

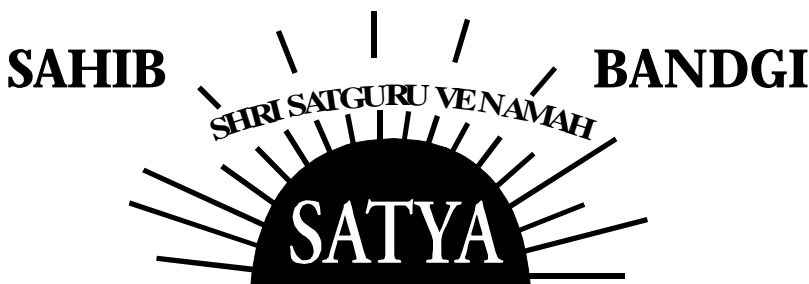
Shri Satguru Ve Namah

MEDITATION ON A REAL SATGURU ENSURES PERMANENT SALVATION

*Santo so Satguru mohey bhavey, jo avagaman mitavey.
Dwar na moondey pawan na rokey, nahin anhad urjhavey.*

O Saints! I have devotion for a Satguru who can help me in attaining up the permanent salvation. Moreover, who neither asks me to close the apertures or to stop the process of breathing & nor entangles me in the net of musical sounds.

—Satguru Madhu Paramhans Ji



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

MEDITATION ON A REAL SATGURU ENSURES PERMANENT SALVATION

—**Satguru Madhu Paramhans Ji**

Publication Officer

- Ramrattan, Jammu

© SANT ASHRAM RANJADI (JAMMU)

ALL RIGHTS RESERVED

First Edition	—	Feb., 2011
Copies	—	5000

Website Address.

www.sahib-bandgi.org

www.sahibbandgi.org

E-Mail Address.

satgurusahib@sahibbandgi.org

Editor

Sahib Bandgi Sant Ashram Ranjadi

Post -Raya, Distt. -Samba

Ph. (01923) 242695, 242602

Contents

Page No.

1. What a wonderful thing has Sahib ji said	5
2. Supreme Power is not to be found outside	8
3. A Scientist is the offspring of the great souls	23
4. Amar-Lok	28
5. O Saints! rare is the real secret	40
6. I fit a kind of unique system in the disciple	60
7. Glory of satsang	71
8. Worship of a Guru is the rarest of all	77
9. Seeking shelter ensures salvation within moments	83
10. Someone was causing disturbance	92
11. The story of love	95
12. The Eighth Guru	107
13. They didn't know the formula	122



A Few Words

Many devotees have experienced that whenever they begin to indulge in some wrong act even unknowingly or whenever they are about to meet some accident, some alive hidden power comes to their rescue. This alive hidden power is nothing but the power of 'Naam' about which I have repeatedly said—

Guru sajeevan Naam bataey,

Jakay bal Hansa ghar jaey.

A soul will reach back to its real abode when blessed with real Alive Holy Name from a true Guru.

I say the following words with absolute humbleness and faith, but not out of 'Ego'.

**The Thing
I possess cannot
be found anywhere
else in the
universe.**

Kaag palat Hansa kar deena,

Aisa Purush Naam main deena.

I have blessed you with such a Holy Name related to Param Purush which has transformed your crow like nature into the nature of swan.



What A Wonderful Thing Has Sahib Ji Said

Man is the highest creation of God. Holy scriptures have called him as the very form of God. This human body is a very rare one & is full of miraculous powers. The Vedas have also described it as a Temple of God. Even the Gods aspire to be born as human beings.

This Hansa (Soul) within our body is not an ordinary thing. All our holy scriptures & other spiritually enlightened souls have spoken much about it. This body has been described as the centre of supernatural powers. It has also been said that the whole of universe lies within it.

Even now much research is being carried out to know the secrets related to this human body. The scientists of the world say that the world was created as a result of explosion & that the shunya (space-vacuum) began to expand after it. Also this process of expansion has not stopped yet.

Many devotees & sages have expressed their views about God. In the entire world we can find discussions being made about God & spirituality.

Let's see what new & rare views did Kabir Sahib presented regarding God & the spiritual world. What did other sages say about the soul & God and what revolution did Kabir Sahib brought to the known concept of God & Soul? What did he want to convey to the humanity & what was the effect of his teachings ?

Kabir Sahib brought to light the spiritual powers lying within the human body & the role these can play in one's life. He clearly said that yog is related to our nervous system & it holds the power to generate miraculous powers within human body.

There is a lot of difference between Yogmat & Sant mat. Reasoning is the touchstone of knowledge. Just as gold has its own touchstone, the scientific reasoning establishes the truth. When we talk of Yog, we turn our attention to the six great Maha Yogis—Shivji, Duttatrehji, Shuk Devji, Vyasji, Vasudev Krishanji & Gorakh Nathji. There has been no Yogi greater than these six.

Whatever Kabir Sahib said was strange & rare. It was simple, the best & also far ahead of what had been said so far through the means of different religious scriptures. His sayings carry much weightage.

He has strongly denounced & condemned the hypocrites. He has tried to create awareness among the masses & has made no attempt to interfere in the religious beliefs of the people. The degree of untouchability & casteism has crossed all the limits today. We have been passing through a bitter period of religious intolerance today. All the different religious organisations, sects etc. are trying to attract people to their fold of ideology in one way or the other. All are talking about God & the ways through which the devotees can realise Him. But, the strange thing to find is that even the denouncers of Sahib Ji are stealthily adding his sayings in their literature & new scriptures. Everywhere one can feel the fragrance of the sayings of Sahib Ji. Whenever there is a talk of ‘Amarlok’, the name of Kabir Sahib will be remembered with due regard & devotion in the world of spirituality. This is because it is He who for the first time told the world about it (Amarlok—the true origin of souls).

The selfish elements & other hypocrites who felt it against their self interest began to devise ways & means to defame & humiliate Kabir Sahib. Some described him as a low caste, others as a Muslim & so on. They tried to mislead people in every possible way so that they may not come to

know of his real identity.

Today, everywhere the people from lower caste society have been associated with Sahib Bandgi spiritual organisation. Those belonging to the higher caste society have been misled to believe that Sahib Ji was of low caste. And the low caste people are associating themselves with Sahib Ji not on the basis of understanding his true identity but simply because he preached against casteism & was not in favour of any particular caste. In fact, he took all the people like himself. His sole aim was to raise the spiritual level of the people irrespective of their caste or creed. Though many others are not openly adopting his ideology because of the fear of the influential sections of society & the hypocrites, they are quoting his sayings as & when they find the opportunity to do so. They are making some changes here & there so that the people belonging to the higher caste society don't go out of their fold.

There is no limitation of those who want to know & understand the truth about spiritualism. It is only the limitation of Perfect Masters in the field who can satisfy their desire to know the ultimate reality of life.

The sayings of Sahib Ji are of great importance for the people. His teachings are for the benefit of mankind as a whole. There is need to bring light onto the truth about the sayings & ideology of Sahib Ji. The principles of nature are the same for mankind as a whole. All of us feel cold, hot, hunger, thirst, sleep & the like in a similar way. Moreover, the body of all of us is made up of the same five elements.

Apart from preaching against the unreal distinctions on the basis of caste & creed, he has also stressed that the Hansa (soul) is a part of Param Purush (Supreme Lord).



Supreme Power Is Not To Be Found Outside

All have faith in Param Purush (Supreme Lord). So there is need to think about His identity. Secondly, we are quarrelling about His whereabouts. Some think He resides in heaven; others think He is to be found in Shiv Lok & the like. Let's think about his real abode. Let it be clear that He is not to be found in Kailash, Mecca, Rome, Holy places & the like. It seems as if some selfish elements have misled the people of the world about His true identity & abode. Religious scriptures including the Vedas clearly say that the soul itself is the true abode of God. That soul is within all of us & is not to be found somewhere outside. According to the Gita, He resides in the soul of all the beings. The Ramayana also says the same. Some selfish elements feel disturbed at such a thinking. They befool the people & exploit them in every possible manner by convincing them that God is to be found outside. Such hypocrites are to be found in every religion. Their sole aim is to prevent the people from knowing the true abode of Supreme Lord. Just as the selfish middle men don't allow the money meant for the welfare of the public to reach the genuine hands, these self styled agents of God don't let the people to reach His true abode.

Pritam ko patiyan likhoon, Jo kahoon basai videsh.

Tann mein mann mein nain mein, Usko kaun adesh.

If my loved one (Supreme Lord) had been at some far away distance, I would have written Him a letter, but there is no use of doing so because He is very much within me (soul).

Param Purush is always within you. Kabir Sahib says—

Param Prabhu apne he ur paayo.

I have realised Supreme Lord within my true self.

Jaise kuari kanth mani bhushan, Janau kahi gavayo.

He says that a princess was wearing a necklace round her neck but she began to make a search for it, thinking it had been lost.

Keh sakhi aei aan batavo, Mann ko brham mitayo.

She asked her friend to help her in removing her doubt. She felt satisfied only when her friend told her that the necklace was very much there itself around her neck.

Jo tiryā sapne sut khoyo, Jaan ke jeev akulayo.

A woman was asleep. In the dream she found that her son had been missing. The son was sleeping along with her. She felt disturbed. On getting awake she found her son sleeping with her.

In the same manner man has been making a search of Supreme Lord somewhere outside. Sahib Ji says—

*Mujhko kahan dhoonde re bandey,
main to tere paas mein.*

Where are you making a search of me? I am with you.

Bhanwar gufa mein main na rehta, Nahin yog sanyas mein.

I don't reside in bhanwar gufa which is present

inside Sushmana nerve & can't be found through yog or renunciation.

*Nahin teerath mein nahin moorat mein,
Nahin pind brahmand mein.
Na main kashi na main mathura,
Nahin kabey Kailash mein.
Kahat Kabir suno bhai sadho,
Har saanson ki saans mein.
Main rehta terey saath mein.*

He says that Param Purush resides neither in long journeys to religious places or in physical body nor in universe, Kashi, Mathura, Kaaba or Kailash. He is very much within us in the every breath of breath every we take.

All the holy saints who followed the true ideology of Kabir Sahib said the same. I shall cite from the sayings of some reputed holy saints to establish that He resides within every living being.

Musk is present within the musk deer but out of ignorance it wanders about in the forest in search of it.

*Dadu dekha adida, sab koyi kahat sunida.
Hawa hilas ander bus keeda, tabb ye dil bhaya seedha.
Anhad nad gagan gharh garge, tabb rus bhaya amida.
Sukhman sunn surti mahlonav, aaya ajar akhida.
Ashat kamal dal mein drig darshan, paya khud khudi ka.*

Dadu Dayalji says, “I realised Param Purush within myself. I am speaking what I realised & not what I heard from others or read from holy scriptures. The worldly people talk about what is written in the holy books, but I am saying what I saw.”

I went inside the Sushmana nerve that lies within Ida & Pingla. (The saints have called the Ida nerve as Surya (related to sun) nerve & the Pingla nerve as the Chander (related to moon) nerve. These nerves have also been called as the Ganges & the Yamuna.

Kabir Sahib says that the valley in the vicinity of Ganga & Yamuna is good for the purpose of worship & one can select this as the place of worship.

He has called Ida & Pingla as Ganga & Yamuna & so worship in-between Ganga & Yamuna means the worship in Sushmana nerve. But a devotee has given his own explanation to the above saying of Sahib Ji. According to him Kabir Sahib says that a devotee should construct a house in the valley in-between the Ganges & the Yamuna as this place is very suitable for the purpose of worship. But Kabir Sahib says—

*Gang aur Yaman ke ghat ko khoj le,
bhanwar gunjar te hoye bhayi.*

You should try to make a search for the bank of the rivers—the Ganges & the Yamuna (Here—Ida & Pingla). Musical sounds are emanating from the Bhanwar Gufa.

If any body has any doubt about it, I can clear it. It is only the true holy saints & not the ordinary sages who can know the real meaning hidden in the sayings of other holy saints. Kabir Sahib says that a devotee should try to find out the ghat (path) in-between the Ganges & the Yamuna where musical notes are emanating at all the times. In Ramayana one can find—

Utter dish voh sarjoo pavan.

A stream (Saryu by name) is flowing in the upward direction.

The people come to the Saryu river. The holy saints have motivated us to move inside but the worldly people moved outside. Dadu Dayalji says that he went into the eighth plexus & saw his ownself there. This is because the concentration at that place gets fixed in a perfect manner. He says that he entered into the Sushmana nerve. I have told you that the Holy Name, Concentration & Breathing together will help you in opening up the Sushmana nerve. After this the concentration of a devotee goes on concentrating and the whole body begins to appear empty & lifeless. Some devotees feel afraid at this stage.

Sometimes the sacred word of Sahib Ji wants to pull the Hansa (Soul) completely out of the body

Loha chumbak preet hai, loha leit uthaye.

Aisa shabad Kabir ka, Kaal se deit chhudaey.

Just as a magnet has attraction for iron & can remove it even from amongst other materials, the sacred word of Kabir Sahib has the power to liberate the soul of devotees from the grip of Kaal (death) of a Satguru.

Shabd mein aaey Adi Purush ko vasa.

Supreme Lord resides in the sacred word (alive holy name).

Guru Nanak Devji has also described the Word itself as Satguru. He says that his complete Surti (concentration) raised to such a level, that he was able to sight his soul. In this stage a devotee loses his present consciousness & feels that his body gets completely vacant. But it is only a Satguru who can explain this path. He further says—

Jaise doodh doodh dadhi makhan,

bin mathey bheid na ghee ka.

Just as Ghee is present in milk but can't be obtained

without churning, my soul also rose up above to the eighth plexus & the sacred word churned it.

Sometimes this sacred word (Alive Holy Name) appears by the grace of Satguru even if the devotee is not sitting into meditation & tries to raise his Hansa (Soul) out from the body.

But, how strange it is to note that the hypocrites feel disturbed at such statements of the holy saints. The statement that Param Purush lies within us appears to them as a threat to their very means of livelihood. They don't mind even to kill those who say such things. The cruel & the selfish persons who teased & tormented the noble souls in earlier times as well, have not disappeared from the scene. They are very much present even now. Often the people think the devils have long teeth & horns but actually this is not true. This is nothing but false imagination.

*Ughra wah dwara,
vah guru parivara.
Charh gayi chang-patang sang,
jijon chand chakor nihara.
Surat soar joar jijon kholat,
kunji khulat kivada.*

Guru Nanak Devji says that this particular aperture (8th Chakra) can be opened by Surti (concentration) alone.

After this stage a devotee feels absolute stability in mind. Its unnecessary wanderings in search of Supreme Lord comes to a permanent halt. I have also told you to meditate onto Satguru by keeping your concentration at the height of 1 1/4 hands above your head which actually is the location of 8th Chakra (Surati Kamal).

Aath ataki atari majara, dekha purush neyara.

Guru Nanak Devji says that he saw a Rare Purush in the 8th Chakra.

*Na nirakaar, akar na jyoti, nahin waeh ved vichara
Onkaar karta nahin kahiye, nahin vahan kaal pasara.
Weh sahib sab sant pukara, aur pakhand hai sara.
Satguru cheen deen yeh marag, Nanak nazar nihara.*

He says that the Rare Purush (Supreme Lord) is neither formless nor with form. The Vedas don't give any description of Him. He is beyond the limits of mind (Kaalpurush). All the holy saints have addressed Him as the 'Real Sahib' while every thing else has been described as nothing but hypocrisy.

There are seven kinds of plexus (Chakras/centres of miraculous powers) in your body. The first is called as the Mool Dal Kamal. It is located at the region of anus. It is called as Pelvic plexus. It is the abode of Ganeshji. It is also called as Sidh Lok. Your body is very vast. The second plexus is at the place of penis. It is called as Hypogastric plexus. This is the abode of Brahmaji & Savitriji. It is also called as Brahm Lok. The creation of the world takes place from here. The third one is the Vishnu Lok. It is at the region of navel. It is also called as Solar plexus. The fourth one is at the place of heart. This is the abode of Shivji & Parvatiji. It is called as Shiv Lok or Anhad Chakra. The fifth one is the Vishudhi Chakra. It is at the place of throat. It is called as Shakti Lok. It is the abode of Adhya Shakti. It is also called as Carotid plexus. The sixth is the Agya Chakra. It is called as Aatma Lok. Just see! The place of soul is higher. It is also called as Medula plexus. The seventh one is the Sahastarsar Chakra/ Crown Chakra. It is the abode of Niranjan. It is also called as Cerebral gland. The eighth chakra (plexus) is at the height of 1 1/4 hands above crown Chakra. Only the holy saints know about it. Dadu Dayal ji has said—

Ashtt kamal dal mein darig darshan paya khud khudi ka.

I realised my own true-self only when my concentration reached to the eighth plexus.

Dadu Dayal ji has talked of the Eighth Plexus (8th Chakra). How beautifully has he given a hint about the abode of Param Purush (Supreme Lord) in the 8th plexus. All the holy saints have talked of Him alone. He is the ultimate reality whereas everything else is hypocrisy. But there is a lobby of selfish elements who feel irritated at such a thinking about God. They are bent upon misleading the innocent people in the name of religion. Their self interest demands so. A great saint Dariya Sahib has said—

*Dariya darbara khul gaya ajar kivada.
Chamki beech chali jo dhara.
Khul gaya chand-band badri ka, dhari mita andhiyara.
Laye lagi jaye lagan ke lara, chandni chowk nihara.*

The strong gate inside has got opened & he has been able to see the wonderful dazzling light within him.

Surat sail karey nabh ooper, Bunk nal batpara.

He says that he went inside through the Sushumna nerve & his concentration reached to the higher limits of the Universe.

It is not easy to understand the language of the holy saints. Bunk means curved. He has pointed to the Sushumna nerve that is curved & lies between Ida & Pingla nerves.

Chadd gayi chap chali jo dhara, jo makri mukhtara.

He says that his Surti (concentration) reached above with the power of Sacred Word in a manner as spider (a weaving insect) reaches above on its own wire.

Main mili jaye paye te peyara, salila jaldhara.

Dekha roop aroop alekha, jisko var na para.

He says that he saw the Supreme Lord within him who was unparalleled & without any definite appearance.

Dariya dil darvesh bhaye tabb, Utre bhav jal para.

He says that a devotee can cross the worldly ocean only if his heart becomes like that of holy saint.

The worldly people are quarrelling even over the question as to the whereabouts of Supreme Lord. There is also the quarrel regarding the way one can realise Him. Different ways are being adopted for the purpose. After all, where is the path that can lead to Supreme Lord. Tulsi Dassji has said—

Kyoun bhataкта phir raha hai tu talashe yaar mein,

Rasta shah rag mein hai, dilbar pe janey ke liye.

Why are you wandering for your God? The way to realise Him passes through the Sushmana nerve.

Kabir Sahib has said—

Ida pingla sushmana sum karey,

dhar aur adhar vich dhyan lavay.

Kahey Kabir soh sant nirbhay hua,

janam aur maran ka barham bhaney.

A saint who succeeds in harmonising Ida, Pingla & Sushmana becomes fearless & crosses the worldly ocean of births & deaths.

The sayings of holy saints confirm that the path to Supreme Lord lies within Sushmana nerve. Soor Dassji also says—

Murli dhun baja soor surat kaer saja.

The play of flute is going on in the body & can be listened with concentration.

Nirkhat kamal nain nav ooper; shabad anahad baja.

He says that he saw the sky above the eyes & found musical sounds emanating from there.

*Sun dhun main mukar mann manja,
paya amiras jhanjha.*

He says that his heart got purified & he attained nectar on hearing these musical sounds.

Surat sant sodh sat kaja, lakh lakh shabad samaja.

He says that his concentration went on getting absorbed in that word & he himself became one with it.

Man began to think about all this after he came to senses & developed his reasoning power. The people of the world have never fought over the question as to whether God exists or not. Almost all the people of the world agree about His existence. But there are quarrels about the form of God & the way we can realise Him. The existence of the earth, the sun, the moon & other planets & the power that controls all these forced man to think that there exists some Super Power that has created all these. I think even the communists who are atheist believe inwardly in the existence of God. I think man on this earth has fought more wars in the name of religion than on other material issues. Today man has become wiser than before. There has been explosion of knowledge in different fields all over the world. He should try to know as to what is true in the field of religion. Some are worshipping the formless God while others are worshipping God with some definite form. Still some are worshipping the gods & the goddesses or the fire, the earth & the like. Everyone is taking his deity as God Himself. Everyone is forcing others as well to adopt his mode of worship. The

hypocrites are misleading & exploiting others in the name of religion. But, none is trying to understand the truth about God. There is need to think as to how much harm are we causing to mankind in these fights & wars in the name of religion and God.

Pratham kahe rigved bakhani,

Nirakaar parmashwar jani.

According to Rigved, God is formless. He has no definite form.

Anything that has some form, vanishes sooner or later. It is the oldest holy scripture. Also, we find the words—Neti-Neti in Rigved. That is to say we can't say what lies beyond Nirakaar (formless).

Dwitiye atharv bhashat koyi niralam nirlep na koyi.

Nahin Nirgun nahin Sargun kaheyu,

Jo kahey mara mukath saheyu.

According to the Atharv Ved, He is neither formless nor with form. He who dies gets liberated.

Teer tritiye yajurved us kah bahuri,

in donon ki matt hai boori.

Sargun Brham Narayan hoyi,

Shiv sagar shayan per soyi.

According to Yajurved, both these (Rigved & Atharv Ved) are ignorant of the fact. God is with form.

This Veda takes God as the Lord with definite form.

Dus avtar soyi dhar leena, Gopin sung leela keena.

It also says that ten incarnations are of God Himself.

*Chauthe Samved kah puni matt apna,
yeh sabb janau jhooth kalpna.
Nahin Sargun nahin Nirgun deva,
nahin darishti gochar ko beva.
Sampuran Brahm akhand,
tattav masi adput sukhend.*

According to Samved the soul itself is God.

It denies the existence of God. Six Shastras were produced out of these 4 Vedas. Gautam Rishi wrote the Neyaya Shastra. It has been produced out of Rigved. Then out of these six Shastras, 18 Purans were produced & out of these 18 Purans, 128 Upnishads were produced. Further, from these 128 Upnishads, poetry, grammar & the like were produced.

Mimansa Shastra has been produced out of Yajurved. According to it—

*Parmeshvar akerta jagat anadi anant bakhana.
Geyani mukti sabb karam ke dwar.*

It is not God who is the doer here. The universe has been there since time immemorial & is limitless. One can attain salvation through one's deeds alone.

This Shastra has attached much importance to Karma (deeds). Vyaasji produced Vedant Shastra out of Samved.

*Hai Brahm dutiya kachhu nahin,
swapan sman jagat sab aayi.*

According to this Shastra, the world is like a dream. Apart from Brahm (formless Niranjan) there is no existence of any other thing.

Then, Kapil Muni produced the Sankhya Shastra out of Atharv Ved. The fifth one is the Patanjli Shastra. It has also

been produced out of Athrav Ved. The sixth one is the Vaishashik Shastra. It has also been produced out of Atharv Ved. All the six Shastras express different views about God. That is why those having faith in Rig Ved take God as formless. Arya Samajis are among such category of people. Those having faith in Yajurved take God as the Lord with a definite form. They worship all the 33 crore gods, water, fire, air, earth, sky & the like. Then those having faith in Samved attach importance to Yogic practises while those having faith in Atharv Ved attach importance to knowledge, learning & noble deeds.

Some say one reaps the fruit of the Karmas (deeds) that one performs. Some say nothing can happen without the will of God. Others say one gets what is in one's luck. Thus there are different views in this regard. But our forefathers realised God through meditation. The saints have disapproved the untold sufferings & miseries the people have to face in the name of religion. Then came Buddhism. After the war of Kalinga, Emperor Ashoka adopted Buddhism. He got monastries constructed at many places in India & inspired the people to adopt this new religion. Later on, the images of Mahatma Buddha were installed in the monastries. People began to make offerings there. At first the monks lived the lives of Sanyasis (renouncers) but later on, they began to live comfortable lives. Emperor Ashok had also prohibited the killing of animals in the name of sacrifice & performance of some unnecessary rituals. After his death, the Kshatriyas (belonging to warrior class) again became the rulers & there began a struggle in the name of religion. Frequent clashes began to take place between the Buddhists & the Hindus. Many monastries were turned into temples. The Buddhists had to flee. They went to different countries including China, Japan, Burma & Sri Lanka.

Then came Mohd. Bin Qasim & with him came Changez Khan, Taimur & Mughals. They began to convert

temples into mosques. Religion & religious places became the centres of conflicts & clashes. The same is happening even now. The separation of Pakistan & Bangladesh from India was due to these very clashes in the name of religion. Today, there are about 50 crore Muslims in these three countries. Kabir Sahib descended on earth in the year 1398 when exploitation in the name of religion was at full swing.

The era of saints started with Sahib Ji's advent (arrival on the scene). Guru Nanak Devji came about 71 years after Kabir Sahib. They gave mankind the message of Param Purush, humanity & religious tolerance. I want to make it clear to you that man doesn't hesitate to kill even women & children in the name of religion or God. The element of fundamentalism is present in every religion and God. These fundamentalists don't let anyone lead a peaceful life. In fact, it is not God but man who has turned this earth into a hell. I shall cite some examples. On 6.12.92 Babri Masjid was demolished. First of all the clashes between the Hindus & the Muslims started from Bhopal. Gradually this fire of violence spread to Mumbai, Delhi & other places. Even women, old persons & children were not spared. In 1984 Satvant Singh killed the late Prime Minister, Smt. Indra Gandhi. It was a very cowardly & gruesome act. It resulted in the bloody clashes between the Sikhs & the Hindus at various places of the country. It appears as if the fights & wars in the name of religion are being initiated & masterminded by some interested & selfish elements that are spread all over the world. In the very beginning man was ignorant. He lived a life like wild animals. He was considered as uncivilised. Today, as a result of explosion of knowledge, man has made much progress in all the fields of life & considers himself as civilised. But the frequent bloodiest clashes in the name of religion put to shame even the clashes that used to take place among the uncivilised & ignorant cave men. Strange to say, if we bring five children belonging to different religions

(say—Hindus, Muslims, Sikhs, Christians & Buddhists), we won't be able to distinguish one from the other. All the human beings, irrespective of their caste or creed, feel the pain alike, grow old, breathe the same air, enjoy the heat of the same sun & so on.

*Avval Allah noor upaya,
kudrat ke sab bandey.
Ek noor se sab jag upjeya,
kaun bhaley kaun mandey.*

When all have been created by the same God, how can some be called as good and others as bad.

Ours is a secular country. There is no distinction here on the basis of caste, color or creed. So there is need to think as to whether all the people have faith in one & the same Supreme Lord or not. The worldly people have in their minds a different picture of Supreme Lord. The saints have said, "He is immortal & non-perishable." There is every element of truth in it.

Satya soi jo vinshey naahin.

Truth is that which never vanishes.

Guru Nanak Devji says—

*Adi Sach, yugadi sach, hai bhi sach.
Nanak honsi bhi sach.*

Param Purush has been the only truth since times immemorial. He is the only truth even now & will remain so in the time to come as well.

It means, Supreme Lord is the ultimate reality.



A Scientist Is the Offspring Of The Great Souls

Those who cram some sayings of Kabir Sahib begin to think they have understood him fully. But it will need worship for years & years together to understand Sahib Ji. Knowledge of that big ocean will enable man to reach its depths. The scientists also follow logic & truth. A great Rishi told me that science had crushed spiritualism. I said, “A scientist is like a child in comparison to great spiritual souls. Science is the off-shoot of reality beyond three lokas. The scientists believe in God & are truthful in their approach. Even a little dishonesty will spoil their labour.”

A scientist, Mr. Bara Singh (Ph.D.) is the cashier of our organisation. Every year seven scientists are being awarded by the President of India with a prize. He has won that prize. A scientist speaks about that only which he establishes as true. The scientists don't speak much about God because they haven't been able to give a proof of Him. But, they also believe in one Super Power that controls whole of the universe. But, they have not been able to understand it fully. Dr. Saimoor, a great scholar of astronomy, along with a team of about 4000 scientists was making a research regarding the power that controls the universe. This is because anything, say a palace, will turn into ruins if it is not looked after properly. The scientists say that in the whole of the universe about $\frac{1}{4}$ th part contains articles while the rest $\frac{3}{4}$ th part is nothing but space/vacuum. The scientists are doing service to mankind by providing such important information

about the universe. The whole of the universe seems to be super computerised. Unlike palaces etc., it is being looked after with utmost responsibility. The earth is rotating about its own axis while all the planets are moving at high speeds around the sun in a well planned manner. This is really a rare phenomenon. The diameter of our earth is about 50,000 miles while its circumference is about 20,000 miles. The sun is many times bigger than the earth & is at a distance of about 16 crore miles from it. According to the scientists, the earth has been moving at a speed of about 2,50,000 miles per hour around the sun. If there occurs a change in the circumference of the earth or in the path of its rotation or if it receives some jerk, the life on it will perish. It sounds really wonderful to see the controlled movements of the heavenly bodies. But it is only the true holy saints who know the secret behind it. This is because they have the power to see the whole of universe within them. They are the real scientists. They visit even the planets we talk about. Kabir Sahib has said—

*Avdhu andhadhundh andhiyara,
is ghat bheetar.
Is ghat bheetar nau lakh tarey,
yahin pe suraj chanda.
Is ghat bheetar baag bagiche,
yahin mein seenchan hara.
Is ghat bheetar saat samunder,
yahin mein nadiya nara.
Is ghat bheetar ridhi sidhi ke,
bharey sakal bhandara.
Is ghat bheetar kam dhenu hai,
kalap variksh ik nyara.*

*Is ghat bheetar teen lok hai,
isi mein hai kartara.*

There is pitch dark within man & it is only some enlightened soul that can know of it. Within this physical body of ours lies forests, mountains, gardens & the nurturer. Even musical sounds are emanating from within it & the nectar is also flowing here. Seven seas & nine lac stars are also to be found here. Even diamonds, pearls & the assayers of these are within it. Even Kashi, Mathura, the abodes of deities, the gods & the goddesses are also within it. Not only this much, even innumerable Brahmas, Vishnus & Maheshas reside in it & are incarnated as Ram, Krishan & the like. Kamdhenu cow, Kalap Briksh & the store house of various miraculous powers are also within it. Even three lokas along with their creator are also within it.

On the basis of their research the scientists have said that there is no air in space. Our astrology can predict as to when & in what part of the earth an eclipse is to take place. I am of the opinion that an astrologer is a scientist. But now even this science of astrology has got polluted. The successors to the astrologers are often unqualified. But even now there are such astrologers who have the complete knowledge of the planets & other things related to our universe. Often we hear people say about the effect of planets on their lives. At the very time of birth of a child there is one or the other planet that casts its shadow on the earth. So in one or the other way we become connected with that planet. Every planet is on the move & whenever any particular planet reaches some difficult state, the person concerned will also

experience some difficulty. It is but natural because we shall feel a jerk when the bus we are travelling in suffers some jerk. So astrology is a complete science. Some say Kabir Sahib was a revolutionary saint who didn't believe in all such things. But actually this is not so. He has only fixed the value of everything. He hasn't denied the existence of the gods-goddesses. He has said that they can bless the devotees with different things present in shunya (universe), but they don't have the power to give liberation. For liberation you will have to move further. Remember! if you want to fly, you will have to board on an aeroplane. The bus won't prove useful for this purpose. The statement that a bus can't fly can in no way be taken as its denunciation. It simply shows the capability of the bus. Likewise, Sahib Ji said that you can't achieve salvation by observing fasts, visiting holy places, doing noble deeds, worshipping God with some definite form & the like. He hasn't called these as sinful acts. He has only said that you can reach upto the heaven at the most by such acts but will have to take birth again. So it must be borne in mind that he has never denounced any thing.

Ninda ninda sab kahey, ninda na janey koye.

Jaise ko taisa kahey, so to ninda na hoye.

All talk about denunciation but none is trying to know what denunciation means. To speak facts about a thing can in no way be called as denunciation.

It is not a sinful act. Our Vedas are the store house of knowledge. Apart from the astrologers & the scientists even the Europeans have acknowledged this fact. How sad it is to note that we have lost faith in them & are, instead, imitating the foreigners. The woolen cloth with trade mark—Oswal, is

exported to England, & after bearing the trade mark 'Made in England' it is again sent back to India & sold at about 5 times the price.

We don't know how to judge a material. We have only learnt to have an idea about the label. We have developed a habit of attaching importance to imported materials. My disciples from foreign countries often tell me that no other country in the world is as great as India. It is blessed with every desirable thing that one can dream of.

So about 4000 scientists after making a deep research came to the conclusion that Nirakaar (formless) & Vacuum have the power to give command to the articles & to control them. And Dr. Saimoor said, "I am surprised to find as to how had the Indians known much earlier that God is formless whereas they had worked for about 40 years & spent Millions of rupees to reach upto the conclusion that the power that holds & control over the articles of the universe resides in space & is formless". This formless power has also been called as Jyoti Swaroop. The true holy saints have called this power as Mind (Kaal Purush) who is the king of this Universe.



*Saach barabar tapp nahin,
jhooth barabar paap.
Jakey hridaey saach hai,
takey hridaey aap.*

Amar-Lok

Teen lok se bhinn pasara,

Amar lok Satguru ka nyara.

The Amar Lok, which is the abode of the Satguru, is far beyond the three lok's (universe) & is the rarest of all.

At many places Sahib Ji has mentioned about Amarlok that is altogether different from this Universe. Sahib Ji says—

Tahan nahin parley ki chhaya.

Nahin tahan kachhu moh aur maya.

There is not even a shadow of any dissolution there. Moreover, there is no trace of any attachment & nature to be found there.

We are living in a perishable world. All the Rishis & Munis have talked upto 3 lok's (Universe) only. But, the wonderful world for which Sahib Ji has talked about is immortal. No dissolution takes place there.

Gyaan dhyaan ko tahan na lekha,

paap punya tahnva nahin dekha.

There is nothing like knowledge, meditation, sinful or noble deeds that are present in Amarlok.

We are talking about performance of noble deeds. But Sahib Ji has said—

Paap punya yeh dono baedi, Ik loha ik kanchan kerī.

Both the sinful deeds as well as the noble deeds are nothing but bondage.

These can't give us salvation. In Amarlok there is no bondage of any kind. He further says—

*Pawan na pani purush na nari,
hadd anhad tahan nahin vichari.
Brahm na jeev na tattav ki chhaya,
nahin tahan dus indri narmaya.*

There is neither air & water nor male & female. Also, there is nothing like limit or the limitless. Moreover, there is nothing like Brahm, Jiva, five material elements & the 10 organs.

He says that there are no jivas. When the soul enters into a body, it is called jiva. But there are no material bodies or physical organs there. That world is far beyond from these material things. Just as we don't feel hot while sitting in an A.C fitted room, our soul feels complete security in Amarlok where there is no Niranjana (mind) to torture it.

*Tahan nahin jyoti Niranjana rahai,
akshar achint tahan na jayi.
Kaam krodh madd lobh na koi,
tahvan harsh shok na hoi.*

There is no Niranjana. There is no Word. There is no pleasure or pain. As there is no Mind, the vices like Sex, Anger, Greed, Attachment, Ego & the like that are associated with it, are also not to be found there.

*Naad bind tahan na pani,
nahin tahan srishti chaurasi jani.*

There are no musical sounds (anhand dhuns). There are none of the 84 lac classification of species.

I read in some books about the existence of such sounds there, but this is not so. The fact is that there are no such sounds in Amarlok. Sahib Ji further says—

*Pind brahmand ko tahan na lekha,
lokalok tahvan nahin dekha.
Adi Purush tahvan asthana,
yeh charitra eko nahin jana.*

There is neither any body nor any universe. The presence of all the 21 lokas (upto the creation of mahashunya) is not there. None knows that immortal world. Param Purush (Supreme Lord) resides there.

When the soul is immortal, the world it belongs to should also be immortal. So this perishable earth can't be its abode. Due to our ignorance of this fact, we keep entangled in the endless cycle of birth & death. If we try to understand this fact, we can free ourselves for ever from this painful & sorrowful world of Mind (Kaal Purush). That is why Sahib Ji has given a description of that wonderful world at many places. That world is far beyond the limits of 3 lokas (universe).

*Santo so nijj desh hamara.
Jahan jaye phir hansa na avai,
bhav sagar ki dhara.
Surya chander tahan nahin parkashat,
nahin nabh mandal tara.
Udey na asat divas na rajni,
bina jyoti ujiyara.
Panch tattav gun teen tahan nahin,
nahin tahan srishti pasara.
Tahan na maya krit perpancha,
yeh log kutum parivara.
Kshudha trishna nahin sheet ushan tahan,
sukh dukh ko sanchara.*

Adhi vyadhi upadhi na kachhu tahan,
paap punya vistara.
Oonch neech kul ki maryada,
ashram varan vichara.
Dharam adharam tahan kachhu nahin,
sanyam niyam achara.
Ati abhiram dham sarvopari,
shoba agam apara.
Kahaet Kabir suno bhai sadoh,
teen lok se nyara.

There are no stars, no sun, no moon, no day & night in Amarlok. There is nothing like five material elements, families, hunger, thirst, sorrows & pleasures. Pleasures lie in the fulfilment of the desires of mind. If the desires gets fulfilled, there is pleasure & if its not get fulfilled, there is pain. And there are no problems & diseases as well to be found there. This is because the diseases are related to the body & since there are no physical bodies in Amarlok, so the question of diseases can't arise.

This is not an act of imagination. There is, in fact, a hard reality in it. When the scientists of the world throw more & more light on the riddles of the universe, the people of the world will accept their findings as true. Those who are not willing to accept the facts regarding the universe at the present moment will be forced to change their attitude. In the time to come, the students in the educational institutions will be made to study these. In the same manner, the sayings of Sahib Ji will be recited in every home with due devotion. The parents will give the knowledge of these to their children. That time will, indeed, be a very memorable one when small

children will recite the sayings of Sahib Ji in a charming manner.

*Marhami hoey so janey santon,
aisa desh hamara gai.
Avdhu begum desh hamara hai.
ved kiteb paar nahin pavat,
kahan sunan se nyara hai.
Bin badal jahan bijuri chamke,
bin sooraj ujjiyara hai.
Bina seep jahan moti upje,
bin mukh bain uchara hai.
Jyoti lagaye brahm jahan darpe,
aage agam apara hai.
Kahaet Kabir tahan rahni hamari,
boojhe Gurumukh pyara hai.*

He says that it is only some real devotee of a true Satguru who can know of the world he belongs to. In this world, there is lightning without the formation of clouds & light without the sun. The pearls are found without any conch & one can speak there without words. That world is much beyond the place where one can find Jyoti Brahm (Niranjan). Sahib Ji says that it is only some true devotee who can reach there.

The Vedas can't throw any light on the wonderful and real immortal world. There is light without the sun & lightning without the presence of clouds & the like in that world. Kabir Sahib says that only some true devotee can know about the world (Amarlok) that is his abode. In fact, that Amarlok is Param Purush (Suprem Lord) Himself.

*Pratham purush ko roop bakhano,
so tum roop hridaey mein aano.*

*Purush ang chhavi varan sunayi,
gupat bhed main tohi lakhayi.
Purush shobha agam apara,
tako main ab barne para.
Kot anant yojan lau kaya,
kahan lag kahoon taas ki chhaya.*

I shall explain to you the appearance of Supreme Lord. His glamour & grandeur can't be described in words. In fact, His appearance is limitless.

*Kachhu sankshaep main deoun batayi,
kahan kahun kachhu varne na jayi.
Koti kalap yug jaye siraye,
mukh anant se varni na jayi.*

Sahib Ji has briefly said that His greatness can't be described even if innumerable mouths continue to do it for yugs (ages) together.

*Ye kachhu suksham roop lakhavun,
kachhu kachhu shobha varan sunavun.
Abb mastak ko varno bhesha,
manon anant bhanu shashi lekha.
Jagar magar mastak ujiyara,
varnat banai na roop apara.*

He says that the forehead of Supreme Lord puts to shame even the shine of infinite number of Suns & Moons. That forehead is not made of any material element (gross).

In fact, even after describing His greatness in every possible manner, there will always remain much that will remain indescribable for ever.

*Ab netran ko kahun parmana,
mano anat bhan shashi jana.*

*Jimi kotin damin laptani,
joat anant ki jimi khani.
Varnat baney na tako ranga,
kahan lag kahun taas persanga.*

Even His eyes shine with wonderful dazzling light that can be considered equivalent to that of billions of lightnings appearing together in the sky. And it isn't possible to describe it in words.

*Naasa roop kahon parchanda,
mano ajar anant brahmanda.
Pohonp bas tahan te praktayi,
ghran anant yojan lag Jayi.*

Then it looks as if there were infinite number of universes in the nostrils that were spreading their fragrance upto limitless distances.

*Shravan roop main kahaun bakhani,
anant sindh mano samani.
Taa meh kamal anantan phoola,
shakha pattar daar nahin moola.
Taa ko shobha varni na jayi,
kamal roop tahan adhik suhayi.*

It appears as if there were infinite number of oceans in the ears of Supreme Lord with infinite number of lotus flowers without branches, leaves, stem & roots. The charm & beauty of all these is indescribable.

*Purush roop ka barno bhayi,
varnat baney na hoye dithayi.
Purush shobha agam apara,
mukh anant nahin pavey para.*

It is not possible to describe in words such a rare

of the rarest appearances of Param Purush (Supreme Lord). His charm & beauty are matchless & limitless. Even infinite number of mouths can't describe about His presence & appearance.

*Chikur shobha kahon bujhayi,
koti ravi shashi rome lajayi.
Kotin chand soor parkasha,
ek ek rome anant nhasa.*

What to talk of the beauty of His hair! These are matchless & peerless, indeed. Even a pore of His body is sufficient to put billions of suns & the moons to shame.

He further says—

*Purush ang ka karo bakhana,
rachna kot tasu moun jana.
Shavet akar purush ko anga,
phatak varan dehi ko ranga.
Shabad swaroop purush hai bhayi,
varno kahi varan nahin jayi.*

You must think as if billions of writings have their place within His body. His body is white & transparent. There is nothing like that which one can find in the whole universal creation. That 'Sahib' is in the form of Sacred word & light. All this is indescribable in words.

*Jahan lag jeev boond hai bhai,
taka bheid kahaun samjhai.
Jeev anant boond sum jano,
ami sindhu purush pehchano.*

Take the infinite number of Hansas (souls) as small droplets & Param Purush as a vast ocean of nectar. Herein, lies His secret.

You have wasted your diamond like life.

*Manush janam durlabh hai, miley na barambar.
Pakka phal jyun gir pada, bahuri na lagey dar.*

This human birth is attained after passing through the cycle of repeated births & deaths. Just as a ripe fruit that falls from the tree can't be adjusted at its original place, the human birth is also not easy to attain again & again.

This human body is very wonderful, indeed. It is not worth being wasted. One receives this human form after passing through the cycle of repeated births & deaths. So it is one's duty to put it to right use.

*Kayi janam bhaye keet patanga,
kayi janam gaj meen kuranga.
Kayi janam pakshi sarap hoye,
kayi janam haiver variksh joya.
Mil jagdish milan ki bariya,
chirankal eh deh sanjriya.
Kayi janam sail gir kariya,
kayi janam garabh hir khariya.
Kayi janam sakh ker upaya,
lakh chaurasi joon bharmaya.
Sadh sung bhayo janam prapat,
kar sewa bhaj har har guru math.
Tyaag maan jhooth abhiman,
jeevat marein dargah parvan.
Kachhu huwa so jujh te hoag,
avar na dooja kerne jog.
Ta miliye ja lahey milaye,
kaho nanak har har gun gaye.*

Many times you have attained the forms of insects, birds, elephants, fish, serpents, the trees & the like before attaining the present form. Now it is the time to realise

Supreme Lord & if you fail to put it to right use, you will have to pass through the cycle of 84 lac living forms. If you don't keep the company of the holy saints & don't serve your Satguru, you will have to repent in the long run. Shun your unreal ego & make your mind dead in your very life time. God has given you this human body so that you may be able to realise Him. So you should remain absorbed in Him at all the times.

The holy saints have always tried to create awareness amongst people but the latter have turned their attention to lustful activities & material objects in a vain attempt to make a search for comforts & pleasures.

Man can't realise the real worth of this human body. His case is similar to that of a farmer who had obtained a Ruby (precious stone) while on his way. As he was not a perfect assayer, he took it as an ordinary stone. He thought of giving it to some confectioner in exchange for some sweets. On the way he saw a small boy sitting in a shop. The boy's father had gone somewhere. The farmer, at once, entered into the shop & asked the boy to give him some sweets in exchange for that Ruby. Though the boy was not a true assayer, yet he didn't want to lose that beautiful stone. So he took the stone from the farmer in exchange for some sweets. The farmer took the sweets & at once left the place. This is because he was afraid that the boy's father might come at any time & take away the sweets from him. After covering some distance he felt pleased to have a good deal.

Likewise, there are only a few assayers (holy saints) who can judge the worth of this human form. People feel delighted with the petty pleasures they derive from lustful activities. He says that if, even after attaining the human form, we don't meditate on Satguru & recite His Alive Holy Name, our life is worth being cursed. Even the animals indulge in sexual activities & have children. They also eat, drink, sleep

& do other activities like human beings. Then, in what respect can we call human form as the best from all other forms. Man possesses the intellect that can help him to know the secrets of the universe, Param Purush (Supreme Lord) & the spiritual world. If he doesn't use his intellect for these purposes, his life can't be called better than that of the animals in any way. Man is wasting his diamond like birth in the pursuit of material things.

Raen gavayi soye ke, divas gavaya khaye.

Hira janam anmol tha, kaudi badley jaye.

We waste away our nights in enjoying sound sleep & days in satisfying our hunger with the choicest foods. This is nothing but sheer wastage of our diamond like birth.

There was a king. He had no issue. In his old age he was blessed with a son. He was very much pleased. He donated much in the name of the child. He gave away jewels & diamonds studded plate to a sweeper. The wife of the sweeper was very much pleased to see this precious gift. She thought that no other woman of his community had such a precious thing. She now began to do her work in a majestic way, keeping the precious plate on her head.

We are also doing the same with this human form. Instead of doing noble jobs we are doing the same kind of jobs that are being performed by the animals. We aren't doing such deeds as can help us attain salvation. We seem to be under the wrong impression that God has given us this body to eat, drink & to be marry. What a foolish & unwise thinking!

So, one day the king was going somewhere. The house of the sweeper was on the way the king was passing from. By chance the king looked at the sweeper & called him. He asked as to why he was still in such a miserable condition. The sweeper said, "Maharaj! I am very much pleased to have

the gift of that precious plate. All my worries have now been removed. That plate neither develops any fault nor breaks. Earlier we had to change our basket again & again but now that problem has gone.” He brought the plate from inside & showed it to the king. The king gets sad to see this. He took away the plate from him & instead gave him some money.

We have also been using our body like this. We have made our body dirty with the dirt & filth of the lustful activities.

Gyaan chadariya jis ne leeni,

maeli kar dhar deeni.

All those who wrapped the sheet of knowledge (in the form of human body), made it dirty by indulging it in lustful activities.

This bed sheet like body is not to be spoiled with the lustful activities & the desire to have material possessions. There is need to understand this point.

Bhajan bina nar banvre,

tu ne hira janam ganvaya.

We have spoiled & wasted away this precious life without reciting the Holy Name of Supreme Lord (Param Purush).



*Anhad ki dhun bhanwar gufa mein,
ati ghanghor machaya hai.*

*Baje bajey anek bhanti ke,
sunn ke mann lalchaya hai.*

.... ..

*Yeh sab kaal jaal ko phanda,
mann kalpatt thaehraya hai.*

O Saints! Rare Is The Real Secret

*Bahu bandhan te bandhiya, ek bichara jeev.
Jeev bichara kya karey, jo na chhudave peev.*

Sahib Ji says that soul has got entangled in many kinds of bondages. He is not in a position to liberate himself on its own. It is only the Supreme Lord Himself who will liberate the soul.

This Hansa (soul) is in the grip of great opposing evil forces & man is not in a position to either see or understand these evil powers.

The immortal Hansa (soul) is finding it difficult to free himself from their clutches. Everyone knows that Hansa (soul) is immortal.

*Paar lagan ko har koi chahey,
bin Satguru koi paar na pavey.*

Everyone wants to attain salvation. But it is not easy to do so on one's own. One can succeed in doing so only if one seeks the shelter of some real Satguru.

Dharam Dassji asks Kabir Sahib—

*Bhav sagar hai agam apara,
kaise utroun bhav nidh para.
Karun bhakti yog kamaun,
kaise apna jeev muktaoun.*

What is the technique of crossing the worldly ocean?

We are living in the modern world where there is an atmosphere for free & open discussion. There is need for an open discussion on worship & salvation.

People with different views come to me. I try to take all towards true mode of worship. A priest came to me. He said that it is only Jesus who can help us attain salvation. Apart from him there is no other way to achieve salvation. He said as any other devotee says about his own religion. There are many kinds of spiritual organisations in the world. Everyone speaks high of the organisation or religion he belongs to.

Nana panth jagat mein, Nij nij gunn gavey.

Sab ka saar bata kar, Guru marag lavey.

Different kinds of organisations are there in the world. These organisations show different modes of worship. A real Satguru briefs about all these & guides us about the true mode of worship.

I asked him to listen to what I have to say in this regard. According to Islam, the only way to reach God is none else but that which Mohammad Sahib & the Quran have described. The Buddhists & others are also saying the same. Though all are talking of salvation, yet it remains to be seen as to what sort of salvation, are they talking about. Mohammad Sahib has talked about the Formless God. He has talked about God as 'Bechuna Khuda', which means, without any particular form. Jesus has also said the same. He addressed God as 'My Heavenly Father'. That is to say, Formless God. The Vedas are also talking about the formless God. It means all of them are talking about the same Formless God and salvation according to them is the realisation of the formless God. But, Kabir Sahib spoke in an altogether different mode. He talked about that, which is far beyond the Formless. There is need to understand it clearly.

*Sakaar kahun toh maya maahin. Nirakaar keh aaye naahin.
Hai jaisa taisa rahey, kahey kabir vichar.*

Kabir Sahib says that Param Purush (Supreme Lord) has no form. If He has it, He will be in Maya (illusion). He is not formless as well.

In fact, He can't be redised through physical organs. He can only be realised with inner eyes. Now let's see what the formless stands for. Often I remember the remarks of Alexander, the P.A to Mr. Reagan, the ex-president of America. His remarks that was being considered as the most extraordinary one of that year are— 'I think, all of us are being controlled by some devil force. This devil force has bound our hands & is making us dance to its tunes. It has the power to turn our brains to one & the same side, at one & the same time & can make us do what it likes. At present, I think, this power is diverting the mankind towards destruction.'

I liked the remarks very much. Kabir Sahib has termed this devil force as 'Formless Mind' which itself is Niranjana. (God of Death/God of Universe). Much earlier he had said—

Saeyaad ke kaboo mein hain sab jeev bicharey.

All the living beings of the world are in the grip of devil hunter (Kaal Niranjana).

Alexander hasn't said any new thing if he has just repeated what Kabir Sahib has said. But, if he has said so on his own, he deserves compliments.

In 1953, I sought admission in a school. I remember the days we used to go to school wearing grey coloured short pants & white shirt. On our way there was a stream. In summer, after school hours, we used to have a bath in the

stream & then with short pants in hand, we ran straight to our homes & ask our mothers to give us the clothes. Upto the 6th & 7th standard we were carefree like this. But today the situation has changed altogether. Our children are found involved in lustful activities. Sometime back, a team of males & females came to India & they conducted a survey in schools & colleges & found that about 65-75% girls from 6th to 11th class had enjoyed sex in their young age while 60% boys had also done the same. All these things clearly give weightage to the remarks made by Alexander. In some news paper I read that a 90 year old man got married for the 66th time. No doubt, that devil force can make us do what it likes. It means there is some force within us that has been making us follow the wrong path. That is why Sahib Ji has said—

Saeyaad ke kaboo mein hain sabb jeev bicharey.

All the living beings of the world are in the grip of devil hunter.

The universe, we are living in, is unstable. None knows what will happen the next moment. Don't attach much importance to this destructible world.

This life is nothing but a river of sorrows & sufferings. Many people want to die but they have to live & many others want to live but have to die. We have taken the very formless power that is responsible for all our sorrows & sufferings as our God.

*Joh rakshak tahan cheenat nahin,
joh bhakshak tahan dhyan lagai.*

We are ignoring our real saviour & are seeking the shelter of our destructor.

Every one including the great Rishis & Munis got absorbed in the worship of Niranjana (Mind) who is making them all dance, to his tunes.

Jas nat merkat ko dukh deyi, nana naach nachavan leyi.

This mind of ours makes us dance to its tunes in a manner a juggler makes a monkey dance to its tunes.

In my childhood I got the chance to see a juggler. He came to our village to show his feats performance. He had a wooden stick on his shoulders & had a bundle of some articles. A monkey was also sitting on his shoulders. He had a small drum. He had dressed the monkey like a city gentleman. Many people including the children had gathered there. The juggler said that the monkey will tell you how to go to the house of in-laws. Earlier, man used to go to the house of his in-laws with two pairs of clothes & a wooden stick on shoulders. The monkey had to stand on its feet & go to the house of its in-laws.

The monkey had showed this feat for the whole day & on being tired was in no mood to show the feat again. He jumped like a monkey & reached straight to the place of its in-laws. The juggler pulled the chain & directed him to walk like a gentleman. The monkey took the stick & again reached the place of its in-laws in a single jump. The juggler beat him with a stick. The monkey felt pain. The children were laughing but I was watching seriously. The monkey walked some steps & then again jumped like before. He didn't take water even in the house of its in-laws. That is to say, he was not in a mood to do what the juggler desired. The monkey was trained but on that day he was not in a mood to show its feats. He had to have a puff on a biri (cigar like) as well, but he didn't do so.

Instead, he threw it on the ground. The juggler again gave him a hard beating. The monkey had to have some puffs under compulsion. Anyhow, the juggler made it do what he liked. The same is happening with the worldly people as well. The mind has kept all the souls in its grip & is making them dance to its tunes.

Sahib Ji has tried to make all this clear to man. The agents of Niranjan (Mind) are very strong. Some time back a rumour was spread that Shivling from Patal Lok was rising upward. The devotees began to make offerings. But the reality was that a Kund (a small pot for performing Havan) had been prepared. During night the hypocrites used to keep dry grain & rice underneath. The Shivling was made of wood. The gram grew in size due to the presence of water & pushed the Shivling upward. Sahib Ji has spoken against such acts of hypocrisy. Every day they replaced the used gram with fresh & dry ones. Some people with rational thinking thought as to why wasn't it rising upward more & more. They understood the trick played by the hypocrites. Again, someone goes to a mountain & installs some statue of some god or goddess & declares that a particular deity has made his/her appearance. Sahib Ji has cautioned the people again & again against such acts of hypocrisy.

*Mujhko kahan dhunde re bandey, main to tere paas mein.
Na teerath mein na moorat mein, na ekant nivas mein.
Na mandir mein na masjid mein, na kashi kailash mein.
Na main japp mein na main tapp mein, na vrat upwaas mein.
Na main kiriya karam main rehta, nahin yog sanyas mein.
Nahin pran mein nahin pind mein, na brahmand akash mein.
Na main rehta bhanwar gufa mein, sab swaanson ki svaans mein.
Khoji hoye turant mil jaoun, ek pal ki talash mein.
Kaehet kabir suno bhai sadho, main to hoon vishwaas mein.*

He says that Supreme Lord (Param Purush) is not to be found in holy places, temples, mosques, Kailash & the like. He can't be realised through Japp, Tapp, observing of fasts, Yoga or other such rituals. He is not to be found in universe, body & other places as well. Only some devotee with firm faith & total devotion can realise Him within a moment.

Sahib Ji spoke these words to make people cautious. But, it is sad to find that the worldly people don't understand the truth so easily. If some sage or mahatma performs some miracle, people throng to him with all sorts of offerings. They think the mahatma seems to be in possession of miraculous powers. But, the reality is altogether different. In this connection Sahib Ji has beautifully said—

*Abhi nahin Guru ka bachcha, abhi kachcha re kachcha.
Kahin gupt kahin pargat hoye, Gokul mathura kashi.
Pawan chadave siddh kahave, hoey surya lok ka vasi.
Tabhun nahin guru ka bachcha, abhi kachcha re kachcha.*

Even if a person has the miraculous powers to disappear from a place & appear at some other one, he can't be said to be in possession of spiritual powers. He can't be called as a Guru's disciple.

*Kari asnan bhabhut chadve, braham agni udgare ga.
Jal ke oopar aasan marey, jo bolai so hovega.
Tab hoon nahin guru ka bachcha, abhi kachcha re kachcha.*

Even if he attains the miraculous power of Vak Siddhi (turning of every spoken word into reality) or is able to see the light of God within, he will still remain as an imperfect fellow.

Sahib Ji further says—

*Joi koi kahey purush avinashi, jyoti swaroop lakhave ga.
Ved vividh ke marag chhane, tann lakkad kari darey ga.
Tabhun nahin guru ka bachcha, abhi kachcha re kachcha.*

Even the knowledge of all the 4 Vedas is not going to prove helpful. And, even if he reduces his body to a skeleton by worshipping hard, he will still remain imperfect.

*Jogi hoey ke yog kamave, rome rome kari chhane ga.
Teen lok mein kachchun na chhode, Poora yog kamave ga.
Tabhun nahin guru ka bachcha, abhi kachcha re kachcha.*

Even if through Yogic practices he attains the power to reach anywhere he likes in all the 3 lokas (universe), he will still be called as an imperfect fellow. This is because these powers are illusion & can't prove helpful in crossing the worldly ocean of birth and death.

*Ek shunya ke kaun kahavai, saat shunya le javey ga.
Maha shunya per asan marey, soham ka ghar pavey ga.
Tabhun nahin guru ka bachcha, abhi kachcha re kachcha.*

Even if a devotee rises from Shunya to Mahashunya, he will still remain imperfect.

*Saar shabd Satguru se paey, kshar akshar se paara.
Tabb bheya re guru ka bachcha, tab bheya re pakka.*

After being blessed with the Saar Shabd (Alive Holy Name) that is far beyond from the limit of the known speakable words, a devotee can hope to become a perfect disciple of a Satguru.

Nowhere else has cheating & falsehood crept in any other field of life to the extent it has crept in the field of worship. There is need for us to give a serious thought to it.

Sahib Ji has attacked the acts of hypocrisy in whatever form they may have surfaced. The strange thing to note is that none is prepared to leave the mode of worship he has adopted. But there is need to think over what Sahib Ji has said—

Ved kiteb paar nahin pavat, kahan sunan se nyara hai.

That Supreme Lord (Param Purush) is indescribable. Even the Vedas & Quran does not know anything about the real presence and appearance of Supreme Lord.

There is need to think over it. The formless power that the people are worshipping as God is, in fact, the power that has been responsible for all the sufferings & sorrows of mankind. Our real God is somewhere beyond the limits of form and formless states.

All the classical religions of the world—Hinduism, Islamism or the Christianity- has their reach upto the limit of formless only. They talk of heaven alone & not of any other place beyond it. It is only noble & great souls that can reach the heaven . Performing of worship & noble deeds can enable a devotee attain heaven. The worldly people seem to be satisfied with this short lived fruit only . But Lord Krishan says to Arjun, “Man goes to the heaven to reap the fruit of his deeds, but has to return back to this world after the expiry of his period there.” That is to say, the heaven is not a place of permanent abode.

Mridugal Rishi was a great sage & noble soul. Durvasaji was pleased with him & blessed him to have a place in heaven. The messenger from heaven came to him & requested him to go to heaven which he deserved on account of his noble deeds. The Rishi asked him to tell him all about the heaven. Sahib Ji says that heaven is an illusion but still all of us are running after it.

The messenger said, “There are beautiful gardens laden with sweet & sweet smelling flowers. One can eat any fruit one likes. The environment is very charming. At various places beautiful streamlets filled with pure water can be seen flowing. There are no diseases there. Such comforts can’t be found in this world. Also, every one there has garlands of flowers in their neck. Sweet fragrance emanates from these garlands.” After describing the comforts to be found in the heaven, the messenger became silent.

Mridugal Rishi was a great sage with sober nature. He said, “O Messenger! please tell me the shortcomings in the heaven.” The messenger said, “There are three main shortcomings. Firstly, every one envys the other. This is because there are three divisions in heaven. Those living in the lower division envy those occupying the higher ones. Secondly, there is an environment of fear. So it is not a fear free place. The garlands of flowers begin to fade when the period of a person there is about to expire. This is a sort of indication for the person concerned that he should get ready to go to the mortal world again. Such persons begin to be afraid on seeing this. Thirdly, there is no scope for progress. This is because people go there to reap the fruit of their noble deeds only. No new deeds can be performed there.” Saying this the messenger became silent. The Rishi said, “O Messenger! I don’t want to go to such a heaven. This mortal world is better than the heaven because I can perform some deeds here. I want to attain real salvation. So you can return back.” The Rishi didn’t go.

Heaven, the Brahm Lok & the Niranjana Lok—all lie within the 3 lokas (universe). Nirakaar means shunya, the sky or the formless. So it is also an element & as such perishable.

All that lies in these 3 lokas is perishable. It is only an illusion. But Sahib Ji has talked of the abode that lies far beyond from these 3 lokas & is not subject to any kind of dissolution. There is no illusion of any kind. There is some weightage in what Sahib Ji has said.

Teen lok se bhinn pasara, amar lok Satguru ka nyara.

That Amar Lok is the rarest of all which exists beyond universe (3 Lok's).

Above the Shunya there is Mahashunya where there are seven lokas. At a distance of five Asankhya Yojan there lies the Achint lok. At a distance of three Asankhya Yojan above it, there lies the Sohng lok. Again, at a distance of 5 Asankhya Yojan above it, there lies Mool Surti lok. The consciousness descends down from here. At a distance of 3 Asankhya Yojan above it, there lies the Ankur lok. After it comes the Ichchha lok, the Vani lok & the Sahaj lok. But, Sahib Ji says that even upto this place there is dissolution.

Sahaj lok takk jaetik bhakha, so rachna parley tar rakha.

Sahib Ji says that all that I have described upto the Sahaj lok falls within the limit of dissolution.

It means even Sahaj lok falls within the limit of dissolution. Further, at a distance of one Asankhya Yojan above the Sahaj lok, there comes the abode of Param Purush (Supreme Lord). It is also called as the 'Amarlok'. It is beyond any kind of dissolution. It is so vast that innumerable universes like that of Kaal Niranjana (Formless God) can be accommodated here. Here all the souls move about, enjoying the everlasting, indescribable & unheard of pleasures & joys. He who reaches here never returns to the illusionary world

of Kaal Niranjan again. He remains absorbed at all the times in the Supreme Lord.

Sadda anand hoat hai va ghar, kabhun na hoat udasa.

There are no sorrows & sufferings. That place is the real abode of Hansa (soul).

Hansa tu to amar lok ka, Padda kaal bus aayi.

Paanch pachees teen ka pinjra, Ja mein tohi rakha bhermai.

Tujh se bisar gayi sudh ghar ki, Kaal tehi raho dhari khai.

O Hansa! your real abode is Amar lok but you have fallen in the grip of Kaal. He has imprisoned you in the bodily cage of five elements & three Gunas (Satogun, Rajogun, Tamogun). You have forgotten your real home & are being devoured by Kaal.

This world is not the abode of Hansa (soul) that has been imprisoned in the bodily cage of 5 elements, each with features & three Gunas (Sativik, Tamas, Rajogun).

Bahu bandhan te bandhiya ek bichara jeev.

This jiva has been bound with many entanglements.

How sad it is to find that the world is not prepared to pay due respect to what Kabir Sahib has said.

Jeev bichara kya karey, Jo na chhudave peev.

He can't free himself from the entanglements unless Sahib Himself in the guise of a Satguru comes to its rescue.

Saach kahey jagg maran dhaye, jhoothe jagg patiyana.

The worldly people start quarrelling with anyone who speaks the truth & respect him who consoles them with unreal assurances.

Main aaya satlok se, phira ganv ki khhor.

Aisa banda na mila, jo leejai phatak pachhor.

Kabir Sahib says that he came from Satlok & wandered from village to village but couldn't find anyone who could understand him.

Anyhow, the world can't understand all this so easily.

Ved charon nahin janat Satt Purush kahaniya.

Sahib ji says that the Vedas don't know the reality of Supreme Lord.

Ved kiteb paar nahin pavat.

The Vedas and Quran can't explain what lies beyond the universe (3 Lok's).

There is always an opposition to the new ideas though after the passage of some time the people become silent & finally begin to accept the same & become the followers even. This is because the worldly people always behave like sheep. Now let's see how the sheep behave.

I was going somewhat away from Ram Garh to hold a satsang. A herd of sheep came in the middle of the road. Continuous sounding of horns enabled us to take our vehicle away from them. Two sheep passed from the front of our vehicle. We moved ahead but the sheeps were kept on following our vehicle. One fellow asked us to stop the vehicle as two sheep had passed from the front of the vehicle & the others were thinking that their path lay from that side. I stopped the vehicle. The sheep covered a distance of about 1 km & passed from the front of the vehicle before moving backward.

This is called as the sheep like behaviour. The worldly people are doing the same. None is prepared to think for a while even as to what is right & what is wrong. If a fellow fixes some pole at a place & declares that it is the real Brahm, the worldly people will go there & will begin to worship the same. All are dreaming for reaching out to the heaven without

thinking that there is nothing but illusion. As in this world, in the heaven as well none knows about the spiritual element. The scientists say that in the universe there are many families like those of our sun.

Likewise, we shall have to accept all that Sahib Ji has said. Simply citing the sayings of Sahib Ji without understanding them is not going to pay. Only singing & reciting the sayings of Sahib Ji will do no good to us. All that is needed is to understand the true message contained in them.

A beggar was reciting the couplet of Sahib Ji while begging.

*Daan diye dhan na ghatay, nadi na ghatay neer.
Apni ankhon dekh le, yun kathi kahey kabir.*

There is no loss in wealth if one gives away some part of it in charity.

I said to him, “Do you know what Sahib Ji has said?” He said that he has complete faith in him & is a devotee of Kabir Sahib. I asked him if he knew His saying—

*Maangan maran samaan hai, matt koi maango bheekh.
Maangan se marna bhala, Satguru detey seekh.*

Begging is like dying & it is better to die than to beg.

The beggar became hesitant. That is to say every one is doing everything he can as per his convenience. None is trying to understand the deep meaning inherent in the sayings of Kabir Sahib. Anyone can call him as an atheist. He has said that his abode is far beyond from the universe (3 Lok's). That is also the true abode of souls.

*Santo! so nijj desh hamara.
Jahan jaye phir hans na aavay,
bhav sagar ki dhara.
Surya chander tahan nahin parkashat,
nahin nav mandal tara.*

*Udey na astt divas nahin rajni,
 bina jyoti ujiyara.
 Panch tattav teen tahan nahin,
 nahin tahan sarishti pasara.
 Tahan na maya krit perpanch yeh,
 log kutum parivara.
 Kshuda trishna nahin sheet ushan tahan,
 sukh dukh ko sanchara.
 Adhin vyadhi upadhi na kachhu tahan,
 paap punya vistara.
 Oonch neech kul ki maryada,
 ashram varan vichara.
 Dharam adhram tahan kachhu nahin,
 sanyam niyam achara.
 Ati abhiram dham sarvopari,
 shobha agam apara.
 Kahey kabir suno bhai sadho,
 teen lok se nyara.*

Kabir Sahib says that there is nothing like the stars, the moon & the sun. There is no existence of five elements, day & night, families, sorrows, pleasures, sins, merits, casteism, religion & the like in Amarlok. That is really a wonderful & rare world from where a Soul doesn't come back to this world of Kaal Niranjana (Kaalpurush).

Sahib Ji hasn't repeated old things & thoughts.

*Chal hansa sat lok, chhoro yeh sansara.
 Yeh sansaar kaal hai raja, karam ka jaal pasara.*

Sahib Ji says that we should leave this world where we all are entangled in the net of Karmas (deeds) & should leave for our real abode—the Satlok (Amarlok).

Now the question arises as to how can the Soul reach

there. Some think of realising Him by having large tresses. But Kabir Sahib says that this is not the path of realising Him. Had it been so, all the people would have realised Him.

Saehje sahaj payiye.

He can be easily realised by following very simple path.

If Supreme Lord could be realised by spreading ashes all over the body, all the children playing in the dust would have realised Him. Had it been possible to realise Him by eating Kand Mool (root of the tree) & fruit, the animals would have realised Him. Some think that Supreme Lord can be found by studying the holy scriptures. Kabir Sahib says that it is not possible to realise Supreme Lord in the scriptures because even Brahma & the like failed to do so.

The sayings of Sahib Ji carry weightage & the essence in them.

*Santo mool bheid kachhu nyara, Koi birla jaanan hara.
Moorh mudhaye bheyo kah dharey, Jata joot shir mara.
Kaha bhayo pashusum nagan phirai bun, Ang lagaye chhara.
Kaha bheyo kand mool phal khaye, Vayu kiye ahara.
Sanp chhodi banbi ko kootay, Achraj khel pasara.
Dhobi ke bus chaley nahin kachhu, Gadha kah bigara.
Yogi yagya japp tapp sanyam vratt, Kriya karam bistara.
Teerath moorat sewa pooja, Ye urley vayovahara.
Hari har brahma khojat harey, Dhari dhari jag avtara.
Pothe pana mein kiya dhundhe, Ved neti-neti kahi hara.
Bin guru bhakti bhed nahin pavey, Bharam marey sansara.
Kahey kabir suno bhai sadho, Mano kaha hamara.*

Kabir Sahib says that none can realise Supreme Lord (Param Purush) without the grace of a Satguru. Shaving of head, growing of tresses, eating of wild fruit, living on air, observing of fasts, reading of the holy books

& doing such like acts & other rituals can't help in realising Supreme Lord.

*Jab lag saar naam nahin pavey,
tab lag jeev bhav bhatka khavey.*

A soul continues to wander unless it gets blessed with the real Alive Holy Name.

This Alive Holy Name is the Saar Shabd (true essence) that the Satguru brings in this world through his concentration (Surti). Without it a soul keeps wandering aimlessly.

*Koti naam sansaar mein, tintey mukti na hoye.
Mool naam jo gupt hai, janey virla koye.*

The real Holy Name is a hidden one & only some rare holy saint knows about it. If something falls into a well, it can be brought out by throwing a Billi (a device for picking up the articles from the depth of water) into it. Likewise, the Alive Holy Name searches out the filth hidden in the heart & throws it out.

One feels a sea change in one's heart on the very day one gets blessed with the Alive Holy Name. No technique except that of reciting of the Holy Name can make the heart pure & clean from all the vices.

*Naam bina moorakh so kahiye,
naam bina paapi so lahiye.
Naam bina sab vidhi so heena,
oonch wohi jo naam hai jana.
Naam bina sab neech bakhana.*

A person who hasn't got blessed with the Alive Holy Name lives the life of ignorance. Great indeed is he who is blessed with Satguru's Holy Name.

The holy saints get absorbed in the Supreme Lord & become like the Paras stone. Then, through concentration

they transmit within us a spiritual ray of that Supreme Lord. The only thing is that we are not prepared to believe it.

A boy came to me. His hand was plastered. He said that it had got fractured. I understood the problem & asked him to remove the plaster. But he said that it is fractured. I again asked him to remove it. But he said, “Guruji! my bone has been fractured.” He thought perhaps guruji was an unlettered fellow. I read his mind. He said somewhat in reluctance that he had spent Rs. 3000 on it. Anyhow, he removed the plaster & came. I caught hold of his thumb & in a moment set his arm right. I asked him to tell me transparently as to what he was thinking earlier. He told the truth. He said, “I was thinking whether guruji was an unlettered person.”

Likewise, a girl came along with her mother. She had got her foot sprained. Her mother said that inspite of medical treatment she had not been in a position to put her foot properly on the ground. I looked at the foot & understood the problem. In a moment I cured her problem. Then I asked her to walk. But she began to walk same as before. When I assured her that she had really been cured, she started walking properly.

In the same manner, after blessing you with the Alive Holy Name, I put within you the element of Supreme Lord in a moment & separate your soul from your mind. You get transformed from a crow into a Hansa (soul) but you are not willing to believe it.

*Koti janam ka path tha,
Guru pal mein diya pahunchaye.*

Within a moment the Satguru enables you to cover the path of ages together.

This Alive Holy Name of the Satguru enables the disciple to achieve permanent salvation. So this is not an

*Vish dher mann mein kar pachhtava, Vahuri nikat nahin ayi.
Kahaet Kabir kaato yum phanda, Sukriti lakh duhayi.*

All the bodily ailments, sins, the arrows of Kaam (lust), magical powers, evil acts of the evil doers & the like will begin to disappear. This Alive Holy Name is the only medium to cross this worldly ocean of repeated birth & death.

Kabir Sahib says to Dharam Dassji that he who gets blessed with the true Alive Holy Name, that is far beyond the Sargun-Nirgun (with form & formless modes of worship), becomes able to reach his true abode-Amarlok in the form of a Hansa.

*Satya shabd Sat Purush hi jano,
naam bina sab jhooth bakhano.
Naam chhod nahin aurhi jano,
nirgun sargun ek he mano.
Nirgun Sargun tey naam nayara,
jo chinhon so hans hamara.*

Sahib Ji says that the true Alive Holy Name itself is Satt Purush (Supreme Lord). Everything else is illusion & unreal. Nirgun & Sargun can be treated as alike. He who gets blessed with the true Alive Holy Name becomes a Hansa.

In this way I told that Priest, that he was talking upto the limit of 3 lok's (universe) whereas our organisation talks about the 4th Loka (world) that is far beyond universe (3 Lok's).



I Fit A Kind Of Unique System In The Disciple

I am of the opinion that there are not any major differences in the thinking of worldly people and mahatmas about the existence of God. All the religious minded persons and the preachers in this field have in one way or the other expressed their belief in His existence. When every man is expressing his belief in His existence, wherefrom have the differences surfaced.

Let's move to find the truth regarding these differences. The western thinkers, the scientists, the Vedas & other holy scriptures repeatedly say that there is some Supreme Power that is controlling whole of the universe in a well planned manner. The movements of the heavenly bodies like stars, moon etc. clearly confirm the existence of this Power. Even the scientists agree to the existence of some super computerised natural system.

One truth, one love, one Super Power & one Param Purush alone is the controlling power of whole of the Universe. In present times we find computers performing various activities in different fields of our life. But, these man made computers can develop some or the other defect at any time. But, the super computer controlling the whole of universe has been working with almost unheard of perfection. Still the confusion in the minds of the worldly people can well be imagined from the fact that some have taken God in the form of water, some in the form of the 33 crore gods & others as a formless one. None seems to be prepared to leave his mode of worship however unscientific & unreal it may seem to be.

Firstly, he who considers himself as a body should be considered as a complete ignorant being, both in thoughts & views. I want to tell you (not out of ego) that I never feel tired. Even if my body feels exhausted, I don't get tired. This is because I never consider myself as a body. There is nothing to boast of, but simply a reality that I have presented before you.

Once I was in Laddakh. There was a hill at a height of about 22000 feet. Above 17000 feet there surfaces the problem of shortage of oxygen. However, the thrilling thing was that no one had ever gone to the hill that was 22000 feet high. The pockets were at a height of 17000 feet. Out of thousands of army men, one officer, J.C.O & ten soldiers were selected & sent to the top of the hill to collect some information about the locations there. Two army men felt giddiness on reaching at a height of 18000 feet. They said that they couldn't go further. I told them to have rest. The path was very tiresome & almost vertical. After reaching at a height of 19,000 feet, four more soldiers lost the courage to go further. They complained that they were feeling needle like pricks in their lungs. This was the result of shortage of oxygen. I told them to return to the pocket below. Three soldiers moved together. After covering some distance the officer also felt giddy. Then three soldiers & I proceeded towards the destination. When we had reached at a height of about 20,000 ft., two more soldiers lost courage & became somewhat unconscious. I was smiling. After covering 21,000 feet the soldier accompanying me said, "It seems as if death will embrace me. Let's move back." I was about 20 yrs. old at that time. I told him not to worry and said that I shall go to the top & get the needed information. He asked who will take care of me if I felt giddiness and suggested that both of them should go to the pocket below with the support of each other.

I said, “You can go. I also felt giddiness there. But I am a Soul & not a physical body. So who will feel giddiness? The Soul needs no oxygen.” You must believe me, I went up alone & found butter & bread there that had been thrown by the helicopter some years back. The snowfall had saved these from getting spoiled. There was some ammunition also. I noted down the information regarding the number of pickets, the nature of defence, the location of command post & the like. The voucher regarding all this was lying with the commandant who didn’t tell us about it. Perhaps he wanted to know whether the information collected was real & correct one or not. I stayed there for about one hour. My colleagues hadn’t reached their destination yet. Soon I was able to reach them. I am not making a tall claim of my greatness. When I gave the collected information to the concerned officer, he said that I had really gone there. Then he showed his own voucher & gave me a reward for my performance.

I mean to say I never feel tired. So the spiritual power I arm you with at the time of blessing with Alive Holy Name is the rare & miraculous power of Param Purush Himself. You shouldn’t think you are receiving this power from food or water. A natural source of energy lies within your soul (Hansa). The Sages have displayed it by living lives upto thousands of years. I am also trying to tell you that you can also live a life of one thousand years or of some hundred years as per your choice. I shall give you the proof regarding the same. Remember! a Potato can get spoiled if kept in hot environment but it won’t get spoiled if kept in cold storage. About 600 years back Swami Rama Nandji departed from this world after living a life of 700 years. Baba Devraha of Devriya departed from the world at the age of 350 years. He used to

meditate in his cave for about 23 hours & used to come outside for one hour only.

Some energy is needed to run a vehicle or a fan etc. There is a system inside your body that is providing energy to your brain, heart, hands & legs to make movements. That very power or energy itself is called as the same or the Lord of all. With the increase in population & the ever growing energy needs of man & the pace with which man is exhausting the resources of energy, a time will come when the earth will get exhausted of all its resources. It will thus reach on the brink of ruin. The saints are worried about all this. They think deep. I love scientists because they are the only truthful persons in this world. It is their truthful nature that is responsible for the great inventions & discoveries. A man with normal common sense thinks of himself alone while a man of greater intellect thinks of mankind as a whole.

At Raya, I was getting a school constructed. The head master said that they wanted to get my name inscribed on the wall of the school. I said, "I don't want that." If we bother to find our name inscribed on the walls, it won't be taken as a real social service. I don't bother about my name & fame. The reason for it is that none but one Supreme Lord (Param Purush) will survive. The change of time brings changes in all the existing systems. There will be none existing to even enquire about all this. None knows how many Krishans, Brahmas, Sankadiks & the like came & disappeared. In Ramayana, Kag Bhushundi says, "I have seen greater dissolution about a hundred times & have seen the gods & the goddesses perishing." What are the people finding in the religious scriptures? There are only a few who try to know that which never perishes is the ultimate reality.

*Adi sach, yugadi sach, hai bhi sach,
Nanak honsi bhi sach.*

It was very much true in the time immemorial, is true at present as well & will also be true in the time to come.

A casual look will make us believe that the sun is also a reality. But at the time of great dissolution it will also get perished. The same will happen to the earth as well.

So man has developed different views about Param Purush (Supreme Lord). But quarrels & wars in the name of religion don't seem to be good. We can change the views of others with love also, if we desire so. I always advise my followers not to quarrel with my denouncers. Try to find out the reason behind my denunciation. Those are really very simple fellows who, without trying to find out the reality, have begun to call me a dacoit, a militant, a muslim, an atheist & the like, simply at the instance of some vested interests & the hypocrites who take every good & real thing as an attack on their source of income.

At Raya, I had a chance to deliver my sermons during a satsang. Many people told me that they had been kept in dark regarding the truth about me & that they had now begun to understand the reason thereof.

Remember! earlier the people believed that the God-Sun was riding on horses & was rotating about the earth. The Church also said the same. But the scientists like Galelio had proved that it was the earth that was moving around the sun. These scientists had to face stiff opposition from the orthodox who found these discoveries against the very teachings of the church. However, many intellectuals began to believe these only when the scientists explained the whole natural phenomenon in a scientific way. Now in the whole of the world the students are being taught that it is the earth that moves around the sun. Now all of us believe it. In the same

manner, that which I am saying now has given rise to controversies as it did some 600 years back when Kabir Sahib said the same. Now many people have understood the ideology of Sant Mat. A time will come when people will repent over their darkness of ignorance for such a long time & will come within the fold of Sahib Bandgi. When it happens so, the parents themselves will explain Sant Mat to their children in their very homes. No attempt is made to make people Hindus because the parents are Hindus & the children at home bathe in the same culture. I have a definite basis with me & can quote from the sayings of many holy saints & great noble souls to prove the truth of what I say. But, the holy saints who descended on this earth some hundreds of years back must have faced many problems in explaining their philosophy & views to the common masses.

The light & energy of the sun is present every where. In Japan & America the solar energy is being used to run vehicles etc. And, this has been possible by concentrating the solar energy through definite system. But, it will take time when the common man becomes able to make use of it.

Likewise, a real Satguru fits a unique system in the disciples at the time of blessing them with Alive Holy Name. This system begins to produce Godly energy. I ask my disciples to keep their battery On (to be true at heart) to receive this energy. A disciple told me that he felt my presence with him at all the times—be it day or night.

He was desirous to know all about it and said, “Guruji! you remain with me & with many others as well at one & the same time. There seem to be two reasons thereof. Either you enter your ethereal form within every disciple at the time of blessing us with Alive Holy Name or there is some unvisible wire like connection of every disciple with you.” I said, “Your first view is correct.”

Na rabb main teerthan dikhya, na roza namaz aey.

Bulle shah nu murshid miliya, andron rabb lakhaya.

Bulle Shah says that he didn't realise God in the holy places or in observing of Rozas (fasts). He realised Him from within himself when blessed by a Satguru.

It is only the solar lamp that can receive the light of the sun & emit it at night. But if we simply place some lamp or a tube light in the sun, it won't emit light. This is because they don't have the needed system in them. Remember! the system I have fitted in you should in no case be polluted or spoiled. It can get spoiled by acts of drinking, theft, dishonesty or of outraging the modesty of any other's woman.

The scientists or those connected with the task of solar system keep the face of the plate in the direction of the west at an angle of 90°. I have asked you to keep your Antenna (in the form of meditation) away from the world. The all powerful & the Supreme Lord of all the creation resides in this body. All the religious scriptures & the scientists even agree to it.

The scientists speak only about that which they are in a position to prove with solid reasoning. They don't express their views about that which they can't prove. So their agreeing to the view that the control of whole of the world is in the hands of some Super Power carries much weightage.

The earth covers a great distance in a year. It is moving around the sun with a speed of 600 miles per second. Even a single jerk in its movement can destroy all the life on this earth. But this is not going to happen. Today, man has invented such powerful computers as can store memories upto 50 thousand items even. And the man made Robots are there to act as per our dictates. They can even give answer to our questions. When man made computers can perform such wonders, what can be said about the power of the supreme

computer made by the Supreme Lord. If the man made super computer can store 50,000 memories, the super computer made by the Supreme Lord has the power to store millions of memories in it & can remember millions of things at one & the same time. There are about 2 Billion very very thin cells in our body. Every cell has the power to remember 2 main things. There are some cells that forget things after a short while. When we store certain things in our mind in a serious & thoughtful manner, they remain in our memory for the whole of our life.

A computer works on two principles. Firstly, it needs energy & Secondly, it needs proper setting. Remember! I often say that it is within your power to prolong your life or to leave the world at your own will.

The western scientists have now confirmed beyond any shadow of doubt that some Super Power is controlling whole of this Universe. It is this Supreme Power that has fitted the needed system & other material inside human bodies with His super natural power. Man is ignorant of the vast potential of his body. When we buy some vehicle or a radio or any other machinery from the market, we try to understand only the way it can be put to use without bothering about the material fitted inside it. But a mechanic knows every detail of the machinery fitted inside. Likewise, we know only how to feed our body, take rest & reproduce. The element of fear remains a part of our life. Remember! everyone who has a physical body is afraid of something or the other.

Those who undertake spiritual pilgrimages, travel at an alarming speed of billions of miles per second. Many feel afraid that they should strike against any material object &

lose their physical body. It is, rather, their ethereal body that has the power to pass through a solid wall even. Thus the cause of fear is their long association with their physical body.

Many a times it happens when one sits in meditation. When some power wants to raise you to some higher level, your mind puts some obstacles in the way. In fact, your Mind puts obstacles in almost every sphere of your life, more particularly during the time you perform some activity for the emancipation of your soul.

The task of Mind is to give rise to negative thinking in every sphere of our activity. This is because of its attempt to keep the soul in its grip. It is a sort of opposing force.

*Jeev ke sang mann kaal rahayi,
agyani narr janat nahin.*

Sahib Ji says that the ignorant ones don't know that this mind itself is the death of every being which is present in every living being.

Its utmost try is to prevent a being from doing any noble deeds, especially those related to the realisation of Supreme Lord.

I am talking of meditation. At first the mind will try its best to prevent you from sitting in meditation. Mr. Shri Dass, the general manager of a sugar mill came to me & said, "Maharaj! I have sought the shelter of some Guru & don't want to go for another one. I request you to tell me the technique of making this mind still." Hearing this from a big officer I laughed inwardly & said to him, "Kindly tell me why does a person feel the necessity to seek the shelter of some guru. You will agree that he does so to control his mind & to enter into the world inside in order to realise Param Purush."

Anyhow, I didn't disappoint him & said that the main thing is to gain control over mind.

Remember! whenever you sit in meditation, some obstacles will make their appearance before you. It is all due to mind. At present, all your feelings regarding yourself, your house, your family & relations, your job or profession etc. are nothing but the play of mind. And the awareness & the energy you feel in yourself is due to Hansa (pure soul) that is far away from the world of mind. In taking the Hansa (soul) away from the grip of mind, lies the realisation of Param Purush (Supreme Lord). Our act of remembering ourselves is nothing but the act of Chitt (a form of mind). The great & noble souls have said—

Aapa chhor kar prabhu ko prapt karna.

We must become ego free before worshipping Supreme Lord (Param Purush).

The great powerful mind of yours is the biggest obstacle in the path of true worship. It has eight kinds of miraculous powers. You may have love for a flower that may appear you attractive, but the soul has no attraction for it. It is only the secret play of mind that is a great artist. I am a specialist in the subject of mind & as such have no curiosity for any material object.

One day, my brother said, "I take you as God & not as a man. Also, I have no shadow of doubt about it." I said, "What is the basis behind your thinking." He said, "I have not been able to know your spiritual powers. Also, I haven't been able to know or experience the depth of these powers. But I have seen certain things in you. You have no attraction for worldly things. You have nothing like mind within you. I am watching your daily routine of life. Any normal person will feel bored

if he lives like that for a month even. I have never found you feeling bored. You have never expressed any desire either to go for outing or to taste some choicest food. You have only one target before you & that is to create awareness among the people so that they may be able to realise Supreme Lord. You don't take rest even. All this clearly shows that you are not an ordinary kind of man."

No doubt, I never feel tired. Even if my body falls, you will find me absorbed in my noble jobs. I don't follow the dictates of my mind. You feel joy & pleasure when your mind makes you feel so & you feel sad when it desires so. So to say, your behaviour is controlled by your mind.

*Ek rang mein jo rahey aisa virla koye,
Kabira aisa virla koye.*

Kabir Sahib says that it is only some rare person who remain absorbed in one kind of thoughts for the whole life.

*Kahaet Kabir suno bhai sadho,
jagat bana hai mann se.*

Kabir Sahib says that this universe has been created by Mind.

Brother, mother, father, friend, foe & the like are all related to mind alone. The ignorant man doesn't realise that mind is making him dance to its tunes in the manner a juggler makes the monkey dance. Param Purush desires to free you from the grip of mind & body (illusion). Remember! every father tries to save his child from any problem he has put himself in. The same is the case with Supreme Lord (Param Purush) as well.



Glory Of Satsang

Sangat se gunn upje, sangat se gunn jaye.

Bans bans aur meesri, eko bhav bikaye.

It is the company that makes a man virtuous or devoid of virtues. It is on account of the company that the crystalline sugar & the thread in it are sold at the same price.

Man is influenced by the company he keeps. Satsang has its own glory. It fills the heart of devotees with joy & pleasures. But, there are certain persons who are not at all influenced by their company. Such persons are either of very low morality or of very high morality. The company of bad persons fails to have any ill effect on the sages & the saints. Likewise, the company of noble persons fails to have any good effect on cruel & bad persons. But see, a sandal wood tree continues to give its fragrance even to the snakes that keep on hugging it. Likewise, a true holy saint never leaves his noble virtues even if he has to deal with bad persons at every step.

Soor kaali kambli, chaddat na doojo rang.

Soor Dassji says that it is not possible to dye a black blanket with any other colour.

Still, the glory of company has its own place. It can't be underestimated.

Paras ke persang se loha mahang bikan.

Loha mahang bikan chandan se keemat nikri.

Chandan ke persang se chandan bheyi bun ki lakri.

Jaise til ka teil phool sang mahang bikayi.

*Sat sangti mein parho sant bha sadan kasayi.
 Gang mein hai sabh gang mili jo nadiya soti.
 Seep beech jo padey boonde so hovey moti.
 Paltoo hari ke naam se ganika chadi viman.
 Paras ke persang se loha mahang bikan.*

The value of iron becomes equal to that of gold when it comes in contact with the Paras stone. In the same manner, the whole of garden becomes filled with the fragrance of the sandal wood. Likewise, the low Sadna Butcher was also able to become like sage. In the company of the river Ganges, other streamlets also become Ganges like. Again, it is in the company of Swati drops, the conch becomes able to produce pearls. Paltoo ji says that the grace of satsang enabled even the prostitute Ganika to have the blessings of God.

Only the fellow who has enjoyed the bliss of satsang can know of its glory. Again, it is the satsang that changed the heart of Rishi Valmiki.

There is need to understand as to what do we mean by satsang. The company of truth itself is called as satsang. But what is truth?

Satya soi jo vinshe nahin.

Truth is only that, which never perishes.

Satya Purush (Supreme Lord) Himself never perishes & is as such the ultimate reality. And, he who knows Him & realises Him also becomes the truth. So, Satguru also is Truth. Thus there remains no difference between a Satguru & Param Purush (Supreme Lord). As we can't have the company with Satya Purush, the company of Satguru should be taken as Truth.

No doubt, one has every thing to gain in the company of the holy saints.

Kabir sangat saadh ki, jyoun gandhi ki baas.

Jo gandhi kuchh de nahin, to bhi baas subas.

Kabir Sahib says that the company of a holy saint is like that of a perfume seller. Just as one enjoys the fragrance of the perfume in the company of its seller even without actually buying it, one enjoys the spiritual fragrance in the company of the holy saints.

A thief was going somewhere. On the way he saw some sage delivering sermons. He sat down to attend it. He was going to commit a theft. But he began to repent over his evil deeds. In the end, all those persons left the place but he didn't go. He went to the sage & said, "Maharaj! I can't leave the act of stealing. It has become my nature to do so." The sage said, "Well! you can commit the theft but you will have to do one thing." The thief promised to do so. The sage said, "You will never tell a lie." The thief agreed.

One day, the fellow along with some of his friends, went to commit a theft in the palace of some king. The company of satsang had removed the element of fear from his heart. The man at the gate asked him who he was & where he intended to go. He said that he was a thief & was going to make a theft. The gate keeper felt confused. He thought perhaps the fellow was some close friend of the king & had felt offended on being questioned. So he let him go. The fellow went inside & stole what he could. He placed the trunk containing the stolen articles on his head & came out. The gate keeper couldn't help enquiring about what he was taking with him. The fellow said that he was going with the stolen

articles. The gate keeper again let him go for fear of losing his job.

In the morning, the news of a theft having been committed in the king's palace spread every where. The gatekeeper was called. He told every thing about the incident. The king sent his soldiers to catch the thieves. They were caught & brought before the king. None was prepared to confess having a theft. But the said fellow kept silent. The gatekeeper pointed out to the fellow who had committed the theft. The king asked the fellow if he was a thief. Normally the thieves never confess their guilt so easily. But the fellow had given a word to the sage to speak the truth. So he confessed his guilt. On seeing his fearlessness the king said, "Why do you make thefts?" The thief told every thing clearly & fairly. The king asked him if he would like to serve in his palace. The thief was pleased to hear it & readily agreed. The king employed him in his palace & let his friends go after giving them some punishment. Now the fellow left off making thefts. It shows that there is no justification for a truthful person to make a theft.

Satsang ki aadhi ghadi, aadhi mein puni aadh.

Kabir sangat saadh ki, kaatey koti apradh.

The company of the holy saints for about 12 minutes or for 6 minutes only is sufficient to rid one of billions of one's sins.

The glory & merit of a satsang is more than that of hard worship even. A moment of satsang can be more beneficial than worship of thousands of years. It has the power to destroy sins.

Tapp ke varsh hazar ho, satsang ki ghari ek.

To bhi nahin brabarey, kiya shuk dev vivek.

Shuk Devji says that even a thousand years of

austerity can in no way match the period of one Ghari (about 12 minutes) in the company of a holy saint.

Once there was some discussion over some issue between Vishwa Mittr & Vashishath Muni. Vishwa Mittr attached more importance to hard worship while Vashishath Muni did so to satsang. When they couldn't reach any conclusion, they went to Brahmaji. But, the latter sent them to Shivji. Shivji on his part sent them to Vishnuji saying he alone was in a position to decide about the same. Vishnuji sent them to Shesh Nag. Shesh Nag welcomed both of them and asked the reason of their arrival. They narrated the whole matter. Sheshji said, "I will soon resolve your conflict. But I want some time for the same. I am carrying on my head the load of whole of the world. If any of you takes it on his head for a while, I'll think over it & give my decision."

Vishwa Mittr was a hard natured fellow. He offered to take the load on his head. But he felt nervous soon after doing so & requested Shesh Nag to do it for himself. Then Shesh Nag asked Vashishathji to do so. Vashishathji said, "O earth! If I have held satsang in a true manner, you should stop your movement for the fruit of a moment of satsang." When he said so, the earth stopped. Now Shesh Nag had no need to give the verdict. Both of them offered their salutations to Shesh Nag & went away.

No doubt, the glory of satsang can't be described in words. He who attends a satsang, needn't do any other kind of worship or the like. But worship, meditation & the like are incomplete without satsang.

*Bina satsang na katha hari naam ki,
bina hari naam na moh bhage.
Moh bhage bina mukti na miley gi,*

*mukti bina nahin anurag jagey.
 Bina anurag ke bhakti na miley gi,
 bhakti bin prem ur nahin lagey.
 Prem bina naam na, naam bina sant na,
 paltoo satsang vardan mange.*

Paltoo ji says that everything including liberation can be achieved through satsang alone. Without satsang a devotee can't achieve the higher targets of life.

But the basic condition for it is to become a deserving fellow. At every gate of the country stands a donor with a bag full of some thing, but there is the shortage of the hands that are willing to receive the same. That is to say, the Satguru is at all the times prepared to give, but the fault lies with us who don't move forward to receive it. In this connection Paltoo Sahib has said—

*Paltoo paras kya karey,
 jo loha khota hoye.
 Satguru sab ko daet hai,
 leta nahin koye.*

Paras is not to be blamed if the piece of iron is defective. A Satguru showers His blessings on all but there is the dearth of those who desire for the same.

An egoist can't derive any benefit out of some satsang because he fails to receive the grace of the Satguru. He is like a pot of wine that remains dirty even after receiving the holy water of the river Ganges. Lucky indeed is the recipient who is worthy of it.



Worship Of A Guru Is The Rarest Of All

Life is not a bed of roses. Man has to experience many ups & downs, successes & failures, pleasures & sorrows during his life. We feel charm in life when everything goes in the perfect manner, but we feel life as charmless when we meet sorrows & failures at each step.

These are the moments that make man think about the very purpose of life. He begins to feel a keen desire to know about the universe, its creator, the purpose behind the creation, his ownself & the like. This is the time when he begins to make a search for some spiritual master who can quench his thirst for spiritual knowledge.

It is only the Satguru who can be considered as the best guide for those who want to seek the truth & to realise the Supreme Lord.

To know the high status of a Satguru & His role, it is necessary to know the distinction between a Guru & a Satguru. A Guru occupies a special place in this land of India. Our holy scriptures while throwing light on the status of a Guru say that a Guru removes the darkness of ignorance from the mind of man & leads him to the light of learning. Who else can show the true path to the people entangled in lustful activities? It is the Guru who blesses the devotees with the eyes of knowledge. Even Goswamiji in Ramayana has offered salutations to the Guru.

*Bandou guru padd kanj,
kripa sindhu nar roop hari.
Maha moh tapp punj,
jasu vachan ravi kar nikar.*

I offer my salutations to my Gurudev who is the sea of grace & is God Himself in human form & whose sermons have the power to destroy the darkness of attachment from the minds of worldly people.

A Guru shows the path of righteousness to his disciples & enables them to face the challenges of life boldly & successfully. Guru Drona Acharya & Guru Parshu Ramji are the examples of such Gurus. Even today, thousands of gurukuls (traditional educational institutions) in the country speak volumes about the pious relationship between a Guru & a disciple. And, one visible aspect of this relationship has been the deep devotion & complete surrender of a disciple before the Guru.

It is on account of this high status of a Guru that even the teachers teaching in educational institutions are respected as Gurus. But it needs to be borne in mind that a simple Guru is concerned only with the physical, material & moral development of the disciples. He is not competent enough to take his disciples to the spiritual heights so as to enable them realise God. On the other hand, a real Satguru has the capability to do so.

Holy Saints tell us that this universe is only a small part of the entire creation of God. Moving ahead on the path of God, realisation without seeking the shelter of a true Satguru is just like jumping blindly into a vast & limitless sea. So the being shouldn't waste his precious moments of life

& should seek the shelter of some real Satguru before it is too late. But the people with modern views seem to have no faith in a Guru. They believe that if there is nothing impossible in this scientific world, why isn't it possible to realise God without the help of a Guru. They want to worship God without the guidance of a Guru. But, such people are blindly mistaken. They won't be able to realise this target on thier own.

Garabh yogeshwar guru bin, laga hari ki seiv.

Kahai kabir vaikunth se, pheir diya shuk dev.

Janak videhi guru kiya, laga hari ki seiv.

Kahai kabir vaikunth mein, pheir mila shukdev.

Shukdev, who was the devotee of God right from the time he was in the womb of his mother, began to worship God without seeking the blessings of any Guru. But he couldn't find any place in heaven & was returned back. He then attain heaven only when he worshipped God after getting blessed by the king Janak (his guru).

Worship without a true Guru is not going to pay. Shukdev remained in the womb of his mother for 7½ years. It was only after the pain of her mother became unbearable that she prayed to the gods to help her. When the gods requested Shuk Dev to come out of the womb of his mother if he didn't want to be considered as a sinner for having killed her, he agreed to come out. But he was of the view that the world is unreal. Even such a great worshipper couldn't reach upto the heaven. Vishnuji returned him saying that there was no place for him in the heaven. When it is not possible to reach heaven even without a guru, how can one hope to reach Amarlok without Satguru.

Even in Sargun-Nirgun kinds of worships, there is

great role of the Guru. No salvation is possible without the aid of a Guru. Even the general devotees agree to it. In the world of the holy saints it is the Guru who occupies the highest status & place. Even the status of God can't be considered as equal to that of a Guru. Sahib Ji has beautifully said in this regard—

*Guru hain badey govind se, Mann mein dekh vichar.
Hari sumiray so vaar hai, Guru sumiray so paar.
Kabira hari ke roothte, Guru ki sharnai jaye.
Kahay Kabir guru roothte, Prabhu na hoat sahaye.*

Guru is greater than God because the worship of a Guru can enable one, seek salvation. Even if God gets offended with a devotee, the Guru comes to his rescue, but if Guru gets offended, even God becomes helpless.

*Guru bin mala pheirte, guru bin detey daan.
Guru bin daan haram hai, puchho ved puran.*

Sahib Ji says that even the acts of charity done without a Guru are not considered as fruitful.

*Jo nigura sumiran karai, din mein sau sau bar.
Nagar naika sat karai, jarai kaun ki laar.*

Kabir Sahib says that if a prostitute performs the custom of Sati, with whom would she do so.

She has no count of husbands. The worship of a person who has not sought the shelter of any Guru is similar to that.

*Kabir guru ki bhakti bin, raja rasabh hoye.
Mati ladai kumhar ki, ghas na darai koye.
Kabir Guru ki bhakti bin, nari kukri hoye.
Gali gali bhonkat phirai, took na darey koye.*

Kabir Sahib says that without the worship of a Guru, even a king takes birth as a donkey & works as a load carrier for a potter. Even its desire for grass doesn't get fulfilled so easily. And a woman without a Guru is born as a bitch & barks about in streets with no one willing to give it some piece of bread even.

If a Guru can prove helpful to a devotee, a Satguru can bring miracles in his life. There is an interesting story about a disciple of some ordinary Guru.

There was a Siddh (a sage with miraculous powers). He had many disciples. Unluckily, he got misled & fell in love with a prostitute. All his disciples except one deserted him. That disciple was a great devotee of his Guru. One day, he went to the Ashram of his Guru to take Charan Amrit (water touched with the holy feet of guru). But at that time the Guru & the prostitute were lying on the same bed. However, the devotion of the disciple didn't get affected by it. But mistakenly he took the Charan Amrit touched with the feet of the prostitute & drank it.

The god Inder's throne began to shake. An messenger was sent from the heaven. The messenger of the god requested him to go to the heaven as per the desire of Vishnuji. The disciple said that he couldn't leave his Guru. He could go only if he too agreed to accompany him. The messenger thought that his Guru had gone astray from the path of righteousness & didn't deserve to be taken to the heaven, so he returned back & told everything to Vishnuji. Vishnuji told him to bring his Guru as well because such a great devotee had to be brought to heaven.

The messenger arrived again. The messenger requested

the Guru as well to accompany. However, the Guru was under the influence of the prostitute & said that he would go only if she also agreed to go. The messenger asked the prostitute as well to go. But she said that she won't go leaving her entire team of singers, drum beaters & others. He was confused to hear all this & returned again to Vishnuji. The latter was also astonished at what was happening. But still he was prepared to do the needful for such a devotee of Guru. He asked the messenger to bring them as well. The latter came back again. But none was prepared to leave the company of his family members & other near & dear ones. The things came to such a pass that Vishnuji was forced to send a Viman (a big plane) to take whole of the city to heaven.

Just see! What a miracle, did a single worshipper of guru perform! This was the story of a devotee of an ordinary Guru. What sort of a glory can a worshipper of a perfect Satguru attain, can well be imagined.

*Dhanya maat pita dhanye hain,
dhanya suhad anurakt.
Dhanya gram voh janiye,
jahan janmein guru bhakt.*

Blessed are the parents, the devotee himself and the village where a worshipper of a Guru is born.



Seeking Shelter Ensures Salvation Within Moments

Seeking the shelter of some one is a great thing. One receives protection from the person whose shelter one seeks. Vibhishan sought the shelter of Lord Ram & the latter protected him from the Shakti (a powerful weapon) that Ravan had shot at him. If you seek the shelter of a Satguru, the powers of the latter will protect you. You will feel no need to try for your own salvation.

*Jo satguru ki sharan ko taki,
tehi kachhu yatan rahaey nahin baki.
Ta te sharnagat sab perhai,
sharan gahai te jeev uberhai.*

He who seeks the shelter of a Satguru need not to bother about his salvation. So the seeking of shelter is the main & basic thing.

If, even after seeking the shelter, a devotee feels the need to make some attempt for his liberation, rest assured, the shelter hasn't been sought in the real sense. In fact, the sins of a person who seeks shelter of some real Satguru will automatically get destroyed & he will also gain spiritual knowledge as well as spiritual powers. Remember! seeking shelter is in itself an act of worship.

A Supreme Lord (Sahib) does all the acts of a devotee who in all true means seeks His shelter. A sage during the course of his sermons was saying the same thing. A man sitting there said, "If we don't eat food, will God make us do so." The sage said that He would do so. That person stopped

taking food right from that day. He wanted to see as to how God makes him do so. He didn't eat food for the whole day. At this his wife asked him to take food. On the first day, God tried to make him eat food through the medium of his wife. But, that fellow was determined not to take it. Next day, the smell of the sweet dishes aroused the desire to enjoy the delicious foods. But, he wanted to see as to how does God make him eat. He got up & went to a forest. There was some marriage ceremony in some nearby village. Many dishes had been prepared. On seeing a man sitting in the forest since morning, the villagers thought of giving some food to him. Two men went to him with the food/sweets & requested him to have it. He replied that he had no appetite. At this the men left the food under a nearby tree thinking that he would eat the same whenever he feels hungry.

The smell of the dishes again aroused in him the desire to satisfy his hunger but he was determined not to do so. So he left that place & sat under another tree. As per chance two thieves came to the place where the food was kept. They had to divide the stolen material between themselves. The smell of the food aroused in them the desire to satisfy their hunger first. As they began to eat, God through one of them said, "Don't eat it. The food can be poisonous as well." The other thief also thought so & said, "Let's find the fellow who has placed it here." They found the fellow sitting under a tree at some distance & thought as to why he was sitting there. They caught hold of him & brought him to the place where the food was lying. They questioned him about the food & said that he might wanted to take whole of their goods by poisoning them to death. The fellow said, "I know nothing about it. I haven't put any poison." Then one of them asked him to eat

the Sweets. The fellow refused to do so. The second thief said, “There is something wrong in the matter.” They slapped him & forcibly put the Sweets in his mouth. The first thief said, “Give him some Puris (fried bread) as well.” The fellow again said that he didn’t want to take those. But some more slaps forced him to eat Puris as well. Then he was forced to eat some pudding & other sweets as well. The next day the man went to the sage & fell on his feet saying, “It is true that God can make one eat food as & when He likes regardless of one’s willingness or unwillingness to do so.”

Now let me tell you what does shelter mean. A devotee who seeks shelter should possess six virtues. He who possesses these six virtues will cross the worldly ocean within moments.

Firstly—“*Vidhi Nished Nahin Guru Ki Tewa.*” It means a devotee should never disobey the principles laid down by the Satguru.

Just as at the time of blessing you with ‘Naam’ (Alive Holy Name), I asked you to follow the following seven principles—

1. Always speak the truth
2. Never to take meat
3. Never to take alcohol
4. Never to commit a theft
5. To have a good character
6. Never to gamble
7. To live on right means of earning

Disobeyance of any of these commandments will have an ill effect on your intellect. It will become dull. There is

no need to play tricks or to do other bad acts like cheating, stealing etc. Learn to be content with what you have. To obey these principles is, in fact, a worship in itself & the foundation & the first rung on which the real shelter lies.

Second—“*Satguru Preet Aru Sewa*”. It means a devotee should serve his Satguru with body, mind & wealth. At the time of blessing you with ‘Naam’, I asked you to give all these three things to me from the core of your heart & with your eyes closed. You did so. When Gorakh Nathji blessed his disciples with ‘Naam’, he didn’t return their bodies to them & used them the way he liked. But I didn’t do so. I returned your bodies but asked you to protect these as my keep sake & not to malign these in any way. I returned these to you so that you may be able to serve your family at home. But I also said that I’ll call you when need arises. It is the duty of the disciples to come to the Ashram when they find time so as to take part in the kind of service they are fit for. If you serve with your body, you won’t suffer from bodily diseases. Then I returned your wealth as well so that you may be able to use it for supporting your families & for other household purposes.

But, at the same time I cautioned you against using it for any wrong purpose. As per the guidelines of the Shastras, we should offer 1/10th of our salary or earnings for the service of Satguru. But I didn’t ask you to do so. This is because if you are not able to do so, it will amount to disobedience of the word of Satguru. Then the 3rd thing was your mind. I didn’t return it to you & asked you to let it remain with me.

Why did I do so? The reason is that all the worldly

relations are due to this very mind alone. When the mind is with your Satguru, there remains nothing like the feeling of any sort of name or fame on your part. So you should never expect any reward or compliments from Satguru. Never have your own say when he gives you some guidelines.

*Guru ka kathan maan sab leejiye,
satya asatya vichar na keejiye.*

Don't use your intellect to decide as to what Guruji has said is right or wrong. It is the moral duty of a true disciple to just obey the sayings of his Guru without even a single thought.

A man came to me & said—

He : I am going to construct a house. I want the foundation of the house to be laid by you.

I : Today isn't the right time. Let it be on tomorrow.

He : (trying to give me suggestion) For you there shouldn't be any consideration of today or tomorrow.

I : That is right but obey what I am saying.

He : I have arranged for mason & the mixture of cement, sand etc. has also been prepared.

I : Leave aside the mixture & make payment to the mason.

He : (Again trying to make a suggestion) You can do anything you like.

....I thought that he was under the control of mind at that time. I went there unwillingly. Almost 12 years have passed, but he hasn't been able to construct the house there. At present, that place has become the abode of serpents, scorpions etc. Even the walls have been raised & the lantern

has been put but the house has not been constructed so far.

Then the fellow settled at some other place. He thought of selling the unconstructed house but he couldn't do that much even. Then he asked me to buy it. Why should I buy it? It has my curse. Just see! He obeyed the dictates of his Mind but not what I said. He accorded a high status to his mind than to his Guru.

Guru ko sarr par rakhiye, chaliye aagya mahin.

Kahey Kabir ta dass ko, teen lok darr nahin.

Kabir Sahib says that a disciple who remains obedient & loyal to his Guru, has nothing to fear from in the entire universe (3 Lok's).

In the same manner, a man aged 35 years came to me. He had no issue. He said that his relatives were putting pressure on him for another marriage.

I forbade him to do so. But he also accorded his mind a status higher than that of mine. After some days he came to the Ashram along with his second wife. After some more days he again came to me to complain that the second wife beats him. I asked him to bring her at the ashram. He came along with her at the ashram. I asked the girl as to why did she beat him. The girl was dumb & talked by signs alone. She told through signs that when he already had a wife at home, what for had he married her. I congratulated her for this protest & asked her to continue with it. Now she has left the fellow & has filed a case against him in the court. Sometime back he fell ill & his first wife served him whole heartedly. Then he repented over his folly. This was the result of disobeying the order of the Guru. Always obey the dictates of your Guru whether they are in your favour or not.

*Razi hain hum usi mein, jismein teri raza hai.
Na sukh haal mein mazaa hai, na dukh haal mein mazaa hai.
Jis haal mein tu rakhe, us haal mein maza hai.*

Neither we find pleasure in the state of comforts nor in the state of sufferings. We enjoy the real pleasure in the state & circumstances we deem better for us.

Then the 3rd virtue for a devotee who seeks shelter is—‘*Yeh nishchey ur dhare, Mo adh bisri nath mohi tarey.*’ It means he should have a firm faith that his Satguru will liberate him from the worldly ocean of birth & death whether he makes some attempt in this regard or not. Such a faith is a great thing. At the time of blessing you with ‘Naam’, I asked you to have faith in what I say.

*Guru ko akhand brahm karr janey,
guru ko nahin manush karr maney.*

It means a devotee should never take his Satguru as an ordinary human being.

Fourth—‘*Yeh nishchey mann mahin, Guru taju Mor sahayak nahin.*’ It means a disciple shouldn’t seek any other shelter except that of Satguru even in the midst of great misfortunes.

*Guru sharnagati chhadi karr,
karaey bharosa aur.
Sukh sampati ki kah chali,
nahin narak mein thaur.*

He who shows faith in others instead of showing the same in his Satguru, doesn’t find a place in hell even.

Fifth—‘*Satgur moorti ko dheyana. Ta ke sanmukh vinti thana.*’ It means a devotee should meditate on his Satguru alone.

Mo sam patit na kathu nihara,

Prabhu sam aur na taranhara.

It is Satguru alone who can take a good for nothing fellow like me across the ocean of births & deaths.

Never boast of your virtues before a Guru. Always point out your shortcomings so that he may take pity on you & remove those short comings from your heart by his own grace.

Sixth—‘Chhatyein aap ko prabhuhin samarpe. Ta ko kabhu kaal nahin darpe.’ It means a disciple should leave all the burdens of his life to the care of his Satguru.

Self Surrender is important than meditation & recitation as well. A simple fellow after being blessed with the Holy Name came & said, “Guruji! I am in great pleasures right from the time I have been blessed with ‘Naam’. You had asked me to close the eyes before giving all the three things—body, mind & wealth. I thought perhaps I shall have to pay these actually. So I gave you only two of these. Now all the family members as well as my house are yours. My small shop is also yours. Whenever I open it in the morning, I find you doing all the work. Now I stand nowhere. I think myself as a servant whom you have assigned the duty of serving the family. All my attachment has also disappeared. Sometimes you appear at night & take me for outing.”

What a simple fellow he was! He made a complete surrender & Sahib had to do all his jobs.

There is another case of a woman whose daughter was going to be married. She came to me & said, “Guruji! it is you who have to manage all the affairs of marriage.” I thought perhaps she was poor & asked her if she wanted some

monetary help. She said, “No, you have only to keep your graceful hand on us.” She also said, “Since the time of getting blessed with ‘Naam’, our relatives remain somewhat irritated. They don’t want even the marriage to take place. We had to struggle hard for it. So I pray you to have your blessings on us.”

She tied me in her words. Three days after the solemnization of marriage she came to me with a pack of sweets & some money & said, “Guruji! on that day none but you was to be seen at the marriage place. My relatives wanted to create trouble at that time. Some of them came after consuming wine but they couldn’t succeed in their objective. A man from outside came with a trolley full of wood to meet the shortage. Just see! How Sahib works. It isn’t easy to estimate this grace.

So he, who follows these six principles, will cross the ocean of repeated births & deaths. See how a mother takes care of every physical need of her child as long as he is totally dependant on her. After he grows older, she stops feeding with her hands & does only which is sufficient to fulfil his needs. In the same manner, as long as the jiva remains under the shelter of its Satguru, the latter has to take care of it to the possible extent. But, the Guru doesn’t care much for a learned disciple. So we should always feel ourselves small before our Satguru so that he may have his graceful hand on us.



Someone Was Causing Disturbance

All the worldly jobs we do are related to mind. None of these is related to our Hansa (soul). But, mind has got mixed up with our Soul in the same manner as salt gets mixed up with water. So no man in the world, however wise he may be, can take the soul out from mind.

So our soul has been misled since ages together & salvation lies in separating our soul from this mind so that it can take the form of a soul (Hansa).

Man is not in a position to decide as to who is performing the tasks—mind or soul. Mind can not be seen so easily. All the relations we find in the world are nothing but bondage. But all of these relations appear to us as sweet and real. This is the power of mind. It is the mind that makes us say ‘my body’, ‘my family’, ‘my life’ & the like. None can bind the soul who overtakes mind & moves ahead. When no Hansa (soul) returned back to Amarlok, Param Purush felt disturbed & sad. Even in normal life you see that you begin to make a search for your child if he doesn’t return at the usual time. Likewise, Param Purush sent Sahib Ji with a ‘Naam’ saying, “O Gyaani! Go to mortal the world with this ‘Naam’ and create awareness among the Hansas. This ‘Naam’ has a wonderful property. Its recitation alone will weaken the control of Niranjana (Mind) over soul (Hansa).

Only this real ‘Naam’ can help a being to attain permanent salvation but, it is a hidden one & is known to some rare holy saints. I want to take you to my past life. After

getting blessed with 'Naam', I began to recite it. It was the order of my Guruji. During recitation when I fixed my concentration over mind, I began to feel disturbed. It appeared as if some hidden power didn't want me to sit in meditation. I fixed my concentration more & more in order to find out who was bent upon disturbing me. But, I couldn't see the power that was creating disturbance. Now I became much more curious to find out this hidden power. Gradually, I found that this power was some different one from my ownself (soul). I became alert. I held on to one thing alone & that was the 'Naam'. It saved me from getting swayed. I was able to realise the causes behind my disturbance but I was not able to see it. As I was determined to find out the power that was creating disturbance, I concentrated myself more & more. I found that even hunger & thirst were started causing disturbance to me. I took a decision & gave up eating. I thought that if I am a soul in true form, there is no need to satisfy the hunger. But now some power from within was trying to inspire me to have some food. I became alert again & tried to find out who was the invisible force inspiring me to eat food. This thing happens with you people as well but you don't read the exact causes. Then I thought that Hansa (soul) neither sleeps nor awakes. I became more alert & decided not to sleep even. I felt as if someone was guiding me to sleep lest I should grow weak. Who is making me think like that. I concentrated more & reached Sushmana.

Sukhman madhya mann ko vasa.

The Mind resides in the Sushmana nerve.

After six months I was able to see the hidden power (Niranjan) that was giving orders to me. I said to this power,

“So it was you. You remain hidden so deep.” Now I didn’t let it make any movement. I separated myself from all the worldly things & attained supernatural pleasures.

Then I found that I was not a body. I was in immense pleasures. I was able to nullify all the activities of mind.

Mann ko maar gagan chadd jaey.

Subordinate this mind if you want to soar high.

At this point I realised that all the jivas (living beings) of the world are within the grip of this Kaal (Devil).

Nanak sant akaal sadahin.

The holy saints are far away from the grip of Kaal.

Then I realised the extent to which the living beings of the world are misled. When you get complete information about some person, he won’t be able to deceive you any more. But it is not possible for everyone to attain this point. I didn’t descend down in the body below. This is called as Videh Moksh (liberation without body). He who knows it, can gain victory over mind as & when he desires. But it is a fact that this task can’t be performed by wisdom alone. This is the miracle of ‘Naam’ that I want to bring to your notice.

The difficulty in having the glimpse of mind lies in the fact that the soul & mind have become one. This makes it difficult for us to decide as to whether the desire arising from within us is that of Mind or Soul. This is called as ignorance. I am telling you the easiest way for doing so & that is “The vision of Satguru”. This is the complete & final truth. It will increase your will power. This is because the Satguru has that source of will power that can transfer a part of it in you.



The Story Of Love

Love is a natural phenomenon. It is, in fact, the virtue & nature of the Soul. It is full of deep & limitless love. Every living being has love for others. Often we get attracted to one or the other person, though unwillingly. We want to express our love to him/her & expect him/her to do the same. We want to join him/her in his/her sorrows & joys & often feel sad on finding him/her sad & feel pleasure on finding him/her happy.

Love is associated with Soul. There are some who have love for bodily beauty alone & call themselves as lovers. But it is totally wrong to say so. Love has nothing to do with body. The love that is limited to body alone soon changes into sexual love & with the passage of time goes on fading.

The world has produced some ideal lovers & even now such lovers can be seen.

*Dekho kerni kamal ki, Keenon jal saun hait.
Pran tajyo prem na tajyo, Sookhyo serhi sameit.
Meen viyog na sah sakai, Neer na pooche baat.
Daikhi ju tu ta ki gatihi, Rati na ghatai tann jahi.
Preeti pareva ki ganau, Chah chadat akas.
Tahan chadi teey ju dekhath ti, Parat chhandi ur swas.
Sumre sanah kurang kau, Satarian-ni rachyo rag.
Dhari na sakat pug pachhmano, Sar sunmukh ur lag.*

A Lotus has a great love for water. It can sacrifice its life but not its love. A fish has a deep love for water though the latter doesn't care for it. It continues to have love for water even after its death. A musk deer for the

sake of its deep love for music gets caught by the hunters & thus loses his life. A Pigeon, at once, returns to the earth even from a great height when he finds that his mate is in trouble.

Papiha pani ko na tajai, tajai to tann bekaj.

Tann chhutai to kachhu nahin, pani chhutai hi laaj.

What a true love a Papiha (a bird) has for the Swati water. Its painful sound of ‘Peeu’ ‘Peeu’ is sufficient to show the extent of love it has for the Swati water. It doesn’t drink any other water to satisfy its thirst even at the cost of its life.

Adhik sanahi machhri, dooja alap saneh.

Jabhi jal te beechhurai, tabhi tyagai deh.

A fish has a great lovable nature. It has so much attachment with water that it soon loses its life if separated from it.

Lotus, Fish, Papiha, Pigeon & Musk Deer—all are devoted lovers of someone or the other. These are the ideal lovers to be followed. What a wonderful thing it will be if we develop such a kind of love for our Satguru.

The Satguru want only total devotion & love & want to give the same in return. None can buy a Satguru even with all the material wealth. He can be realised only by unconditional love. Then he will at all times remain with you & won’t impart from you even if you desire so. You won’t be able to free yourself from his limitless love. This is because Satguru is the ocean of grace & love, while you are nothing but droplets.

There seems to be no end to the story of love. Noor

Mohammad says that—

Prem samunder athah hai, boodai milai na antt.

Tehi samunder mein hon para, teer na milat turant.

He who drowns himself in true love, can't retreat again even if he desires to do so. This is the true touchstone of true love. In this story of true love the intellect of man & cleverness of mind remain as mute spectators.

In fact, one forgets about oneself in love.

Prem to aisa chahiye, jaise chand chakore.

Chonch toot bhoomi girey, chitve vahi aur.

The true love should be like that of the Moon & the Chakor (a bird who has immense love for moon).

There is a story from Mahabharat. Lord Krishan went to Vidur's house & called out to him. Vidur's wife who was his devotee, was bathing inside. She heard the voice & ran out without bothering to wear her clothes even. She opened the door & brought him in. Then she brought bananas & began to peel them. She went on offering the skin to him throwing the fruit on the ground. Lord Krishan also went on eating the skins out of love. In the meantime Vidur also returned. He was also his devotee & understood the whole matter. He told her that she was offering Lord Krishan the skins (outer part of the fruit) only to eat. Hearing this she came to her senses, looked upon herself, went inside & returned after wearing proper clothes. Again she began to peel off the bananas. Now she began to offer the fruit to eat throwing the skins on the ground. Lord Krishan said, "No, these are not as tasty as the skins."

The taste is in devotion & love where the lover forgets about himself/herself. But there are some lovers whose love

doesn't last long. It fades with time. Some misfortunes or unexpected circumstances or compulsions bring them to such a pass. Still there are some lovers whose love grows with time even amidst heavy misfortunes & hurdles, natural or self-created. They cross the obstacles with firm determination & move ahead. Kabir Sahib has beautifully said in this regard—

Chhinhi chadey chhin utrey, so to prem na hoye.

Aghat prem pinjre basey, prem kahvey soye.

A true love is that which doesn't decline with time, but goes on soaring higher & higher.

It is easy for anyone to do worship or to observe fast & the like, but it is only some rare devotee who continues to take the nectar of love till last.

Agini anch sahna sugam, sugam khadag ki dhar.

Neh nibhavan ek rus, maha kathin bayohar.

It is easy to walk on fire or on the edge of a sword, but it is really difficult to carry on with the true love till last without letting it fall under any circumstances.

Kabir Sahib says that—

Prem nibhaye he banai, soche banai na aan.

Tann de mann de sheesh de, neh na deejai jaan.

Again, it is not difficult to talk of love or to establish relations of love, but it is difficult to sustain it. True love demands sacrifice on the part of lovers.

Love is not a material thing. Every one in this material world—a friend, husband, wife, mother, sister, son, father or any other relation—thinks that he/she has a true love for his/her respective relation. But it is wrong to consider any of such loves as a real one.

All of these are the various forms of attachment & are based on some expectations or selfishness. In this regard Bulleh Shah has said—

*Koyi hamse pooche yun aakar,
duniya mein tumne kiya dekha.
Hum batla deinge yun usko,
sab matlab ka mela dekha.*

He says that every where in the world he found selfishness & selfishness alone.

Where there is body, there is attachment. As attachment is the quality of mind, there can be no trace of true love in it. All the bodily relations are due to mind alone & are as such full of attachment. There is some element of selfishness also in this love. A mother hopes that her daughter-in-law would serve her & the grand children would also do the same to her. She nurtures many such like dreams in her mind. But the son also shows respect & attachment to parents as long as he is unmarried. After the marriage his attachment shifts from his parents to his wife. Some disobedient sons even turn their old parents out at the instance of their wives & also snatch their wealth. Can this be called as love? Certainly not! Nothing but selfishness is to be found here.

Once Akbar asked Birbal as to what was the dearest thing in the world. Birbal said, “one’s own life.” Akbar said, “No, it is one’s children.” Birbal decided to make Akbar understand his view point. He asked the king as to which living being loves its children most. Akbar replied that it was the she-monkey that did so.

Accordingly, one day Birbal got a boundary wall

constructed & spread sand therein. On a hot day, when the sand had become hot, he put there a she-monkey along with her child. Both Akbar & Birbal were watching from a distance. The she-monkey continued to run from one place to the other along with its child. She was trying to find some way to go out of the boundary wall. She didn't let the child to touch the hot sand even.

After some time it became difficult for her to tolerate the touch of hot sand & she threw her child on the hot sand & seated herself on it. King Akbar was astonished to see all this. This is the glimpse of the worldly love. Even if it is there to some extent, it will be full of some or other shortcoming. Let's try to understand this love a bit in detail.

In childhood, the concentration of a child remains fixed in its mother. Why is it so? Isn't there some element of selfishness in it? Certainly there exists such an element. This is because it is the mother who looks after it & meets all his needs. She herself remains hungry but doesn't let her child remain so. So the child doesn't want to lose the sight of its mother even for a while. When the child grows a little, its concentration gets fixed in play. Now it derives so much joy from play that he doesn't remember his mother as it did earlier & often doesn't respond to her calls. Soon this concentration gets fixed in studies. Some get so much absorbed in studies that they get up at 3 a.m or 4 a.m for this purpose. Subsequently this concentration gets fixed in wealth & then shifts to wife, children & the like. What does this concentration stand for? This concentration is nothing but love. The real joy lies in the fixing of concentration, but appears in material things of the world. And if this

concentration gets fixed at a Satguru/Param Purush, it can bring unimaginable joys & pleasures in one's life. In fact, Param Purush is Love & Love is Param Purush (Supreme Lord).

Prem hari ko roop hai, tyun hari prem swaroop.

Ek hoye duai yun lasain, jyun suraj aru dhoop.

Love & Supreme Lord are one & the same thing, like the sun & the sunshine.

That is why we can't call any kind of worldly love as a true love.

Shabd milavan hoat hai, deh milavan nahin.

The physical body has nothing to do with the true love.

Prem prem sab koi kahey, prem na chinhe koye.

Ja marg sahib milein, prem kahave soye.

Everyone talks of love but none recognises it in the real sense. In fact, love is the path that can enables one to realise 'Sahib'.

None understands the nature of true love. True love is that which enables one realise Supreme Lord. In all kinds of worldly love, there is to be found the presence of mind that doesn't want to have love for Supreme Lord. Also, it doesn't want to let soul turn to Him. No lover can reach upto Him before subordinating & controlling his mind.

So he, who sacrifices his all & advances to meet his real 'Sahib' braving all sorts of hurdles & the fear of death even, can attain Him (Supreme Lord).

The lovers of 'Sahib Ji' know that they have to die in order to reach upto Him. So they remain ever ready for it. This dying is not the same thing as the act of committing

suicide. It is the killing of mind in one's life time. But, what can be said about those who don't want to die.

*Jab lag marney se daraey, tab lag jeevan nahin.
Badi door hai prem ghar, samajh lehu mann mahin.*

The abode of Param Purush is the abode of love. None can reach there without love. A great poet Akbar has also given a beautiful description of love.

If you want to construct a house for God, you will have to make the sketch on artificial walls & roof.

That Param Purush resides in the very human heart. That is why it has been said—

Is dil ka huzra saaf kar, jana ke aane ke liye.

Sweep the room (in the form of heart) so as to welcome the arrival of the guest (in the form of Param Purush).

There is no room for 'I' (ego) in the abode of Param Purush. Love & only love is to be found there & love & love alone is the way to reach there.

*Yeh toh ghar hai prem ka, khala ka ghar nahin.
Sheesh utarey bhuin dharai, tab paithe ghar mahin.*

To attain the love of Param Purush it is very much necessary to become ego free & to forget ourselves.

Once a pandit along with his religious books went to Chaitanya Mahaprabhu to have a religious discourse with him. The latter was at that time delivering his sermons. The pandit offered salutations to him & began his religious discourse. He asked many questions to which the latter answered in a very peaceful & comfortable manner. In the end Mahaprabhu also asked the pandit a question—

Mahaprabhu : How should we love God?

Pandit : Just as a son loves his mother.

Mahaprabhu : A son can't love his mother in a free manner because of sex distinction.

Pandit : Just as a son loves his father.

Mahaprabhu : Free love can't be expressed with father as well. He is greater in status & thus there is an element of fear.

Pandit : Just as a wife loves her husband.

Mahaprabhu : In this case also there is an element of fear in the mind of wife. She always thinks of maintaining her beauty & remains under fear that if she does not do so, her husband won't love her.

Pandit : Just as a friend loves his friend.

Mahaprabhu : No, there is some fault in this love as well. If one is poor & the other is rich, the former will always remain cautious of his poverty.

Pandit : Accepting defeat he asked Maha Parabhu to answer the same.

Mahaprabhu : Forget yourself & drown yourself in the love of your loved one.

Mita de apni hasti ko, agar kuchh martba chahey.

Ke dana khak mein milkar, guley gulzar hota hai.

A grain sprouts & blossoms into a beautiful flower or tree only when it forgets its own identity & goes into the earth.

Pangs of separation have great importance in love. A heart that has no such feeling for the Satguru or Param Purush

is just like a cremation ground. The amount of pangs of separation reflects the amount of love in one's heart.

Birha burha matt kaho, birha hai sultan.

Ja ghat birha na sanchrai, so ghat jan masan.

Don't consider the pangs of separation as bad. In fact, the pangs of separation are the real king. A heart without these is just like a graveyard.

The real touchstone of separation is the welling of tears from eyes. A true disciple begins to suffer from the pangs of separation if on some account his Satguru gets offended with him & goes away from him or the disciple himself isn't able to reach him. Some try to tell the amount of love they have for their Satguru. But it shows that there is some shortcoming in the love as it is not a thing to be made public.

Jo tere ghat prem hai, tu kahi na sunav.

Antaryami jani hain, antargat ka bhav.

If you have love for someone, keep it within you. He who knows what lies within us will find it out.

Prem chhipaya na chhipe, ja ghat pragat hoye.

Jo pai mukh boley nahin, nayan dait hain roye.

It is difficult to hide love within one's heart. If a devotee doesn't express it through words, his tears will speak about it.

Hansi hansa kantt na payiya, jin paya tin roye.

Hansi khela hari milai, to nahin suhagin hoye.

None has been successful in realising his lover (in the form of satguru) in a playful & pleasurable way. The tears full of love play a great role in doing so. A devotee has to shed tears to achieve his target.

Kabir vaid bulaya, pakri kar dekhi banh.

Vaid na vedan janah, karak kareje manh.

Kabir Sahib says that no physician & no medicine can cure the pangs of sufferings a real devotee experiences in his love for his Satguru.

The story of true love for a Satguru develops & blooms only when the pangs of sufferings & sorrows reach the highest level. It is only in such a state that a person becomes able to enjoy the pleasures of true love that are sure to make him achieve his target.

As the love for Satguru flourishes more & more, the Satguru with his power takes your Hansa (soul) even in your sleep & shows it the glimpses of Universe. Whenever you go to sleep, do so with a true love & devotion for your Satguru. In such a state, whenever you hear the sound of ‘Dhoon, Dhoon’, don’t get afraid. Instead, take it as a signal of the arrival of your Satguru to take your Hansa (soul) with Him.

Dhoon dhoon shabd hai shunya te para.

Dhoon dhoon shabd he jeev ubara.

The word ‘Dhoon Dhoon’ comes across shunya and it is this word that enables a being to cross the worldly ocean.

That sound will take your Hansa (soul) upward. After covering some distance this sound will talk to you as well. Then it will make you visit wonderful worlds that lie far away from the innumerable universes.

In the beginning, the Satguru & the disciple move together but at a certain point Satguru takes the Hansa of the disciple in his ownself. Now, the disciple sitting inside his

Satguru enjoys the scenes all around. On moving ahead the Hansa asks Satguru as to why did he take it inside him. Satguru tells it that it could have forgotten itself there but it is he who doesn't forget himself. On moving further there appears an ocean of Surti (awareness, concentration). There the Hansa (soul) becomes totally pure & completely gets liberated out from the limitations of mind and body. Then the Satguru along with the Hansa moves to 'Amarlok'. On having the vision of Supreme Lord (Param Purush), the Hansa attains the brightness equivalent to that of 16 suns. There the Hansa is asked as to whom it wants—'The Satguru' or 'Param Purush'. Hansa gets attracted to 'Param Purush'. If it asks for 'Param Purush', it remains there in 'Satlok/Amarlok' & if it asks for Satguru, 'Param Purush' absorbs Hansa in Himself & in this process the Hansa turns like Param Purush Himself. Otherwise, Sahib doesn't let any Hansa to get absorbed in Himself. This is the story of true love for a Satguru where ego flies off leaving behind 'Sahib' alone.

Preeti bahaut sansar mein, nana vidhi ki hoye.

Uttam preeti so janiye, satguru se jo hoye.

Prem prem sab koi kahey, prem na chinaa koye.

Ja marag sahib milaey, prem kahavey soye.

True devotion & love is that which is developed for Satguru alone. It is not possible for every one to recognise true love. In fact, love is that which opens the door for the realisation of Sahib (Supreme Lord).



The Eighth Guru

*Guru bin bhav nidhi tarey na koi,
joh viranch shankar samm hoi.*

None can cross the worldly ocean without the support of a Guru even though he may be like Brahma, Vishnu or Mahesh (Shiv).

The status of a Guru in the spiritual world is very great. Our Hansa (soul) has nothing to do with the five material elements. Neither it takes birth nor it dies. Then why do we say that this soul is in bondage. Goswamiji has beautifully described it in Ramayan—

*Suno taat yeh akath kahani,
samjhat baney na jaaye bakhani.
Ishwar ansh jeev avinashi,
chetan amal sahaj sukh rasi.
So maya bus bhayau gosani,
bandhyo keer markat ke nayi.*

I am going to tell a reality that is not being told in the proper manner. Moreover, it is not easy to understand it. Jeevatma is the part of Param Purush and is as such in the awakened state. Moreover, it is simple in nature, is free from any vice & is pleasurable. Such an extremely powerful jeevatma has been put into the entanglement by means of body which is nothing but an illusionary creation of mind.

This soul has been imprisoned in the bodily cage like a Parrot or a monkey. There is none who can catch it. To catch a monkey the hunters put some black gram in a pitcher with

a narrow mouth. The monkey puts his hand inside & takes some gram in it. But he finds it difficult to take his hand out. He thinks as if some one has caught hold of its hand & cries for help. The same is the case with the Parrot. And, like these two, it is the Soul that has of its own caught hold of the material world.

Let's turn our attention to the importance of a Guru & the mode of worship that is far beyond from those which are limited to 3 lok's (universe) alone.

*Gu kahiye andhkar ko,
ru se bhaya prakash.
Andhkar ko mait ke hridey karein parakash,
guru naam hai taas.*

He who removes the darkness from heart & fills it with the light of spiritual knowledge can be called as a true Guru.

There are eight kinds of Gurus in the world. Normally seven kinds of Gurus have been recognised. All of these have their own importance & role to play.

Pratham guru mata-pita, rajj veeraj ke so hai Data.

Mother & Father are the first gurus whose blood & semen combines to give birth to a child.

Doosrey guru garabh ki dayi.

The nurse is the second Guru that helps in the normal delivery of the child.

Teesra guru tahn se kahiye, jihein naam diya dhraye.

The third Guru is he who gives you the name. You are being recognised with that very name.

Chautha guru tahn se kahiye, jin vidya deen padaye.

The fourth Guru is he who gives you the worldly knowledge.

The **fifth Guru** is he who performs the religious rites & rituals. The **sixth Guru** is he who guides you in the matter of worship while the **seventh Guru** is the Satguru himself.

Sab se todd ek se jodi, satguru tiska naam.

A Satguru is he who severs his contacts with all & gets united with the ‘One’ (Sahib) alone.

Nana panth jagat mein, nij nij gun gaavey.

Sab ka saar bata kar, guru marg lavey.

He clears your doubts & shows you the real path of worship that can enable you realise Supreme Lord.

Now, I shall talk about Guru, disciple & God.

Guru shishya aur ishwar, mil keena bhakti vivek.

Teenon mil dhara bani, aagey ganga ek.

Guru , disciple & God appear as separate entities, but subsequently they unite like the tributaries of the Ganges to give rise to a single entity.

Then who is the eighth Guru?

This **eighth Guru** is the Shabd Guru (spiritual master in the form of sacred word) that takes the Hansa to Param Purush. A Satguru & the Shabd Guru are one & the same thing. Our holy sages have spoken high about the status of a Guru. There is every element of truth in it.

Kabira hari ke roothte, guru ki sharni jaye.

Kahey kabir guru roothte, prabhu nahin hoat sahaye.

A Guru is greater in status than God even. If God gets offended, the disciple can seek the protection of his Guru but if Guru gets offended, God won't come to the protection of the disciple.

Guru ki sewa, gobind ki sewa.

Guru Nanakji has described the service of a Guru as the service of Supreme Lord Himself.

There is definitely some reason behind saying so.

Guru ko keejay dandwat, koti-koti pranam.

Keet na janey bhrang ko, karlay aap saman.

We should offer salutations to a Satguru as he has the power to turn his disciples like himself.

Today, man is thinking of material objects of the world alone & is making no attempt to have true spiritual knowledge. But the spiritual knowledge has its own importance. Now let's see as to how does the soul exist in a body. There are six kinds of bodies—Sthool (Gross), Suksham (ethereal), Kaaran, Mahakaran, Gyan, Vigyan (Level of conscious bodies one attains in meditation).

How can one attain these bodies? Much time ago I had read in Dharam Yug about whether the Rishi-Munis visited heaven & other Lokas & whether the Gods visited the earth. It is a fact that our Rishi-Munis visited the universe with the aid of a wonderful body. It is the fact that only soul travels into the higher limits of universe not a body. Body is destructible. Then what is the role of the 8th guru? What is the role of a Guru & why is salvation a must for every human being? Can we achieve salvation without a guru?

First of all let us move towards this human body wherein our soul (our own true-self) is imprisoned.

Chhitt jal pavak gagan sameera,

paanch tattav ko adham shareera.

This body is made of five material elements—air, water, sky, fire & earth.

Every element has its five different forms. How these elements are present in our body.

Five forms of water are—blood, spittle, perspiration, urine & semen.

Five forms of fire are—hunger, thirst, laziness, sleep & yawning.

Five forms of air are—speech, hearing, force, contraction & extension.

Five forms of earth are—bones, flesh, skin, pores & nails.

Five forms of sky are—word, appearance, juice, smell & touch.

So these five elements give rise to 25 forms. There are ten kinds of air in our body—Apaan, Smaan, Udaan, Praan, Saravtanvyam, Devdutt, Kirkil, Byaan, Naag & Dhananje. Our Soul with the help of vital force resides in every pore of our body. These different kinds of air have been called as ten praans (vital forces) or ten mahapraans. These occupy different places.

Apaan occupies the region near Anus & its function is to digest the food & to excrete the faeces. Udaan occupies the region near heart & its function is to prevent the union of Praan & Apaan. The gas trouble is due to this very air. The physicians of previous times had the idea of cough, bile & air & could know of it by placing three fingers on the nerve. Having diagnosed the disease, they used to give the patient the needed medicine.

Sarvatanvyam is present in the whole of our body. Dhananje is present in our arms & chest. Naag Vayu is present in our throat. Its function is to cause sleep. Kirkil is present in our nostrils. Our act of sneezing etc. is due to it.

Dev Dutt is present in our eyes. Its function is to help us move our eye lashes up & down. Likewise, other kinds of air have their own specific regions & functions. Our body is being maintained by these. The Yogis use hard techniques to control these different kinds of airs. But common man can't perform such hard practices. Many devotees concentrate their attention with the help of five postures—Khechri, Bhuchri, Chachri, Unmuni & Agochri. According to Kabir Sahib, all the Rishis & Munis had partially realised their Souls but they couldn't go beyond the limit of Mind (Kaalpurush). They knew the technique of separating the soul from the gross body but they didn't know to separate the Soul from Mind, Intellect, Memory & Ego. Kabir Sahib says that separating the soul from mind means to move towards the opening of the 11th aperture (Gyaarvaan Dwaar).

But, no meditation should be performed without the guidance of a perfect Guru. If we do it without any guidance, we can suffer from one or other complicity. On the medicines as well we find the writing— 'Use the medicine under the supervision of a medical practitioner only.'

Sabki gathri laal hai, koi nahin kangaal.

Each one of you has vast potentials that are rare & wonderful.

So, as long as you don't recognise your potential, you won't be able to derive full benefits. When the devotee visits the universe in his ethereal body, he enters in a state of full awareness. The devotee sees many things within his own body. Sometimes he reaches heaven as well.

*Kabir kaya athaa hai,
koi virla janey bheid.*

*Shiv gorakh so pachh pachh harey,
kaya ka aur chhor na paye.*

This body of ours is full of limitless wonders. Even Shiva & Gorakh who meditated for long couldn't understand its miracles fully.

The lokas that a devotee can see with his ethereal body are—Atal, Vital, Satal, Talatal, Mahatal, Rasatal & Patal. There are seven other lokas as well. These are—

- 1. Siddh Lok :** It is at the region of Anus. It is the abode of Ganesh.
- 2. Brahm Lok :** It is at the region of Penis. It is the abode of Brahma & Savitri.
- 3. Vishnu Lok :** It is at the region of navel. It is the abode of Vishnu & Lakshmi.
- 4. Shiv Lok :** It is at the region of heart. It is the abode of Shiv & Paarvati.
- 5. Shakti Lok :** It is at the region of throat. It is the abode of Adhya Shakti.
- 6. Aatam Lok :** It is at the region of Medula plexus. It is the abode of Soul.
- 7. Niranjan Lok :** It is at the region of Cerebral plexus. It is the abode of Kaal Niranjan.

Some Rishi-Munis visited Paar Brahm Lok as well. The devotees who visit different lokas remain aware of the fact that they have left their physical bodies on the earth.

I have earlier told you that there are four kinds of temporary salvations—Samipya, Salokya, Sarupya, Sayujya. which Niranjan has created in his creation. But none of these can help the devotee to attain permanent salvation. We have so far talked of 14 lok's. There are 14 lokas in shunya. I shall

now talk about seven Universes. Niranjan is the controller of all these lokas. I think, at present, almost whole of the world is worshipping Nirakaar (Formless God). I shall prove it with evidence. After talking about Nirakaar & Nirgun the vedas say “Neti-Neti-Neti”.

Nirakaar te Ved adi bhed janey nahin.

There is something more beyond Nirakaar. The knowledge contained in the Vedas is limited up to this level only.

That is why the Hindus worship God as Nirakaar. Muslims also worship the same God. They call Him “Baechoona Khuda”. Mohammad Sahib hadn’t seen God. He simply listened to his voice. That is why the Muslims also take God as Formless. The Christians are also worshipping the Formless God. Jesus Christ has said again & again, “My Heavenly God. I am the only son of God.” Just try to understand what I say. Heavenly God means the Formless God.

I have not come here to criticise any caste, religion or community. Even, Gautam Buddha has not made any mention of the word God. He has taken the Soul as everything & so has talked about it alone. Kabir Sahib has dealt in detail about Buddhism & Jainism in Kabir Sagar.

Kabira khada bazar mein, sab ki maange khaer.

Na kahu se dosti, na kahu se baer.

Sahib Ji says, “I am standing in the worldly market wishing good of all. Neither I have friendship nor enmity towards anyone.

Kabir Sahib has love for all & hatred for none. Whole of the world has taken mind itself as God & is worshipping him.

Mann he sarupi dev Niranjan, tohi raha bharmayi.

He hansa tu Amarlok ka, pada kaal bus aayi.

Paanch pachees teen ka pinjra, ja mein tohi rakha bharmayi.

This mind has misled all the beings. He has kept Hansa, whose real abode is Amarlok, imprisoned in the bodily cage.

This great Soul has been turned into a small ant. Perhaps you may find my words somewhat hard & critical. But, I am saying all this in a normal way. Neither I am against any established religion nor I am going to establish any new religion. I am only preparing a ground. The Holy Saints have spoken about the worship of Param Purush (Supreme Lord) who is never born, is free from any sort of shortcoming & is an unlimited ocean of pleasures.

Kabir Sahib says—

Santo aaye jaye so maya.

O saints! that which appears & disappears is nothing but maya (illusion).

Every thing in this material universe is nothing but illusion. So it is difficult to attain salvation by worshipping any other deity except Param Purush.

Ichchal maya keena, satguru bheid bhakti nahin jana.

Jeev amithya jeena, sirjanhar na biyahi Sita.

That Supreme Lord didn't marry Sita.

How can a father marry his daughter. That Supreme Lord is the father of whole of the universal creation & is its creator. He has never entered into any matrimonial alliance.

Ve Raghu Nath ek ko sumire, jo sumirai so andha.

Gopi gwal na Gokul aya, ker te Kans nahin mara.

Hai meharban saban ko Sahib, kaho kaun ko mara.

Real Supreme Lord is very kind to every one. He never kills any one. Neither he came to Gokul nor he killed Kansa. These acts of killing are nothing but illusion.

You should worship only the Supreme Lord. Only the Holy Saints guided us about the real form of worship. I want to ask whose sayings do you find in Guru Granth Sahib. The sayings of Miran Bai, Tuka Ram & Soor Dass find no place there. They were also saints. Only the sayings of such Saints who have talked about the One Supreme Lord only find place there.

God is within us & so much cruelties & other acts of destruction are taking place in the world. He isn't preventing the forces of evil from doing such wrong acts. This soul of ours has been misled & kept in ignorance. It doesn't know its real identity. It has been imprisoned.

*Jo rakshak tahan chinhat nahin,
jo bhakshak tahan dhyan lagayi.*

Sahib ji says that all are engaged in worshipping the destroyer & none cares for worshipping One who is the real well-wisher of all.

This world has been created on the basis of Karma (deeds). Those who do noble deeds reap noble fruit while those who do evil deeds reap evil fruit. There are more sufferings & sorrows than joys & pleasures in this world. This is not a good state of things. Soul is immortal.

Kabir Sahib says that the loka (abode) he came from is a very rare one. Only joys & pleasures are to be found there. He exhorts the Souls (Hansas) to leave this material world & return back to that loka—the 'Satlok/Amarlok'.

The true Holy Saints have talked about another world. The two prevalent kinds of worships—the Sargun & the Nirgun can't take us there. These can at the most take us to the lokas (abode) that are within the creation of Shunya & Mahashunya, but not to the Amarlok where one can attain permanent salvation.

You have six kinds of bodies. Aeroplanes have their own limitations because they can fly across the globe upto certain heights but can't take you into the space. For moving into space, you must need a space shuttle/rockets etc. The same is the case with those who want to visit universe. With the ethereal bodies they can reach some definite places in shunya only, but can't reach Mahashunya. What a strange thing to find! The ethereal body is within our own physical body. When you go to sleep, a body comes out of your physical body & with its help you make visits. But if I ask you the technique you adopted to move out of your physical body, you won't be able to answer. One day, I read on an advertisement board—

Mard log khilaunon se nahin khelte.

Men don't play with toys.

Also, a well built man with moustache was shown sitting on Rajdoot (motor cycle) and some small vehicles without title were lying nearby. That is to say he was advertising his own item, namely, Rajdoot, thereby giving the impression that other vehicles were meant for children & boys. From this we can't conclude that Rajdoot was criticising other vehicles. It was, in fact, their own way of advertising their product. Likewise, we are talking of that which we consider real & true & are in no way criticising others. As such I have no intention to change the caste or religion of

any one. Remember! I have said earlier as well that unlike Shunya there are no articles in Mahashunya. There is only space there with some different kind of atmosphere. Strange pleasures are to be found there. It is just as we find one sort of atmosphere in one room & another sort of atmosphere in some other room fitted with A.C & the like.

The seven lokas in Mahashunya are so vast that infinite number of universes like Shunya (universe of Niranjan) can be accommodated in these. These seven lokas are—

1. Sahaj Lok
2. Vani Lok
3. Ichha Lok
4. Ankur Lok
5. Mool Surti Lok
6. Sohang Lok
7. Achint Lok

Thus, including these seven lokas there are 21 lok's (abode) in all upto Mahashunya. Just as we forget about our physical body on attaining a new body in our sleep, we forget our physical body when we attain a new body in the course of our meditation.

Akhe bajo dekhna te bin kannau sunana.

Hatthe bajo karna bin paire chalna.

Nanak hukam pachhan ke jeevat marna.

Nanak Devji says that the body lies within this physical body which can see without eyes, can hear without ears, can walk without feet & can work without hands.

This wonderful body can move at the rate of billions of miles per second. Just imagine! How fearful & unbelievable it appears. At this stage the Guru remains with the disciple. But the Guru has to be a perfect one. Our Holy

Saints have given a description of their visits to this universe.

Mira Bai says—

Mira mann mani surat sail asmani.

She visited the space and experiences the higher limits of universe.

Soor Dassji says—

Murli dhun baja soor soorat kar saja.

Nirkat kamal nayan nabh oopar, shabad anhad baja.

Phaer akash anal pachh bhaja, ulat ke aap samaja.

Aise surat nirakh nih akshar, koti Krishan tahan laja.

He saw a wonderful miracle within himself. He listened to the tunes of flute & wonderful music. He says that he reached such a place where crores of Krishans will feel shy.

None calls his deity as small. Soor Dassji says that during his visit to the universe he reached upto that very wonderful place. At first he was the worshipper of Sargun Brahm. He spoke of the inner world only when he experienced it. Likewise, Mira Bai also worshipped Sargun Brahm (deity with form) but when she sought the shelter of Ravi Dassji, she was able to make visits to the world within. That is why we find her writings about the Sargun as well as the Nirgun forms of worship. So the people don't try to go to the depth of what some Holy Saints have said. They simply listen to some of their views & without giving a serious thought to their real philosophy claim to have an understanding about their views.

Nabha ji has said—

Nabha kar chaila soor soor sar saila.

He visited the sky through Surti (concentration) & reached indescribable heights.

So the yogis can reach upto the limit of Nirakaar

(Formless God/Niranjan) only. Kaal Purush doesn't let anyone go beyond him. It is only the true Holy Saints who can cross his limit & reach to Amarlok. Others are able to reach at the most to Heaven, Brahm lok & the like. The Sant Satguru take even such devotees to that Loka (Amarlok) who seek their shelter. They do so by making them fly like birds. Sahib Ji says—

*Chala jab lok ko, Shok Sab tyagiya,
hans ka roop Satguru banayi.
Bhrang joh keet ko, palat bhrangi karey,
aap sang rang de, le udayi.*

The Satguru turned a being into Hansa & took him upward in the universe.

That is to say Satguru was in the form of Shabd (sacred word). Just as a Bhranga turns an insect like itself, a Satguru also turns his disciple like himself and takes him to the spiritual world.

The Guru who practises Sargun or Nirgun form of worship can't be expected to do so. He can only show the path & the rest of the task has to be done by the disciple himself. But on the basis of his earnings a disciple can reach upto some limit only. He can only wander in this universe but can't move out of it due to lack of the needed force. A Satguru alone, with his own spiritual power, can help the disciple to cross this universe. Just as every planet has its own gravitational pull, Mind-Body (Mann-Maya) also have their force of attraction. When a jiva (being) tries to cross the universe, Mind-Body pulls him down with full force. Without getting blessed with the Alive Holy Name, a jiva (being) can never cross the limits of Mind and Body, however hard it may try. But a Satguru can do so by taking the Soul of the being into Himself.

Bin Satguru pavey nahin, koi kotin karey upaye.

None can realise Him without the guidance of a Satguru, however hard he may try.

When a Satguru showers his grace, a disciple can hear the word ‘Dhoon-Dhoon’ in his sleep or during meditation. Then this word (the eighth guru) takes the Soul out of the body & moves upward with it. Then after passing through infinite number of universes, it takes the Soul to its real abode—the Amarlok (4th Lok) where Param Purush Himself resides.



*Hari ko tajun, Guru ko na visarun.
Guru ke samm, Hari ko na niharun.
Hari ne janam diyo jagg mahin.
Guru ne aava gaman chhuddahi.
Hari ne paanch chor diye satha.
Guru ne chhuddaye liye snatha.
Hari ne kutumbh jaal mein gheri.
Guru ne kaati mamta meri.
Guru na tajun, Hari ko taji darun.
Guru ke samm, Hari ko na niharun.*

They Didn't Know The Formula

*Basey kusang chahat kushal, kahat rahim afsos.
Mahima ghati samunder ki, ravan basyo pados.*

Rahim ji says that it is not possible for a man to hope for welfare while remaining in the company of evil persons. Just see! The dignity of the sea got lowered due to its presence in the neighbourhood of Ravan.

A man suffers when he falls in a bad company. He loses his fair name as well. There was none to build a bridge on the sea. But it was the neighbour like Ravan who created the situation for the same. We can never dream of our welfare in the company of evil persons.

*Kahaey Kabir kaise nibhe, biar kair ik sang.
Ve dolat rus aapne, unke phatat ang.*

How can a banana tree & a berry tree live together. The thorns of the berry tree will tear the smooth leaves of the banana tree & will torture it.

A company has its effect. Like company like effect. Our Soul is in frustration & disgust because it is living in a bad company. Our Soul is the very part of Param Purush & as such has no flaws. But still it has fallen in the grip of Mind-Body.

*Ishwar ansh jeev avinashi, chetan amal sahaj sukhrasi.
So maya vash bhayo gosain, bandhyo keer markat ki nayin.*

Soul, being a part of Supreme Lord, is immortal. It is in the awakened state; is free from any vice; is

simple in nature & is cheerful. Such a Soul has fallen in the grip of maya (body). It has got entangled like a monkey & a parrot.

Our Soul has nothing to do with five organs. It is flawless in all respects. It has nothing to do with foul smell or sweet smell. It has no intellect, sexual desires, diseases & five elements. As it has no element of fire, it feels no hunger or thirst.

It has no element of air, so it can't expand, contract or speak. Due to the absence of the element of water, it is free from spittle, perspiration etc. Again, due to the absence of the element of sky, it has no smell, appearance & the like. As it is free from all these material elements, it is safe & indestructible. Even all the materials of the world combined together can't cause its destruction.

One devotee said to me, "When some evil spirit enters into the Soul of someone, it comes over the latter. Should we conclude that we can add something into the Soul." I said, "Nothing can be put into it. An evil spirit can't enter into the Soul of any person. When a man takes wine, his brain gets affected. Likewise, the evil spirits enter into our sensorium (heart) & influence our brain & personality. What to talk of evil spirits, even death can't do any harm to the Soul." In the same manner our mind exercises its influence on our Soul which has been badly imprisoned in its own net. It is important for us to know as to how has it been imprisoned & how can it be liberated.

In the year 2002, a peace congregation was held in Mumbai. Religious heads of the Hindus, Muslims, Sikhs, Christians & other respected heads including Dalai Lama were

invited to participate in it. Being the recipient of Gandhi Peace Award, I was also invited. I was curious to see all this. The subject of discussion was the ways & means by which the prevalent atmosphere of violence, wars, corruption, cheating etc. could be changed so as to make the human life worth living.

Many sages expressed their views. Some suggested recitation; some suggested performing of yoga; some talked about offering of Namaz (Muslim way of worship) while others talked about visiting of holy places. I was astonished to listen to their views. None of them tried to touch the basic question as to what was the reason behind the evil deeds performed by man. They didn't seem to know that it was not in the power of man to mend himself on his own.

When a doctor checks up a patient, he tries to know—

1. The nature of disease
2. Its cause
3. Its cure

In order to make a man noble there is need to know the fault in him. The Soul doesn't need any sort of dishonesty, cheating or any other wickedness. Why does man perform evil deeds when the Soul in him is pure & flawless? It is very strange thing to note that in all the evil deeds performed by man, the Soul extends its full support. For instance, if some one needs money, he makes a plan to make a theft in some body's house. In this act of theft many criminals including Soul join hands.

It is the intellect that hatches the plan, the legs helped in reaching the target, the hands helped in breaking the lock & collecting money, the eyes helped in looking at everything

around & the soul helps in this process by supplying the needed energy to the body as a whole.

Lord Krishna says to Arjun, **“Just as we throw away our old clothes & wear new ones, the Soul also throws away its old body to adopt some new one as per its deeds”** Give a thought to these words spoken... **‘As per one’s deeds’**. That is to say our Soul has been entangled in the cycle of 84 lac species & the power responsible for imprisoning it in this net of Karmas (deeds) is no one else but, Mind. Sahib Ji has spoken much about Mind.

Mann hanse, mann rove, mann jagey, mann sovey.

Mann levey mann devy, mann ka sab vyovhar.

Acts of laughing, weeping, sleeping, keeping awake, giving & taking, are all due to Mind. It is this power that is polluting the whole mankind. No dip in any holy water is going to make man noble.

Why is this Soul co-operating with our bodily organs? Why has it begun to take itself as a body? All this ignorance has been caused due to Mind and in this very ignorance the Soul seems to be living. None of us is living a spiritual life. Sahib Ji says—

Kahey Kabir kisey samjhaun,

sab jagg andha.

Ik dui hovey unhein samjhaun,

sabai bhulane pait ke dhandha.

I fail to understand as to whom should I admonish. Whole of the world seems to be blind of intellect. It is possible to admonish one or two such cases but, all seem to be entangled in fulfilling the bodily needs only.

If we look at the style of living of all the people including the intellectuals, we shall find that all of them are living for the sake of body & as a body. All that is needed is to rid the Soul of the faults & shortcomings that seem to be associated with it inspite of its being flawless & pure.

Bahu bandhan te bandhiya, ek Baechara jeev.

Jeev Baechara kya karey, jo na chhudave peev.

The soul has been entangled in various kinds of bondages. It seems to be helpless & it is Supreme Lord alone who can come to its rescue.

So on listening to the views of those religious heads of various religions, I understood that they lacked the needed knowledge of mind that has entangled the Soul in its grip. In fact, the Soul has been entangled in a very planned way.

You must have often seen a fellow sitting on the road-side with a cage. A Parrot is imprisoned in that cage. You pay him Rs. 5 to 10 to know your future. The fellow keeps with him some envelops containing 20 to 25 slips. There is some or other kind of writing on these slips. The fellow opens the cage. The parrot comes out of it & picks up one of the slips. You think the Parrot has made a prediction about your future. But you never try to know how uncomfortable he feels in the cage. Then the Parrot goes straightway into its cage. Why did it do so? Why didn't he fly off? Every bird wants to remain free. But what sort of a Parrot it was that went straight into the cage. Like the Parrot, the Soul is also returning back again & again into the bodily cage. First let's try to understand as to why did the Parrot return into the cage.

Soon after catching the Parrot, the hunter puts it into the cage. He does so in order to prevent it from flying away.

Mind did the same thing and put the Soul into the bodily cage. The Soul has a wonderful body that can help it to go back to its real abode—the ‘Amarlok’. So the hunter begins to feed the Parrot on opium. The Parrot becomes addicted to it. One day, in order to test, he feeds the Parrot on grains only. It begins to feel uneasy & uncomfortable because he can’t do without opium. After this test the hunter takes him out of the cage & set him free. The Parrot feels happy to regain freedom. He thinks of never to return into that cage again. Believe it, the same Parrot of his own will returns back & sits into the cage. This is because he could find everything in the forest to eat except opium, of which he has become addicted.

Niranjan (Mind) has addicted the Soul with the intoxicants of Moh-Maya (Attachment with a body) in the bodily cage so as to prevent it from flying away. He made the satisfaction of hunger & thirst as a necessity for the body so that it may remain absorbed in doing so. In this way he imprisoned the Soul. Though it has no brother, sister, mother, father, or any other relation, yet it continues to say—my brother, my son & the like. The Soul has drowned itself in this very intoxication. That is why soul is not prepared to leave this body under any circumstances.

None is living a spiritual life. But any one who desires so, can do it. He who succeeds in doing so will never feel hunger or thirst. There was a time when I didn’t breathe even. A man was taking food. I said, “It is not you who are taking the food. You are under great deception.” He laughed loudly as if making a fun of me.

When the first person I talked to behaved like this, it was natural for me to decide not to have any serious talk about

spiritualism with such worldly people. It has truly been said—

*Jagat ki nazar mein bhagat gaya,
bhagat ki nazar mein jagat gaya.*

A devotee loses his existence in the eyes of the world while the world loses its existence in the eyes of a devotee.

The worldly people consider a true devotee as mad while the true devotee considers the worldly people as mad. I was not in a mood to come down in this world but I did so at the direction of my Gurudev. I don't want to take food even, but I do so for your sake. This is because I have to talk to you. I am taking water even for your sake. I can live in some cave even & can close all the systems as per my will.

But in this world everyone is living as a body & for its sake only. Every one seems to be intoxicated with one or the other form of intoxicant. Sometimes even the persons from film industry say strange things. I find the glimpse of spiritualism in this song—

*Nashe mein hoon lekin, mujhe yeh khabar hai.
Ki is Zindagi mein, sabhi pee rahein hain.
Koi pee raha hai lahu aadmi ka.
Kisi ko nazar se pilayi gayi hai.
Kisi ko nasha hai jahan mein khushi ka.
Kisi ko nasha hai gamey zindagi ka....*

I am intoxicated but I know that in this world every one is intoxicated. Some one is sucking the blood of some other while someone has been intoxicated with the like wine like effect through the eyes of a woman. All are intoxicated.

The worldly people seems to be addicted by different

forms of intoxicants like greed, attachment, sex, wine & the like. But, the charm of the intoxicant in the form of ‘Naam’ is matchless. All other intoxicants can lose their charm sooner or later but intoxication of ‘Naam’ goes on increasing more & more. To such a devotee whole of the world will appear as mad after Maya (material). The writer has rightly said that though he is himself intoxicated, yet he is aware of the fact that whole of the world is under the influence of intoxicants (Material Body).

Maya (Illusion) has cast its magical charm on every man. There is a lovely joke about such an intoxication. There was a greedy man. He amassed wealth all through his life. After death he reached to the Kingdom of Dharam Raj. When the latter enquired about his Karmas, Chitragupt (the record keeper of all the deeds) said, “He was a greedy fellow. He adopted foul means to amass wealth. So he should be sent to hell for so many thousands of years. But he had served food to one sage, so he should be sent to heaven for one hundred years. Dharam Raj asked the fellow where did he intend to go first. The fellow didn’t give up his greedy habit there as well. He said that he should first be sent to the place where there is scope for earning some money.

All this is the play of Mind & not of the Soul which has nothing to do with wealth. In the same manner the intoxication of attachment is also very bad. Attachment is the root cause of all the problems. Everyone weeps over the death of the earning member. A man adopts all means—fair or foul to support his family.

*Kutum parivar sut koyi, sahayak honge na koyi.
Tere paapon ki gathri khud, tuhi sarr pe uthaye ga.*

You will yourself have to carry the burden of your

sins & evil deeds. None of your family members will do it for you.

We were talking of intoxication. The intoxication of attachment will make you pass through sleepless nights & will make you good for nothing. Then the intoxication of ego is the greatest of all. There are many kinds of other intoxicants. This addiction will make one's brain weak & will badly damage the nervous system apart from making one sexually weak. I take the addiction of wine as very bad as it makes one low in morality. What effect can this intoxicant have on a person is necessary for all of us to know.

A farmer in Russia was ploughing his field. A devil came to him. He decided to make him angry. He adopted various means to do so but failed to arouse anger in the farmer. He went to his king & narrated the whole story to him. The king returned him saying he had been defeated by an ordinary man. Then the devil came in the guise of a servant & sought the employment in the farmer's house. He began to do wrong acts but still he failed to arouse anger in the farmer who remained calm & peaceful as before.

Then there came an occasion of marriage in the farmer's house. His son was getting married. The devil prepared an item with the blood of four animals. He gave it the name of 'wine'. He guided the farmer to serve it to all his guests. The wine was served. Everyone took some wine. The farmer also did so. Under the influence of wine some guests started abusing one another. Soon they came to blows. The farmer tried to stop them but in vain. Now the wine began to have its effect on the farmer as well. He also grew angry & began to hit all with a stick. In the meantime the devil disappeared. All were astonished.

The devil went back to his king & gave him the news of his success. The king congratulated him & asked for the detail. The devil told him that he prepared a wine in which the blood of a fox, a dog, a pig & a lion was mixed up. It was the miracle of this wine that made even a peaceful & calm man like the farmer into an angry being.

There can be no peace in a home where some one is addicted to taking wine (alcohol in any form). At first, the blood of fox shows its effect in a drunkard & he begins to talk like a wise man. Then the blood of dog begins to show its effect & he begins to bark aloud & use abusive language. After this he becomes wild like a lion & begins to pick up quarrels with others & finally he falls in some dirty drain or place like a pig.

A drunkard can never become a noble person. But the intoxication of lust, anger & ego are more dangerous than that of wine. It is these evils that have held the Soul in their grip. These are present within us & it is not easy for a normal being to get rid of them.

With the inner eyes (through concentration) you can see all that is happening within you. These evils have crushed even great men, gods-goddesses, peer, paegambars, yogis, yogeshwars, sages & as such, a normal man can never hope to control these evil powers with intelligence. Lust can never be brought under control with our normal intellect. The king of gods (Inder) even couldn't control his lust & reached Ahalya to have sex with her who was the wife of Gautam Rishi. Shringi Rishi had reduced his body to a skeleton by his hard worship, but he married a prostitute under the influence of lust.

How can any normal man in this Kalyug (modern times) hope to escape from its power on his own. Man can't face their attack & as such there is no hope of his turning noble & pious.

So I was astonished to listen to the views of the participants who put forth their suggestions that touched only the outward aspects & not the inner one—the spiritual one & the real one—that alone can perform such a miracle.

*Purush shakti jab aan samaey,
tab nahin roke kaal kasai.*

Kaal (Mind/Niranjan) can do no harm to a devotee who is blessed with the Alive Holy Name from some perfect Satguru.

*Naam bina hriday shudh na hoyi,
kotin bhanti karey jo koyi.*

No other means except the Alive Holy Name can purify your heart.

*Oonch Wohi jo naam hai jana,
naam bina sab neech bakhana.*

Without 'Alive Holy Name' none can rise higher.

This is what I want to say that none of the Religious Preachers spoke about true spiritualism. I thought perhaps they didn't themselves have any element of spiritualism, otherwise they ought to have talked about it.

'Alive Holy Name' (Naam) is the name of a Supreme network. Its force destroys the evil enemies within. It is just like a mobile where the sim plays a major role though a battery is also needed for its complete functioning.



Aarti

*Jai Satguru Deva, Swami Jai Satguru Deva.
Sab Kuchh Tum Par Arpan, Karhoon Padd Sewa.*

*Jai Guru Dev Daya Nidhi, Dinan Hitkari,
Swami Bhaktan Hitkari.
Jai Jai Moh Vinashak, Jai Jai Timar Vinashak,
Bhav Bhanjan Haari. Jai Satguru.....*

*Brahma Vishnu Sada Shiv, Guru Murat Dhari,
Swami Prabhu Murat Dhari.
Ved Puran Bakhanat, Shaastr Puran Bakhanat,
Guru Mahima Bhari. Jai Satguru.....*

*Japp Tapp Tirath Sanyam, Daan Vividh Dinhey,
Swami Daan Bahut Dinhey.
Guru Bin Gyan Na Hovey, Data Bin Gyan Na Hovey,
Koti Yatan Kinhey. Jai Satguru.....*

*Maya Moh Nadi Jal, Jeev Bahey Sarey,
Swami Jeev Bahey Sarey.
Naam Jahaj Bitha Kar, Shabad Jahaj Chadda Kar,
Guru Pal Mein Tarey. Jai Satguru.....*

*Kaam, Krodh, Madd, Lobh, Chor Baddey Bhari,
Swami Chor Bahut Bhari.
Gyan Khadag De Kar Mein, Shabad Khadag De Kar Mein,
Guru Sabb Sanharey. Jai Satguru.....
Nana Panth Jagat Mein, Nij Nij Gunn Ganwein,
Swami Neyare Neyare Yash Ganwein.*

*Sab Ka Sar Bata Kar, Sabb Ka Bheid Lakha Kar,
Guru Marg Lavein. Jai Satguru.....*

*Guru Charan-Amrit Nirmal, Sabb Patak Haari,
Swami Sabb Doshak Haari.
Vachan Sunat Tam Nasey, Shabad Sunat Brahm
Nasey, Sabb Sanshey Taari. Jai Satguru.....*

*Tann Mann Dhan Sab Arpan, Guru Charnan Kije,
Swami Daata Arpan Kije.
Satguru Dev Param Padd, Satguru Dev Achal Padd,
Moksh Gati Lijey. Jai Satguru.....*



Aarti

*Aarti Karhoon Sant Satguru Ki,
Satguru Satya Naam dinkar ki.
Kaam, krodh, madd, lobh nasavan,
Moh rahit kari sursari pawan.
Harhin paap kalimal ki,
Arti karhoon.....*

*Tum paras sangati paras tabb,
kalimal grasit loh prani bhav.
Kanchan karhin sudhar ki,
Arti karhoon.....*

*Bhulehoon jo jeev sangati aavey,
karam bharam tehi baandh na paavey.
Bhae na rahey yum ghar ki,
Arti karhoon.....*

*Yog agni pragtey tin ke ghat,
Gagan chaddey surti khule he brajapat.
Darshan ho hari harr ki,
Arti karhoon.....*

*Sahastra kanwal chaddi trikuti aavey,
shunya shikhar chaddi been bajavey.
Khuley dwar Satt Ghar ki,
Arti karhoon.....*

*Alakh Agam ka darshan paavey,
Purush Anami mein jaye samavey.
Satguru Dev amar ki,
Arti karhoon.....*

*Ek aas vishwas tumhara,
Padda dwar sab vidhi Mein Hara.
Jai, Jai, Jai Guruvar ki,
Arti karhoon.....*



List of Literature Books

1. Satguru Bhakti
2. Meditation On A Real Satguru Ensures
Permanent Salvation
3. The Truth



SAHIB BANDGI