☞ Causal body

Karma ☞ Thought, Word or Deed

Karodhi ☞ Short tempered

Kundalini Shakti ☞ Serpent power

L

Loka ☞ Abode or place of residence

M

Maha Pralaya ☞ Great Dissolution

Mantra ☞ Power in the form of sound

Maya ☞ Illusion or anything made of 5 basic elements
(fire, air etc.)

Maya Jal ☞ Mayaic mesh

Moksha ☞ liberation

Mudras ☞ Postures or endurance exercises or techniques

Munn ☞ Mind

N

Nalni ☞ A reed

Nindak ☞ Back biter, Denouncer

Nirakar ☞ Formless

P

Pakhand ☞ Hypocrisy

Pakhandy ☞ Hypocrite

Pap ☞ Sin

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

Pralaya ☞ Dissolution

Prana ☞ life force or vital force

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

Preet Lok ☞ Habitation of pretas

Prithvi ☞ Earth

Puniya ☞ Merit, Noble deeds

R

Rahat ☞ A bird with a natural necklace in neck

Rajo ☞ Passion of love and pleasure

Rasa ☞ Moisture of body

Rati ☞ Intense attachment, Wife of lust

Rog ☞ Disease

S

Shunya ☞ Zero level, Niranjana Himself

Satguru ☞ living true master

Satsang ☞ Association with good people

Sathool ☞ Gross

Sathool Sharir ☞ Physical body, material body

Sato ☞ Goodness

Shok ☞ Mourning

Smadhi ☞ Trance

Suksham ☞ Subtle, Ethereal

Suksham Sharir ☞ Astral body, subtle body

Sunnat ☞ Circumcision

Surti ☞ Attention

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

T

Tamo ☞ Darkness of ignorance

Tap ☞ Austerity

Tapasvi ☞ A worshipper who observes austerities in worship

Tattav ☞ Element

Tyagi ☞ Who has renounced the world

V

Vaishya ☞ Prostitute

Vayu ☞ Air

Vairagi ☞ Who has no attachment with material things

Vyang ☞ Satire

Vyangkar ☞ Satirist

Y

Yajya ☞ A religious ceremony of putting into burning fire a mixture of rice, sesame, ghee, camphor etc. along with chanting of mantras

Yoga ☞ Science to approach truth

Yuga ☞ A definite period of time, era, epoch, an age of time (Hinduism recognises 4 yugas—Satyug, Treta yug, Dwapar yug and Kal yug)

Yuni ☞ Species of living beings

ENGLISH BOOKS

Seventy Dissolutions On The Path

Amrit Vani

Stealer Of Devotion

**Crossing The Ocean Of Life With The Grace Of Satguru.
The Real Naam Is A Hidden One Only Some Rare Sant-
Knows It.**

**Naam-Words Of This World Cannot Give Real Salvation
Satguru Bhakti-Uniqueness**

Atma-An Exposition

Anuragsagar Vani

Without Soul Realisation Man Has To Wander

The Whole Game Is That Of Concentration

The Truth.

**Meditation On A Real Satguru Ensures Permanent
Salvation.**

Satguru Bhakti.

SAHIB

BANDGI



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