

Shri Satguru ve Nama

THE REAL DISCIPLE

*Sevak Seva Mey Rahe, Sevak Kahiye Soi|
Kahe Kabir Seva Bina, Sevak Kabhu Na Hoi||*

The one, who remains in serving his guru, can be called as sevak. Kabir sahib says without offering service, one should not claim to be a sevak (servant).

*Devi Deval Jagat Mey, Kotin Puje Koi|
Satguru Ki Puja Kiye, Sabki Puja Hoi||*

There are millions of Gods and Demigods in this illusionary world. However, worshipping Satguru alone includes worshipping all.

*Khelna Hai Toh Kheliye, Pakka Hoke Khel|
Kacchi Sarso Peir Key, Khadi Bhaya Na Tel||*

Just as you cannot obtain oil from raw mustard seed, one should not play a game without preparedness.

Satguru Shri Madhu Paramhans Sahib



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

The Real Disciple

-Satguru Shri Madhu Paramhans Sahib

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Few Words

"The thing I possess, cannot be found anywhere in this universe". I am not this saying with ego. There is no ego here. It is different matter, however people take their own meaning with their level of understanding. I am saying with innate belief. I strongly despise (condemn) ego, I consider ego as cancer which feeds on the body, ego eats wisdom. However much knowledgeable a person might be, still ego will destroy him. That is the reason why I am not saying out of ego, it is true I can give proof for it.

Believe in the truth of my saying, I am not saying out of ego. I speak with the spiritual discrimination (vivek). I can prove my words.

We see several Religions (Mat-matantar-streams of Bhakti) in our surroundings. If you see honestly, you will get to know that 70% people consume flesh and liquor. Though they give a speech on Bhakti, though they talk on Sant Matt however, their habits of eating, drinking, and their conduct are improper. Even their actions are not good, it is very mean. As a Naami, your eating habits are good, even your actions are meritorious. They may be cheats, hypocrites and deceptive but you have a stable life. Even if you want, you can do no wrong. A power will alert you. This change is evident in every Naami's life. You are matchless while taking security measures, in the matter of Gyaan; you are supreme knower (param gyaani). What to do and what not to do, even in this, you do not need anyone's guidance. Just as you are about to do any mistake, you will get an inner prompting. That power will alert you and warn you not to do. You have this knowledge and you can sense it. You are unique in the field of devotion. When you look at others, you will get to know that they worship Shiva, sometimes Goddess Kali and sometimes others. We can see the evidence of this. They are under delusion, they are lost. You know how evil spirits affects and you are aware of it.

You have a strong on Bhakti. You are different from others in this World. Every person in this world is intoxicated and trapped by their Minds. Mind (Kal), makes them dance to his commands but you are free from this. Mind cannot influence you.

Sahib Kabir says—

*Naam Hoye Toh Math Namavey|
Na Toh Yaha Maan Baandh Nachaavey||*

Certainly, Mind cannot exercise its force on you. Mind is powerless. It makes everyone dance to his tunes. All are afflicted with the intoxication of Illusion (Maya), but you are free from Mind's grip. When Mind's intoxication takes effect, it activates Kaam, Anger, etc. These are present in you but are under full control and cannot harm you. In your Panth, there are wonderful powers. You do not harm anyone with your thoughts, words, and deeds. You have inner peace and happiness. A power directs you therefore, you are very secure. Demons and Evil spirits cannot come near you. When you come across persons affected by evil spirits, if you sit with him and do Naam Bhajan, the spirit will run away from there. No magic, no spell, no supernatural power can harm you.

Once, Dharmadas felt disturbed. Kabir sahib gave him his position and he was leaving. He said, "Kalpurush is very powerful, he has bound everyone, how is it possible for me? How can I induce people in Satya Bhakti?" Sahibji told him not to worry.

*Purush Shakti Jab Aan Samai|
Tab Nahi Rokey Kaal Kasaai||*

Sahibji said when power of Param purush enters; Kaal (mind) cannot do anything. The day when you take Sat Naam, the power of Param Purush will be filled in you. Then Kaal cannot influence or force you.

A power resides within you, which you can strongly sense more certainly than I would say, it does. You do not require any clarification from me on anything; my vibration is with you, this alone can teach you. If I count

numbers in reversely in satsang, then you too can grasp that, listening to what I say, you will never be bored. To make you understand with words is just an excuse. Ravan did not change his heart, even when Ramji was there. Duriyodhan did not change his heart, even when Krishnaji was there, but then Sahib says:

Satguru mor rangrej| Chunari mori rang daari||

In all these three worlds of illusion, formless Mind keeps the Surti (Dhyaan) entangled and deprive it from Spiritual wisdom (Atma Gyaan). Mind never allows the Surti to go towards the Spirit (Atma). 1)Ami Surti-intensifies pleasure, 2)Mool Surti -Fundamental concentration for all actions,3)Chamak Surti-It activates sense organs, 4) Shunya Surti-Withdrawal of Concentration,5)Nischay Surti-discriminates,6)Gyaan Surti-It gives perceives data from senses and 7)Hriday Surti-prompts action, all the above aspects of Surtis helps in identifying what is accomplished and what is not and the quality, taste etc. With all these seven Surtis, world is immersed in Dharma (Righteousness)-Karma(Action), Krut-Accomplishment)-Akrut-Non-accomplishment. All these things are related to the perishable body and not to the immortal Atma. Individual has become a slave. It is only a real Satguru, who can release the grip of Mind on Surti. Removing the mind, he makes us centered on Spirit-Atma. Mind involves the Surti in the Tri-Gunas (Satva, Rajo and Tamo), to activate Thought-Mann, Intellect-Buddhi, Memory-Chitt and Ego-Ahankar and indulges in the worlds through Kama (desire), Krodha (anger), Lobha (greed), Moha (attachment), Mada (pride) and Maathsarya (envy) all of that makes the Atma forget his Mooldhaam (Satlok- Eternal world).

When Satguru releases the Surti from all the unreal entanglements of the world and focuses it on Atma then the realisation of Atma (Spirit) is attained. During the Naamdhan (initiation), Satguru lets in his disciple the

power that separates the Surti from Mind and Maya. Then the disciple discharging his duties stays Atma centric (opposed to Mind centric).

Concentration is not one-pointed therefore mistakes happen. Atma is illumined in everyone. Just as how a child can identify its mother. Similarly, Surti (Dhyaan) will be towards Atma, then Mind cannot influence Surti. Surti is scattered. Virus attacks blood because blood has all the nutrients in it. In the similar manner, the army of mind, namely the Trigunas and six vices (as mentioned above), attacks on Surti. This is the source for them. Disease is due to carelessness in food regiment (discipline). Subjugate the six vices with Surti, but not the senses. If you suppress hunger, thirst, fecal matters, etc., it may suppress the senses and makes it weak but this will not help achieve one-pointedness-Dhyaan (Ekagrata). It is important to take care of Surti, it is the goal of Adhyatma.

Surti Mey Hai Rachiyo Sansaara, Surti Ka Hai Khel Sara||

There is nothing greater than devotion to Sadguru. It is only with the grace of Satguru, it is possible to attain one-pointedness (Dhyaan). For those who are Sadguru-centric (Gurumukh), there is a special place in Amarlok. The one with whom he is pleased, his fortunes cannot be compared. '*Guru Bhakth Aaphi Tarey, Aurhi Lei Ubar*'. It is not only a disciple of Satguru who crosses the worldly ocean of Sansaar and all those who are around him also receive benefit.

1. The Real Disciple

Shishya Ko Aisa Chahiye, Guru Rijaye Aapa Khoy||

Please your Satguru by sacrificing the ego and individuality. This is the primary obligation of the disciple. On the day of Naam Diksha (Initiation), I have asked for three things; your individuality, your Mind and your Possessions. On this condition, Naam was bestowed on you.

Pehele Daata Shishya Bhaya, Jin Tan Man Arpa Shish||

Piche Data Guru Bhaya, Jin Naam Diya Bakshish||

With your Eyes closed, you have offered your individuality, your Mind and your Possessions from your Heart. I have returned to you your individuality and possessions for, you need to serve your family who depends on you. However, I have not returned your Mind. I have asked you to keep it with me. I have partly released your Mind so that, you can perform your worldly obligations. Just as, you tie a Cow to a pole with a rope, so that it can move a little for grazing. If the rope is too short, it will stay very close to the pole. The same conditions apply to you. It is left to you to use as little rope as needed. If you are centered always on Satguru (Guru Mukh), you will find that Satguru will go on reducing the length of the rope. If it is drastically reduced, you may even lose the interest in going home. Mind will become detached. For this reason, the length of the rope is not reduced. Nevertheless, understand this truth. Satguru expects that the Mind should be engaged with the world as little as needed. Do not be immersed in Wealth, Money, Enjoyment, Status, etc. At all times, keep your thought (Concentrated) on Satguru. Always be in remembrance of Satguru, keep away from worldly thought.

Mind is Niranjani (Formless God) Himself. The battle is with the Mind. The thing Satguru has given is for defeating the Mind only. Now the work gets easy. It is impossible to fight the Mind otherwise without that thing which Satguru

gave. Therefore, the disciple should defeat his mind in the battle with the help of the thing- Naam and please the Satguru. Satguru expects that its disciple should check the tendencies of his Mind. With the blessing of Naam, Satguru has given salvation; Satguru can easily liberate Disciple from the clutches of Mind & illusion in this life only (Jeevan Mukta), but Satguru doesn't like that. Satguru expects Disciple to battle the Mind & defeat it on his own & receive the love of Satguru.

There is a way to please Satguru that is to follow the path shown by him. Ignoring the promptings of the Mind, etc and follow Satguru.

Ban Ja Kutta Satguru Ka, Sumir Le Uska Naav|

Gale Mey Uski Jebdi, Jitt Kichey Titt Jau||

Follow the direction shown without any intervention of any hesitation, and use of cleverness, discrimination, and ego. Ignoring all the doubts, pursue the path shown by Satguru. He will give both internal and external indications. Grasp the direction given and meticulously follow. There won't be any reactions left.

Guru Aagya Nirkhat Rahe, Jaise Maani Hi Bhujang|

Kahe Kabir Dharmadas Se, Yaha Gurumukh Ko Aang||

Satguru Bhakti means, meticulously following the directions given by Satguru with love. The proposal which is been turned down should never be pursued. That which is instructed, should be followed as long as one lives. Serving with Wealth is a good effort, serving Satguru with the bodily (physically) is even better indeed. However serving Satguru with the Mind is a very difficult Job. If there is involvement of Ego, then it will be impossible to serve Guru with Mind. To remove the individuality is very difficult. For this reason, only a rare individual can perform service to his Guru with his Mind, in this Guru should be taken as Param Purush himself. His every instruction should be taken as that of Parampurush himself, keep faith in this. Satguru Bhakti is established on this faith. Do not allow any confusion to intercede in this. Nevertheless,

serving the Satguru in any form is desirable one, because Mind never likes to let anyone offer his service to Guru. It is only the service to a Satguru that can help you.

Once Dharmadas asked Kabir Sahib:

*Dharmadas Vinanti Karey, Hiye Mey Bahu Hulsaye|
Hey Swami Muj Din Ko, Dijey Amal Bataye||
Kon Amal Karna Chahey, Jo Tum Hoye Dayal|
Kya Antar Hum Tum Mey, Isey Karo Nihal||*

Dharmadas asked Kabir Sahib as to what work would please him the most. What is the difference between you and me? Why should we please you?

Sahibji says:

*Dharmadas Mam Kahat Hu, Jo Hey Nikii Baat|
Hum Tum Mey Antar Nahi, Fakta Bhram Ki Bhrant||
Aganpunj Kabirji, Chingari Sab Daas|
Chingari Aur Agan Mey, Kya Kijey Vishwas||*

Sahibji says, just as there is a difference between Fire and flying spark of fire, so is the difference between you and me.

Dharmadasji asks:

*Aganpunj Hey Swamiya, Jadan Karde Jatt|
Hum Mey Shakti Kyu Nahi, Issey Karey Pragat||
Tum Toh Sab Kuch Kar Sako, Ho Sab Karne Yog|
Karna Chahte Jo Hum, Waha Bhi Hoth Ayog||*

Dharmadasji says that Sahib has immense and unlimited power. You can accomplish anything you want, but why can't we?

Sahibji says:

*Dharmarup Ahi Durr Hey, Rahi Ahi Par Chay|
Hum Mey Yaha Vyapey Nahi, Yo Samjo Maan Maay||
Tum Trigun Ki Bhakti Mey, Urjey Ho Sab Log|
Humsey Trigun Darat Hey, You Hum Jadan Yog||*

Sahibji says that it is because you are covered in the sheet of Maya, whereas I am not. You are engaged in the worship of trinity (Trigun). Whereas, trinity Gods stays fearful of me.

Dharmadasji asks:

Kyu Trigun Tum Se Darey, Hey Guru Din Dayal|

*Jab Tum Hum Sab Ek Hey, Tumsey Kyu Niral||
Tathva Prakruti Hey Vahi, Aur Brahma Ka Ansh||
Kehi Karan Antar Pado, Hey Guru Bhrama Hi Dhans||*

Dharmadasji asks,

Why are the trinity fearful of you? When all of us are one, part of one Brahm, then what is difference between us and how are you unique from us? Sahibji says:

*Humsey Trigun Bhaya, Hum Trigun Mey Nahi||
Tum Sab Trigun Sey Bhaye, Yu Samjo Maan Mahi||
Tum Par Toh Trigun Ki, Chay Rahi Jo Dhur||
Jo Tum Ahehi Chutey, Tab Hum Kare Kabul||*

Sahibji says; your body is born of Trigunas (Satwa, Rajas and Tamas). Whereas Trigunas are born out of us and I am not born out of Trigunas. I am beyond it.

Dharmadasji says:

*Antar Tumhara Sab Sunna, Maan Buddhi Chitt Laye||
Ab Nikal Is Rah Se, Dijey Mohey Batay||
Kon Yatna Se Uttru, So Kahiye Pragatay||
Jonn Dhur Chahi Hui, Tako Yatna Bataye||*

Dharmadasji requests Sahibji to remove him out of the Trigunas. Kindly show me the way to extricate from Triguna Maya. Sahibji says:

*Pratam Sat Sangat Karo, Punaha Sant Ki Sev||
Yatey Sabkuch Bann Padey, Yu Jano Maan Bhev||*

Sahibji directs Dharmadas to be in the company of Sant and serve them. From that, you will find your way.

*Satguru Ki Seva Karey, Pavey Parvana||
Kahe Kabir Dharmadas Se, Tehi Kaal Darana||*

It is important to serve and be devoted to Satguru (Satguru Bhakti). He will release you from the world of Kalpurush and take you to his world, Amarlok.

It is the duty of the disciple to serve his Guru. Disciple has four primary duties towards his Guru.

Firstly-

Tann Maan Dhan Se Guru Ki Seva||

Seva should be done in all these three aspects. Secondly-

Dwitiya Seva Mey Vishay Ko Tyagey||

It means while discharging the seva avoid mental fatigue. Do not deviate from service due to the influence of Maya. Give up all kind of desires and engage in service. Thirdly-

Tritiya Maan Ahankar Na Aney||

Do not develop Ego while performing service. Be a servant at the Holy feet of Satguru. Do not become heavy headed. Do not focus on the growth of your image. If you remain at feet of Satguru, then there is no chance of failure, but if you walk heavy headed you may fall and break everything. Be thankful to Guru for the opportunity of seva.

Kakh Ho Guru Ke Charano Mey, Toh Tuje Manzil Miley||

Carry on your service quietly.

Fourthly-

Chauthey Guru Key Bachan Pratiti|

Jo Koi Maney Chaley Jum Jiti||

Keep faith in the words of Satguru. This way, disciple has four duties to discharge towards his Guru. However, two of them are supreme.

Guru Seva Baaki Nischay Kar||

One is the service and the other is faith. Both internal and external faith in the Sar Shabd. Whatever He says should be accepted in Faith. Accepting Him as Parampurush, in the core of the heart follow His promptings. The one who meticulously observes this is a true disciple (Sachcha Shishya). He is centered on Guru (Guru Mukh) and He is a devotee of Guru (Guru Bhakth). This devotion to the Guru will confer liberation.

Guru Samarth Jehi Sir Khadey, Kami Kah Ko Daas|

Riddhi Siddhi Seva Karey, Mukti Na Chadey Saat||

Parampurush is Soundless Sound (Nir dwand), free from Maya, free from elements. It is impossible to describe Him or explain Him. You cannot comprehend Him. Whereas when Satguru appears in Maya with Mind and senses, He can make you understand. Living in Maya, He is beyond it, unaffected. His appearance in Maya facilitates

your understanding correctly. However, Parampurush will not reach out Himself to you in this. On your own effort, you cannot comprehend Parampurush. Therefore, attempting to show devotion to Parampurush is like throwing stone on Moon. Kabir Sahibji told Dharamdas that showing devotion to Parampurush is meaningless, unhelpful and useless.

Just as you cannot look at the Sun with physical Eye openly, because it will blind you. However, you can look at the Moon whose light is gentle and it is a reflection of Sunlight itself. Similarly, Satguru is easy to approach. The supreme power is active in Satguru.

*Satyapurush Ki Aarasi, Santan Keri Deh|
Lakha Jo Chahey Alakh Ko, Inhi Mey Lakh Leh||*

That is why, be devoted to Satguru (Satguru Bhakti).

I am not proud of my seat but it is my innate duty to help you in understanding duties of Disciple towards his Guru. It is my belief that Guru and Shishya should be complimenting each other. If there is no Guru, where is the need of Disciple! If there is no disciple, where is the need for a Guru?

There was a group of Hans, living on the sea. They had a mutually good relation with the sea. The friendship was such that whatever said by one is accepted by the other, there was no conflict. Where there is ego, friendship cannot exist.

One day the sea told the Hansas that you all exist in me, I am so expansive. Hearing the voice of ego of sea, the Hansas were shaken and they said that they are very beautiful. When one shows love the other also respond; when one displays ego the other also shows his ego.

Hansas by nature, they are good. Sometime an ugly man becomes enduring and sometime a good-looking man is considered as bad in character. It means, character is not defined by beauty of a person. Beauty lies in character. Nevertheless, if both beauty and character exist in one,

what to say of it? Parampurush is beauty Himself. Even the brilliance of crores of Suns is nothing compared to him. He speaks with full of love and His voice is very enduring.

Four things are difficult to get early: Beauty, Supreme intellect, sweet voice and good character. Some are beautiful but not intelligent. Some are intelligent but does not have a good voice. Some does not have a good character. In all these, there is a beauty of individual, Hans are naturally very beautiful. Even Mahatmas suffix their name with Hans. Let us move towards their story, their characteristics cannot be observed even in humans. If the male partner dies among the Hans, the female Hans will not permit other male birds to even touch its body as long as it lives. This nature cannot be observed even among the Demi-Gods (Devas). The appearance of Hans is beautiful and it is white in color. It has beautiful eyes with a red lining. It is very lovely to see. Their habits are exceptional. It eats Pearls and keeps away from dirt. It is peaceful and confident. It does not behave irrationally.

Therefore, the Hansas on the sea were disturbed. The show of ego by the sea provoked the ego of Hansas.

In friendship, there is a mutual reliance. Similar is the case of Bhakti (Devotion). Parampurush is Fearful of Ego; He is hidden because of your ego. He is the ocean of Love, He expects only Love. However, man contemplates seeking such a power with which he can subdue others. It is in the Nature of Parampurush to sacrifice everything. The one who has realised Parampurush with his Surti, whatever he says will be manifested. With your weapon, if someone kills your son what will be your reaction? You will not wish such things to happen. Similarly, Parampurush does not wish for such things to happen to other with the power received from him, because when all are his children who can be put to distress. Therefore, when you attain purity, you will offer yourself.

A devotee did penance towards Brahma. Brahma being pleased asked him as to what is his wish. The devotee asked that whatever he will seek should be fulfilled. Brahmaji could understand the Greed of the devotee and the implications. He granted his wish saying that whatever he seeks, his neighbors shall get twice that. The devotee returned home and prayed, 'Oh God, bless me with a Golden House'. His neighbor got two houses. Then he prayed for a chariot of gold. His neighbor got two. The devotee got furious and disturbed. He prayed for a beautiful Cow, His Neighbor got two. Then he led a peaceful Life. The neighbor's wife began to taunt the wife of the devotee. Devotee got annoyed. He resolved to take satisfaction in the suffering of his neighbor. He prayed, 'Oh god take away one of my leg.' His neighbor lost both of his legs. Then he prayed, 'Oh Lord, take away one of my hand also.' He thought that he could carry on with one hand. His neighbor lost both of his hands. He further prayed, 'Oh God, take away one eye.' His neighbor lost both his eyes. The sense of hatred is so dangerous. Than the devotee prayed, 'Oh God, make a deep ditch in front of my house.' His neighbor has got on both side of his house. This way, he complicated his neighbor's house. For this very reason, Parampurush is hidden from the sight. So it is said:

Mita De Apni Hasti Ko, Agar Kuch Martahba Chahey|

Ki Dana Khaak Mey Mil Kar, Guley Gulzar Hota Hey||

Therefore, give up the feeling of 'I'. If you give up the 'I'ness you will seek nothing. All desires develop due to this very 'I'. When all the desires leave you, you become a Mahatma.

Chah Miti Chinta Miti, Maan Va Beparvah|

Vohi Shahanshah Hey, Jako Nahi Chah||

When you give up all desires, you become an emperor. It is not easy to give up desires. It is extraordinary. That is why, such a person is exceptional.

The whole world is selfish. People take up devotion to fulfill their desires. There is a selfish background behind

every shades of devotion. Devotees of Hanuman seek strength but not Hanuman. A Devotee of Laxmi has no reason for devotion other than seeking wealth. A devotee of Ganesh has no relation with him. He seeks only success of his effort (Karya Siddhi). Nobody wants a favorite deity.

Where is the Arjun today, who has surrendered all his to Krishna? Before the Mahabharata War, both Arjun and Duriyodhan approached Krishna for support. At that time, Krishna was relaxing. First Duriyodhan entered and sat closer to the head side of cot on which Krishna was relaxing. When Arjun entered the room, he sat closer to the feet of Krishna. When Krishna opened his eye, He saw Arjun in front and enquired about his welfare and the reason for his visit. Arjun explained the reason of his visit. Then Duriyodhan also got up, moved towards front, and said that he also has come for seeking the support. Krishna said that he extends his support to both of them. However, I will be on one side and my warriors and weapons will be on one side. Further, I will not touch any weapon in the Battlefield. He gave the choice to Arjun first. Duriyodhan thought that Arjun would take entire army with him so he pleaded with Krishna that having come first, he should be given the first opportunity to choose. However, Krishna said that it was Arjun, whom he saw first and it is Arjun's turn to choose first. Duriyodhan was mentally worried that Arjun will take the entire army. The world is also like this. Everyone is competing in seeking things and remedies of Mayaic world from the Satguru and the Lord. Sahibji says:

Aaisi Duniya Bahey Diwani, Bhakti Bhav Nahi Buzey Ji|

Ko Aavey Toh Beta Mangey, Yahi Gosahi Dijey Ji|

Koi Aavey Hey Dukh Ka Maara, Hum Par Kripa Kijey Ji|

Koi Aavey Toh Daulat Mangey, Bhet Rupaya Lijey Ji|

Koi Karavey Vyah Sagai, Sunat Gusai Rizey Ji|

Sanche Ka Koi Grahak Nahi, Juthey Jagat Patijey Ji|

Kahahi Kabir Suno Bhai Sadho, Andho Ko Kya Kijey Ji||

.....Arjun with folded hands requested that he needs only Krishna. Now the entire army has gone to

Duriyodhan's side. Duriyodhan left delighted but Arjun stayed back with Krishna. Later, Vasudev Krishna asked Arjun as to what a choice he has made. I gave you the choice first, why did you choose me. I will not fight any battle. Arjun said 'Oh Janardan, if a Lion roars in the Jungle, even the Birds will fall from tree like dry leaves. Sensing this, all the other animals also run to take shelter. Even if you do not fight the battle, your mere presence will deplete the strength of Kaurav army.' Hearing these words, Krishna embraced Arjun with his arms.

We too like Arjun, should seek only Satguru. Only this entitles us to be called a true disciple. All the other worldly attachment should be given up. Sahibji says:

Chinta Toh Guru Naam Ki, Aur Na Chitavey Dass|

Jo Kuch Chitavey Naam Bin, Soi Kaal Ki Phas||

Thoughts other than the Naam and the involvement of the worldly things are all of Kalpurush only.

A traveler was on his way from an Oasis. He became tired on the way. It was a hard day. As he walked, he could locate a tree. He took a deep breath and laid down under the tree. He thought, if only he could get water he can quench his thirst. As he contemplated, he saw a pond in front of him.

Now whatever is Your thought, it can become a reality. This power exists in Atma. If you concentrate on a point, your wish can materialize. People fear Mahapurush because of the existence of this power in them. They can with their concentration on any point (Bindu) grant boon or bane to anyone. Even if a sinner reaches in contemplation on that point, he can succeed in that power but it is not easy for an ordinary person. Therefore, he has quenched his thirst. Then he again deeply concentrated on the point and wished for food to appease his hunger. As he looked, he saw a plate filled with food in front. He ate his stomach filled. Even then, his desires did not subside. He thought that if he can get mat, he could relax comfortably. Behold

even the mat appeared in front. He lay down on the mat and the thought arouse in him that the Jungle is dangerous one and if the Lion comes, it will eat me off. As he contemplated, he saw a Lion coming from the Jungle. The lion gave a blow and beheaded the man.

If you desire the worldly Maya (Illusion), in the end you will regret. A true devotee will not have limitless desire. Hence, they are free from worries. On the contrary, Satguru have to take care of needs & requirements of such Disciple. Parents take good care of their children. Whatever the children asks they get it. However, even if they do not ask they will get plenty. They get so much love, which even those children who demand does not get. The demanding children sometime they may not get things of their choice however, for those children who does not demand, their parents take care of their every needs. Their parents worry about any shortage, which the children may face.

*Paley Kharch Na Baandhatey, Jo Deveh So Kay|
Govind Taake Pachey Phirey, Mat Bhukey Rah Jay||*

Nevertheless, it is not true that those who ask his Satguru do not get anything from him. Sahibji says:

*Guru Saman Daata Nahi, Yachak Shishya Saman|
Tin Lok Ki Sampada, So Guru Dini Daan||*

He can grants wealth of the three lokas but if he does not ask or seek anything, Guru will make him like himself.

There existed a King. One day he has passed through village. The elders of the village received him with respect. The King spoke enduringly to them. A poor child mentally wished that the King would speak to him with the same love. He tried to move forward closer to the King, pleading with the people to show the way for him. Whomever he met, they teased him. One day he has approached Sant. Looking at his innocent nature, the Sant told him the way to reach the King.

Palace was under construction and the boy started working in the project. However, when the wage was paid

to the workers the boy kept himself away. One day the cashier caught him and enquired with him the reason for his conduct. The boy said that it is the duty to serve his King and it is not for making money. Cashier was surprised to hear the boy and took him to the Minister. The minister was intelligent enough to understand the honesty and dedication of the boy; he thought he would be useful. Therefore, he gave him a supervisor job. When the job was complete, the King came to see. Minister has told about the boy to the King. The Kings were also of the nature that whenever they find such people, they wish to meet them. Therefore, the King told the Minister that he wanted to see the boy. When the boy was brought to the King, he enquired the reason for not collecting the wage and what was his wish. The boy replied to the King that whatever he has desired, he got it on that day itself. When King spoke to him, he has explained to him that happened. King was extremely pleased with the boy so he made him as a Minister. As the day passed, the King developed love for him. Therefore, he built a palace and gave it to him telling that half of his country will now onwards belong to him. In the similar way, '*Guru Karley Aap Saman*|'

In truth, those devotees who keep seeking all from Satguru all the time, Satguru slowly moves away from such disciple. He has hunger for love and he seeks only love from his disciples and in exchange, he wishes to shower his love but worldly people seek only materials of the illusionary world. Therefore, Sat guru keeps away from such people and makes his residence in the heart of true disciple. In whosoever heart Satguru resides, he is a real emperor. Those, whose heart is full of desires, are in real sense a beggar because there is no place for Satguru there.

Ek Dil Lakho Tamana, Uss Pey Bhi Jyada Havas|

Phir Thikana Hey Kaha, Usko Bithane Key Liye||

Therefore, give up all worldly desires and become an emperor.

Wohi Shanshah Hey, Jisko Nahi Chah||

Therefore, Satguru will grant whatever He wished. If you develop the habit of seeking, he may become apprehensive of giving something wrong. Supreme lord is hiding because of such people only. When the heart is full of desires and mind is filled with vicious thoughts, how can the Supreme lord manifest in front. Therefore

Is Dil Ka Hujara Saph Kar, Jaana Ke Aaney Ke Liye|

Dhyaan Auro Ka Uttha, Usko Bithane Ke Liye||

Ek Dil Lakho Tamanna, Uss Pey Bhi Jyada Havas|

Phir Thikana Hey Kaha, Usko Bithane Key Liye||

In the Aknoor Ashram (Jammu), a wicked proposal came. A woman told, "I thought Sahibji will show his true form". I replied "What! Haven't you seen"? The woman had expected a violent reaction. We all think that the spirituality is for the destruction of the world. Everyone could comprehend the real nature of Sahibji. We had no firearms with us however, the enemies (people who came to burn the Sahib Bandgi ashram) perceived as if all Sahib Bandgis are armed with guns. In confusion, they ran away helter-skelter. We did not do anything. As per the woman, we should have physically engaged with the enemies and decimated them. The world understands that the one who violently punishes the evil minded can only be supreme lord. However, the one who reacts like that is actually a Satanic Atma.

....Similarly, there was a dialog between the Hansas and the sea. Therefore, the Hansas left the sea. They flew to a mountain stream and stayed there. Some time passed, but both felt mutual need.

Sometime, some say that women are nothing but footwear. It is not true! She is an associate. Once, a man came and said that he wished to give the land for Ashram. I enquired whether he has taken permission from his mother. He said "Yes Sahib". Then I asked him whether he has taken the opinion of his wife also. He replied, "Where is the need?" I directed him to consult his wife and it is not

proper. Wife has equal right; there is no greater friend than wife. The women has femininity, people do not see that. Men's visions are lustful. Women have love and are submissive in nature; they do not display control but they do want to control. Give them the control.

.....Therefore, the Hansas kept away from the sea. Both of them kept remembering each other. They felt sad about of each other. One day, some sages passed by the sea. One of them commented, "Brothers, look at the sea". The other replied, "No! It is not a sea, it looks like a pond". When the sea heard them, it was surprised. By then, the sages came close to the sea. They were talking among themselves. They were unable to resolve that it is indeed a sea. For they arrived at a conclusion that if it really a sea then Hansa bird should have been there but, they cannot find any. The sea was listening to them. It has understood that his identity is with bird, Hansas. However, the one who declared as sea said that it is too big to be a pond but others said that there is not even a single Hansa in the sea. When they came close, the sea said:

Sea: I am the sea.

Mahatma 1: No! You are not the sea. If it is so, where are the Hansas?

Sea: With sadness, it said yes. Due to my ego, I have not understood their importance. They remained with me but now they left. Oh Sants! If you happen to see Hansas anywhere, please pass on the message. I am saddened because of their absence.

The Sants left the place, moved on, and reached a lake. One of them said;

Mahatma 1: Look at the Hansas.

Mahatma 2: No, they are cranes.

Listening to this, the Hansas began to worry. The Mahatmas began to discuss among themselves. The one who called them as Hans said, "Look at their beauty, how

white they are!" Other Mahatma said, "No! They cannot be Hansas. If it so they should have been in the sea and not here". The Hansas became sad; "Yes, our identity is with the sea". When the Mahatmas approached close, the Hansas spoke to them:

Hans: We are Hansas.

Mahatmas: No! You cannot be Hansa. Hansa live on the sea.

Hansas: We could not understand that. We were in the sea but because of our ego, we left the sea and reached here.

Mahatmas: Hey Hansas! Go back to your own place. The sea has sent a message with us. It is also in sadness because of your absence.

Hansas left the lake and reached the sea. They were happy together.

Similar is my relationship with you. Where is the question of pride in this? I observe Sahib's presence in all of you. Children have the essence of father and mother. Similarly, at the time of Naamdan (initiation), Sahib and Satguru, both became part of you. Earlier there was no evidence of Sahib in you but now he is manifest in you because-

*Naam Paye Satya Jo Beera, Sang Rahu Mey Daas Kabira|
Guru Samana Shishya Mey, Shishya Liya Kar Neh|
Bilgaye Bilgaye Nahi, Ek Rup Do Deh||*

If I have any wealth, it is only you. That is why I am always on the lookout for your service. I have not become a Swami. Our connection is deeper. It is unbreakable. All you need is a grace of Satguru. Never think that you are doing great service. Do not let your thoughts gamble with you with pride. Express your weakness instead so that Guru out of compassion will remove the defects.

*'Dwaar Daya Ka Jab Tu Khole|
Pancham Swar Mey Gunga Bole||'
'Adakar Khud Khajane Se|
Chudha Le Apney Bande Ko||'*

You have to have such mentality. Dharmadasji says

*Mey Apradhi Janam Ka, Nakh Shikh Bhara Vikar|
 Chahey Banda Baksh Do, Chahey Gardan Maar||
 Mey Kami Mey Kutlu, Mey Avgun Ki Khaan|
 Moh Par Krupa Na Chadiye, Daas Apno Jaan||*

Even elderly persons suppress their behavior. They present themselves as very simple and weak and expect grace of Guru. Do not display at your character. In front of Satguru, you should seek to remove your flaws. Satguru will reprimand you on your failures. That attitude which even your intelligent will not accept will draw the attention of Satguru for his action. You should not manipulate but accept his words.

*Guru Khumhar Shishya Kumbh Hey|
 Gadhi Gadhi Kadhey Khot|
 Antar Haat Sahar De, Bahar Bahe Chot||*

Those Gurus who indulge in comfort and pleasures of the world will not be in the position to guide their disciples. They have fear of losing their disciples. They cannot bear the losses in their business. If the devotee is free from sinful deeds, how can he give more money?

Satguru is like a potter. Just as a potter with his one hand to support from inside the pot and with the other beating, gives shape to the pot; Satguru also to remove the flaws in the disciple, externally he scolds and internally he supports by pouring love so that he will not have a heartbreak.

First Guru hits at the ego of his disciple. The hatred will be transformed into detachment. The more you are honored, the more you will get involved in Maya (illusion). That is why; a disciple should not aspire to be more respectable in society. As long as there is a pride, there is a chance of pitfall and loss. Sahibji says-

*Shish Utarey Bhui Darey, Tapar Rakhe Pav|
 Kahe Kabir Dharmadas Se, Aisa Hoi Tey Aav||*

Save yourself from pride. The more pride you have, more harm it will incur (Higher you go, harder you fall). A boxer is expected to bravely receive the heavy blows. If

not, he will fall like a big heap with a blow. In the same way, you should have forbearance. Remember, I have not returned your mind.

*Maan Hi Diya Nij Sab Diya, Maan Ke Sang Sharir|
Sab Devey Ko Kya Raha, Jyo Kathi Kahahi Kabir||*

World exist due to mind, all relationships are due to mind. It is due to mind alone, soul is in attachment. Therefore, I have not returned your mind. If Satguru takes your mind then what is that mind you have; so never accept appreciation from your Guru. All the time, seek your Guru to identify your faults so that you may correct them. However, if you seek praise, it means you have not truthfully surrendered your mind from your heart. Then understand that I have also not bestowed you the "Naam". It is like a traveler missing his donkey. He went in search of it and reached a village. It became dark. He thought of spending the night there. There was an elderly couple. He knocked the door. In those days, it was an honor to receive any guest. They received him with honor. They were poor. At that time, they had a little vegetable and milk. They thought of giving him one, and keep the one for themselves. They asked the traveler as to what he would prepare. He was a crooked man. He told them, after eating the vegetable, he would drink the milk. The situation became unmanageable. The couples started discussing among themselves and ended up quarreling. Traveler observed the situation and walked away. As he walked away, the old man told his wife, he did not fight with her in true sense. In the meanwhile, the traveler also returned. He was listening to them hiding. He told them that he has also did not leave in truth.

If you have not surrendered your Individuality, Possessions and Mind to me, understand that I have also not given you the Naam in truth. If you have truthfully surrendered your mind to me, know that it is with me. This is not an ordinary statement. The truth is, Mind is with me

since that time. Therefore, you are unable to indulge in vicious acts. Earlier the Mind made you to wander but now it is not so. Just as a cattle bound on a pole with a rope of 20-25 meters long, when it tries to run away, the rope will restrain the cattle within that length, not more. In the same way, your Mind has come under control. It can do only that much, the rope permits. Earlier, you used to commit mistakes freely but now you are warned. The power of the soul (adhyatmic) restrains you. You have become pure.

*Pehele Yaha Maan Kaag Tha, Karta Jivan Ghaat|
Ab Toh Maan Hansa Bhaya, Mothi Chuni Chuni Khat||*

This mind is full of perverted tendencies(vices) so never make self-praise of your good qualities, in front of Satguru. Satguru is compassionate. So do not hesitate to place your weaknesses in front of them so that, he can remove them. Always remain in humility in the association of Sants. There is no benefit in approaching them with ego. Therefore, Sahibji says---

*Kahe Kabir Taji Bharam Ko, Nanha Hey Kar Piv|
Taji Aham Guru Charan Gahu, Jum So Bache Jiv||*

Stay in humility. If the sugar candy is mixed with sand, elephant cannot eat it whereas an ant can eat it easily. The essence of truth of Parampurush is so subtle that a hugely egoistic minded person cannot comprehend it.

*Misri Bikhri Ret Mey, Hasti Chuni Na Jaye|
Kida Ho Kari Jab Chuneey, Tab Sahib Ko Paye||*

Therefore, Satguru hits at the ego very hard first then slowly slowly, he removes all the vices. If he cannot accomplish this, he is not a well-wisher or benefactor.

Disciple should always implement the words of the Satguru and should not develop doubt on his words by discrimination. Not only this, there is a hidden secret in every word of Satguru ('Mantra moolam, Guru Vakyaam|'). The welfare of the devotee lies in promptly following words of Satguru.

A paigambar asked the God whether there is any great devotee other than himself on this earth. He said, he is

always in remembrance of God. He has asked whether there is anyone dearer than he is. God replied, "Till now you have not attained deservedness to be in my proximity and with love. Come let me show you. He directed him to a village and to stay with a particular Mahatma there. He will not allow you to stay with him but tell him about my word. Paigambar said ok and reached the Mahatma. Mahatma told him that he could not keep him. Paigambar told him that Khuda has sent him. He said it's all right, but under a condition that you should not obstruct my work. I can forgive you thrice but not more". Paigambar has accepted the condition. Mahatma went on his work. He also accompanied him. On the way, on a vacant plot, Mahatma said that they should make a house because there are no houses. Both of them were engaged from morning until evening. He got tired and said, "If this work belonged to a householder, they would have got atleast food. What is the purpose of this?" Mahatma told him that this is your first time. They moved on. On the way, they found the children playing. Mahatma enquired some as to whose children they are. The person told him that the children are of King. Mahatma asked as whose child it is. Person replied that he belongs to the rich man. Pointing to other child, the person said that it is poor man's child. Mahatma took stick and started beating that child; he has beaten him very much. Paigambar could not restrain; he told the Mahatma that if you want to beat, you could have beaten rich man's child, why the poor man's?" Mahatma replied, this was your second chance. They moved on further and came across boat. Mahatma enquired as to whose boat it was. A man told that it belonged to a businessperson and he pointed to other boat, which belonged to a poor man's. He said he is taking care of his family with the earning from the boat. Mahatma took a rod and started damaging all the boats. He damaged it. Paigambar thought that Mahatma is very cruel. He has asked mahatma the reason for his action and said,

"If you wanted to damage, you could have damaged rich man's boat". Mahatma replied, "Now this was your third chance, you may go away". Paigambar said, "Yes I will go but please tell me, why did you do all these"? Mahatma said, "I built a house on a desolate place for the convenience of a dearest devotee of a lord will be passing through that place".

Jaise aaye khasam ki vani, taise bajau suno re lalo||

"I beat the poor child who is also the child of dearest devotee of the lord. The child had vices. I have beaten only to remove the vices. I have damaged the boat because some robbers were to arrive shortly to carry the stolen item with these boats. The order came from the lord that one of the boats belongs to his dearest devotee. The thieves were to use the boats. I have damaged the boat only for preventing this from happening; the boat could be repaired by the devotee later". Paigambar fell at the feet of Mahatma to accept him. Mahatma replied that he could not keep him again.

This narration shows that at first, Mahatma's words sounds very strange but they have their value. They do not do like mad persons. There are situations under which the word of the Sants appears wrong and we think our position is correct. No, it is not so, never take that position. When you make use of your mind, it will bind you with the world. Therefore, submit with humility before a Satguru; do not use your cleverness.

Naam Satya Guru Satya Ho, Aap Satya Jo Hoy|

Tin Satya Jab Ek Ho, Vish Sey Amrut Hoy||

What is your satya, the third one? It means carry on with whatever Satguru says. Do not be on your own especially your Mind. Whatever Satguru says, do that.

Khak Ho Guru Key Charan Mey, Toh Tujhey Manjil Miley||

Do not simply accept that which comes as your thought.

Mujhey Hai Kam Satguru Se, Duniya Ruthe Toh Ruthan De||

There could be a situation where whole world will say is all right but if Guru says it is not correct. Then you should accept only that which Satguru says. Maha Purushas will not follow the world. They move away from the world. They are beyond the Mind and Maya therefore accept what they say. Now the horse is under your control.

The people will say, visit such and such Devi's temple but you need not. You may think that they will become angry with you; do not worry.

Shish kat nij kar mey lijiye| Brahm ke sukh ko tab chitt bhijey||

If you want to experience the bliss of the supreme lord, you can keep away from your mentality. With a short story of a worm and a moth, sahibji says-

*Kitt Patang Se Puchhe Baata|
Deepak Girey Koun Sukh Bhrata||
Tehi Patang Aas Vachan Sunavey|
Tumhi Deep Dhig Chali Sukh Pavey||*

Sahibji says the worm asks the moth," What pleasure do you drive falling into a lamp of light"? Moth told worm, "You also move closer to the light and enjoy that pleasure".
Kitt Tabhahi Deepak Niwaraya|Puni Patang Dhig So Chali Aaya||

Aay Patang Bola Chillai|Mey Kachu Jyoti Swad Na Pai||

Worm went near the lamp, came back to the Moth, and said it did not find any pleasure in the lamp. Moth told:

*Aahey Mudh Sansari Kidda|
Tehi Na Vyapey Taan Maan Pidda||
Sukh Patang Aasik So Jaana|
Deepak Mey Jyo Dhay Samana||
Tu Toh Phira Dekhi Ke Aagi|
Janey Kaha Mudh Durbhagi||*

Moth said, "Oh ignorant worldly moth, the disease of Individuality and Mind has not left you. Only those moths, which are full of love, can only appreciate the light. You have come here looking at the fire. You are unfortunate, what you can realize?"

Sahib says-

Shish Kaati Nij Kar Mey Lije|

Brahm Key Sukh Mey Tab Chit Bhijey||

In the same way, cut off and hold the head (Mind) in your hand. Only then, you can realize the bliss of Parampurush. It means, you have to give up my and mine. You should give up the feeling of life and death because, to reach there, you should become a living dead- jeevan mukta. Sahib again says-

Shish Utarey Bhui Dharey, Tapar Rakhe Paav|

Kahe Kabir Dharmadas Se, Aisa Hoy Toh Aav||

Only then, you can experience that bliss. Until the time you realize the Parampurush, nothing is profitable. The world has the mentality, that of the herd. They are satisfied if their Gurus read out the way to reach Paramatma from the book. Nothing can be accomplished with this; neither Atma attains any benefit nor can bliss of realization of Parampurush be obtained.

Bheda Chal Sakal Sansara|

Nar Pamar Ko Yaha Vyavhara||

Sab Koi Kah Yaha Mero Dharma|

Mero Guru Kahayo Yaha Karma||

Sabtey Humro Dharm Badara|

So Budhvant Jo Karey Vichara||

Chaley Aandh Ke Pichhe Aandha|

Bina Vichar Karey Soi Dhandha||

Sahib says, "World has herd mentality". Everyone claims that his or her religion and their religious head or Guru is only supreme. No one enquires whether they attained the bliss of supreme lord. Will their guru help them to reach upto the supreme lord? If he reads out from the scriptures, then he won't be of any help". That is why, Gurus have to be examined. Sahibji says-

Shisya sayaan guru agyani| dhokhe hoy dono ko haani||

Navka upar bahu jiv chadhavey| kheva bina paar nahi pavey||

Khevanhar chinhi jab lehi| paachhe pav nauka par dehi||

Kevanhar chinhi na paavey| nauka chadhey so murkh kahavey||

Sahibji says, "Till one examines and convinced about the boatman, they should not board on boat. Those who

take the board without making an assessment are considered foolish. He has to check whether he will reach the other end or not; because until one reaches the supreme lord, that bliss cannot be experienced. Sahib explains

*Jaise Naari Purush Var Hoyi|
 Ek Dusro Janey Soi||
 Janey Tey Kachhu Sukh Nahi Sarsey|
 Naari Purush Jablo Nahi Parsey||
 Arash Parash Tey Sukh Sarsana|
 Tab Maan Hi Maan Mey Sukh Samana||
 Kahey Kaha So Kaho Na Jai|
 Nij Sakhiyan Tey Soun Bujhai||
 Sakhi Ki Soun Sakhi Koi Bujhey|
 Piya Milan Ko Sukh Jehi Sujhey||
 Aur Koi Jo Puchhey Jahi|
 Chup Hey Rahe Tabey Muskai||
 Brahm Ko Sukh Jo Koi Kahahi|
 Gunga Hoy Na So Kachu Kahai||
 Jal Mey Paitath Jal Hey Jahi|
 Taki Khabar Kahey Ko Aai||*

Sahibji says just like on marriage, a man and women come to know each other. However, until the time they get a touch feeling; they cannot experience the pleasure in their Mind. That pleasure, the women she can only narrate to her friend; if anyone else asks, she observes silence. She gives only a smile. In the same way, when one gets the bliss of Paramatma, it can be only be expressed like a dumb. It is like diving into water to become water itself.

Until you immerse yourself in devotion, you cannot experience its pleasure. Till the time you have the fear of death, you will not be able to immerse into Bhakti. That is why you should be free from this fear. You have to reach there by living dead therefore, you have to give up the fear of death. You have to forget 'me and mine' in this process.

*Shish Utarey Bhui Dharey, Tapar Rakho Paav|
 Kahe Kabir Dharmadas Se, Aiso Hoy To Aav||*

In this human birth, you have the opportunity to serve. This service should be offered to Satguru. The body has to be squeezed in the service because-

Aakhir Yaha Taan Khakh Milega...

Therefore, you have to engage in service. Whatever all the activities or Karmas they are of no benefit. Whether you toil in the field or do hard labor day and night, it will not come to your help. However, whatever services you render to your Satguru, only will come to your rescue.

If the disciples do not render any service to his Guru, it is a crime that is why service is important.

Nanak Jo Guru Sevey Apna, Ho Tisey Balihari Jau||

Service to Guru is supreme. Sahibji says-

Guru sevey katey dukh paapa| janam janam ko mitey santapa||

Guru ki seva sada chitt dije| jivan janam suphal kari lije||

Chaubis rup hari aapuhi dhariya| guru seva kari sabhi biriya||

Shiv viranchi guru seva kinha|| narad diksha dhruv ko dinha||

Sakal muni guru seva chahi| guru seva kari panth aavgahi||

Guru ki seva mukti nij pavey| bahuri na hansa bhavjal aavey||

Guru sevas has a merit. Even celebrated Rishis and Munis have rendered service to their Gurus. Hari took incarnation and offered his Mind in service to his Satguru. One, who spent human life without satguru, is an unfortunate person. On the other hand, one who has a Guru, but did not serve Him is a very foolish man.

Yog Daan Jab Tirth Nahana| Guru Seva Binu Nishphal Jana||

Guru Seva Binu bahu Pacchtavey| Phiri Phiri Yum Ke Dwarey

Javey||

Guru Seva Binu Koun jo Tarey| Bhav Sagar Sey Bahar Darey||

GuruSevaBinuKachuNaSariHey|MahaandhKupeyMuhPari Hey||

GuruSevaBinuGhatAandhiyara|Kasey Pragately Gyan Ujhiyara||

GuruSevaBinuDwandAandhera|GuruSevaBinu KaalKo Chera||

Guru Seva Binu Prem Vihuna| Din Din Moh Hoy Bhram Duna||

Without serving a Guru, observance of Yoga, Jappa, meditation, pilgrimage and penance becomes useless. If the service to the Guru is not rendered, he will have

difficulties. Without service to Guru, wisdom cannot shine. With the service to the Guru, heart blossoms with light. The one who does not have Guru Seva, he cannot experience love of a Guru.

Disciple should not develop ego-rendering service to his Satguru. If there is ego involved then the service become useless. You have to always stay close to your Guru for his continued grace.

*Guru Aagey Rakhe Maath| Karey Vinay Dukh Meto Naath||
Aaho Adhin Tumharey Daasa| Dehu Aapney Charanan Vasa||
Yaha Tan Mey Tohi Bhet Chadayo|Apni Iccha Kuch Na Rakhayo||
Jo Chaho So Tum Ab Karo|Ya Bhand Ko Jehi Vidhi Bharo||
Bhavey Dhup Chah Mey Daaro|Bhavey Boro Bhavey Taro||
Gunn Paurush Kachu Au Nahi Mero|Sab Vidhi Sharan Gahi
Guru Tero||*

*Mey Ab Baitha Nav Tumhari|Aasha Nadi So Kariye Paari||
Apna Kijiye Gariye Bahi|Dhariye Shir Par Haath Gosai||
Bahu Vidhi Vinti Guru Sey Karahi|Maan Moha Hrudai Nahi
Dharaiee||*

*Dekhi Vinay Guru Hohi Ananda| Tab PaveySikh Paramanand||
Dekhi Prasannta Guruki Bhai|GuruTeh Kahiye Shish Nawayi||
Riddhi Siddhi Fhal Mey Kuch Nahi Chahu|Jagat Kamna Ko Nahi
Lahu||*

*Chaurasi Mey Bahu Dukh Payo|Tatey Sharan Tumhari Aayo||
Hou Dayal Daya Ab Kije|Budat Bhav Mey Baah Gahije||*

The guru is pleased with the good conduct of his disciple. When Guru is pleased, and then says whatever you would like to tell.

The Guru Seva entitles sanctity. No other seva can match it. Sahib says

*Naamvant Bahute Miley, Gyaanvant Anek|
Kahe Kabir Dharmadas Se, Guruvantha Koi Ek||*

In Guru Seva, you will get all the rewards and entitles you to all comforts. Sahib says

*Ganga Yamuna Badrish Sametey|Jagannathadi Dham Hai Tete||
Seve Phal Prapt Hoi Na Teto|Guruseva Mey Pavey Phal Teto||*

He says that you cannot attain that fruit with the pilgrimage to Ganga, Yamuna, Badrinaath, Jagannath and

other holy places but you can attain the same with service to Guru. Sahajobai says on this:

*Koti Tirth Bhram Bhram Aavey| So Phal Guru Ke Charanan
Pave||*

Come let me show you what **Satguru Bhakti** is.

Now you should not waste your time anywhere else but spend the time with Satguru. Otherwise, devotion will become defective. Do what Satguru says. That he forbids never even attempt. All that which is forbidden, avoidable and that which makes you Maanmukh (Mind centric) all this should be given up.

If you are told not to go to Tantric, never go. Whatever happens Disciple should not go anywhere else other than to his Satguru for seeking help. I have forbidden, come what may, never ever go to any Tantric. Evil spirits can never affect you. Tantric will only confuse you. I asked the Tantric about their work. A Tantrik in Akhnoor had his influence up to Rajhoori and Punj (J.K). Earlier he was opposing me, but now he has become a disciple. I enquired with him as to what he was doing. How do you call the spirit of Death? He requested not to ask about that. I told him; I would like to know. He continued and said that they have a group. They work together, and we were four in numbers. We used to share the earning in percentage. 20 percent for one, 30 percent for one, 40 percent for one like that. First, we observe, whether the couples are okay, then one of us will climb up the tree and throw stone on the house. With strange noise, we call out the head of the house. When he comes out, he cannot make out anything in the dark. His attention misses the tree so; he goes back inside the house. However, this incident develops a fear in him. Now it becomes the duty of the second person to break into the Cow Shed and drink away the milk. In the morning, when the woman of the house goes for milking the Cow, the Cow will give a kick. With this, they became more apprehensive. Then the third person under some

pretext to know whereabouts of some person, approach the house then he will ask for the glass of water. Looking around, he will command that there is something wrong in the house. Lady responds saying that she also feels so then the man begun to give a hint about the Tantrik and his whereabouts. He gives the address of the Tantric anywhere and commands that he has heard that the Tantrik is the reliable person. In the evening, when the husband returns home, the Lady tells that she feel something wrong in the house. Man asked what to do then she gives the address of the Tantrik. The man goes. I am the fourth person in the Tantrik, I was accepting it. I tell him that I do not have time to come to his house. He pleads with me saying that the situation in the home is very bad. If not attended, it may even cause a death in the house. Then I go with him to his house and sound my Drum. If the mother of the house is alive then ,I would say spirit of grandmother is haunting you. Then I tell them it is very critical and requires remedial solutions, further warning them that it will cause them lot of money. The householder would plead that he cannot spend so much money then I will offer some concession. Then I note down in my diary the day and time then I sound the drum and or give a talisman to them and tell them that for the next 3-4 months nothing will happen to them. They become satisfied. They become happy noticing that nothing odd is happening and everything is good. After 3 months, the same things are repeated again. Then I tell, that we will not leave lifelong once we catch those family. Sometimes we are beaten if we caught. Once we had gone to drive away a dead spirit; one among us got less money. He got angry and revealed everything to the concerned house. Next time when we reached that place, villagers gave a threshing, we ran over from there.

Times are changing. Shastri have appeared; they trouble with useless rituals. Tantriks have taken the role of Shastris (Priests). They have changed their role; why?

Because people get convinced by Shastri . When I started coming here, that time rituals of jagrate(whole night awakening by group of people singing of songs to please GOD) was the practice. People began to understand, so they reverted as Tantriks. Now the same Tantriks are becoming priests again. Anyone who makes a living on this, can not earn by other means. A man-eater lion will not relish the flesh of any other animal, because human flesh is tasty. Similarly, the Tantriks after making easy money cannot take to hard labor for existence. The same group of Tantriks became priests who perform Puja and Yagya. In addition, they also continued to be Tantriks.

The Naam, which you received, will keep away all the influence of evil spirits if any. It also takes control of the fourteen internal Yamas (Lord of Deaths). What can an external evil spirit can do?

Adbhut Naam Sada Rakhwala||

People do not follow this. If the grandchildren are not born within two years of marriage, they take their daughter-in-law to Tantric. There was an incident, a woman while cutting the vegetable, hurt her finger so she approached a Tantrik. She told that the neighbors have done something wrong to her. Oh Lady! Go to the doctor and stop the bleeding.

One lady told me that her buffalo is sick and she thought that because of some ghost, it is sick. I asked her "Have you taken a Naam?" She said "Yes", then I said "Then why are you in doubt?" She replied "One Shastri said Naam is taken by you only, not by your buffalo. Your buffalo is haunted by some ghost. Your Naam will not protect that buffalo." I said, "Shastri is will to say like that only." In another incident, son of one lady was sick, neighbor started saying that it is because of devil spirit. I asked "Have you taken a Naam?" She said "Yes, but my son has not taken a Naam, and people are saying that Naam taking by me will not help my haunted son, take him to

Shastri.” Worldly people do not want that you follow pure stream of bhakti, so they are commenting like that. When I observed people are engaged in such things, I decided to address this issue first, bhakti in detail can be explained later. I give confidence to them that if you have taken a Naam then, any of your family member can not be troubled by devil spirit .Sahib will protect your whole family. Sahib says---

Bhut Pishach Hoy Sab Niyaara| Adbhut Naam Sada Rakhvara||

A person asked me that if I do not accept the problems of evil spirits then what will happen to the spirits of their Ancestors who are struggling in various worlds. What will happen to them? They demand and if we do not provide them, where will they go? I told him," There is a solution for them also".

Taru Taas Ik Hataar Bansha||

Seventy-one generations of Ancestors will receive the benefit of your Naamdaan and attain release from their condition. As the power of Naam appears, they receive merits.

...therefore, "Naam" gives complete protection. Sahib says-

Satguru Shabda Sahayi||

Nikat Gaye Tan Rog Na Vyaape, Paap Taap Mit Jayi||

Jadu Yantra Jugkti Na Lage, Shabda K Baan Dahayi||

Ojha Dayan Oor Dar Darpe| Jahar Jus Ho Jayi||

Kahe Kabir Katu Yam Phasa| Sukrut Laakh Duhayi||

After the Naamdaan, you receive a strong protection. Those who come first time to me, they do not approach me with their eye of wisdom. They had some influence of evil spirits. As they got remedy, I started imparting them spiritual wisdom. They slowly began to understand the existence of power of soul. I started reading out Ruhaniyat (power of soul)to them. I have not changed anybody's religion; we are not against any religion. All we say is that, pray to that supreme lord contains complete worship of the entire universe. We do say that Evil spirit does interfere in

life. However, after Naamdaan, they cannot interfere or cause any harm. We do not deny the existence of ancestral spirits. They do appear and present their desires but they all come under these three worlds. However, we say, there exist a fourth world. It is the country of pure spirits.

For the people who are affected by Evil spirits, even the understandings of the three worlds are very difficult. Even observing the internal worlds is a farsighted for them. If spirits possesses somebody, they all say that Baba Surgal has come. All the neighborhood people. come to pay their obeisance. They say that Baba Surgal will bless them. The benefit will only go to the Tantriks who will fool you & empty your pocket .

I saw a girl; she said she gets Devi Mata. I made her sit. She started rotating her head. I directed that she be beheld tight but she was becoming smarter. As much as 90 percent of them are crooked. She moved backward very fast with a shiver. When I go to depth of such thing, I witness more drama. As she moved backward, she was glancing at her back to make sure that nothing is enduring her. Least she will fell down on something so, she fall forward in style. One way is to fall intentionally. Those who accidentally fall, they even get head injury. I warned her not to fall again; no evil spirit can come here in reality. No evil spirit can enter the Ashram. Previously when I did satsang, 4-6 womens get influenced by evil spirit thereonly. They do three types of action. First they shouts loudly, then they frightened you by their face & lastly started rotating their head. First I thought it may be a new type of disease overhere. So I tolerate first. Then I decided not to allow such activities. Then I prepared 2-3 girls who were physically strong & asked them to hold hairs of influenced womens very tightly. Then after no women is doing such drama.

So we say, when you receive the power of Naam, you will not only be free from evil spirits, in addition the

ancestral also will get released and attain benefit. Neither we have any conflict with Shivji nor do we fight with Hanumanji. Neither are we Kamsa to wage a war with Krishna nor Ravan to fight with Rama. I am not even Bhairao to fight with Mataji. These are the narrations of the world.

A woman had belief in me, but she has not taken Diksha from me. All her family member have taken Naam Daan from me. Just as men are alert, the women are also alert. Just as some men are troublesome so do some women. Just as some men are Quarrelsome, women are also quarrelsome. I consider them as equal. The woman said that she observed that in her family all the work performed successfully, in the end some obstacles comes and spoils everything. Even my elders have faced the same thing, which I observed happening to me also. Even to my father and his father. When the work comes to final stage, it gets spoiled. She enquired with me, reason for the same. When I contemplated, I apprehended an individual. Just like in olden days, when something falls into the well, they let a tray tied to a rope into the well and move around. As they move, the item will be stuck. Like that, I too apprehended the person who was formless. I pulled him out. I asked him, 'was it you?' He said, ' Yes!' I asked him 'what did you do?' He told that in the end, he disturbed them mentally and destroys their work. My work was so subtle that they could not notice.

That women said we are not in the mood of quarrel but then also it happens. I asked that individual why he is spoiling their work? Why are you making loss of them?.He replied since last 400 years I am troubling this family. I belongs to prêh yoni.

These spirits interferes with us in three ways. First, it can appear before us and the second one enters into the Mind. The third one forcefully enters the dream state. If spirit entered in mind, you can feel that someone is

interfering. The spirit told me that in the formless state, I am engaged in the work of destroying them. I asked him for the reason to do so. He said that their Ancestors murdered him because my lineage was destroyed.

In the olden days, men did not like to wish to end their lineage. Assume that Mr. Mohanlal has two sons. Even if one of the sons begets his son then his lineage will continue. If their sons do not have children, there is no continuation of their lineage. Therefore, he wanted to continue his lineage. In the annual offering of food (shraadh) to dead ancestral spirits, one by one (father, mother, grandfather, etc.) in the final phase, they offer up to sixteen. This includes those who are unknown. The offerings (tarpan- a practice among Hindus) are made. Just like while giving the invitation we accidentally come across an acquaintance and extend the invitation for them. Same happens in this case.

He said that he does not receive Tarpan. I like to finish the entire clan and I am capable of doing that but now there is a hindrance. From the time they become devoted to you, I am unable to succeed.

I told the woman that those who become my disciples, they will be unaffected by the evil spirits.

The truth is, after the Naamdaan, I have provided you with complete security. Even though there are elements misguiding people, the number of disciples keeps on growing. Our panth is expanding. This is the evidence of power of Naam and the disciples are realizing the support of the inner power.

He said, "Now I face hindrance". I was almost completing my job. Many of them died. Now, I cannot accomplish. I am unable to touch your devotees among them.

You will experience protection on receiving Naamdaan. It works like a protective shield. You can feel the power

supporting you. Demons and Evil spirits cannot come near you.

There is a basis behind your faith. You seek protection. Just as the sense of safety, you feel on wearing a bulletproof vest. The bullet cannot harm you. Similarly, evil effects of the planets and power of Tantras cannot affect you. You have become strong. Looking at this, others think that you have changed your religion. We show the path of righteousness. We tread on the path of truth and non-violence. We follow righteous conduct and we have given up the illusionary practices. We are not affected and at the same time, we do not give importance to the influence of planets and evil practices. These things happen very rarely but some hypocrites exploit with the intention of making money on this pretext. If the buffalo becomes sick, they refer this to evil effects. Even though the woman has taken Naamdaan, people will tell that the buffalo is not free. It means, they try to befool you. I do not ask people for money or direct them to spend money. If anybody comes with the depression, I comfort them and tell them that they are well protected from evil effects especially after the Namdaan. We do not free people from the religion but from their Illusion (Maya) but the hypocrites try to hoodwink them. Sahibji says:

Yeh Kewal Bhrama Key Utpati||

Hypocrites' extract money on such activities. This group is very dangerous. They do it simply for earning money.

From the time you have taken Naamdaan, these things cannot harm you. You would have noticed this on many occasions.

He was after that family for 400 years. Said, I cannot reconcile now. I am not able to go near those who have your Naam. While I was dying, I resolved to take revenge on the family. That is why, I want to finish this family and their lineage. My condition is not changed.

Therefore, what the woman said was correct. Atma is in everyone, it helps in understanding the truth. It is the game of Surti. This is what mind plays, game with the concentration (Surti) and misdirects. However after Naamdaan this cannot continue.

Naam Hoi Toh Math Namavey||

It is only Naam, which can give complete security. As if I forbid Tantriks, I ask Naamis not to go to Astrologists. Neither for the birth nor for the marriage time or for any other reason do not go to astrologers for consultancy. There is no need for you. The Naam has nullified the effects of the planets. You are free from the evil influence of Planets because-

Nav Graha Ka Bas Nahi Chalayi|Sabhi Vighna Sada Tal Jai||

After the Naamdaan, the Navgrahas cannot affect you. I say that you should ignore this. Even otherwise, 99 percent it is hoodwink. In the year 2005 election in India, Vajpayee was the prime minister of India, he was to be re-elected. Nearly 200 astrologers predicted that Vajpayee will become prime minister again and said that there are no harmful effects of the planet. I have the news cutting with me. However, Bhartiya Janta Party lost election and Manmohan Singh became prime minister of India. Not even one has written that Manmohan Singh will become the prime minister. My question is, is it not a kind of fraud? They were all learned and famous astrologers. If this is their status then, what about those astrologers sitting on the streets? Their work is to create fear intentionally and extract money in the name of remedial measures, etc. Our principle of observance of righteous conduct, are damaging their cause. We have nothing to take from Shani Maharaj (Saturn). We ask you to be single-mindedly (concentrated) devoted.

Where is the necessity of making pilgrimage to various holy places? When you accept Satguru himself as Parampurush then visiting his ashram becomes a

pilgrimage. Why is it so? Visiting such places is not bad; it only constitutes Sagun Bhakti whereas we are raising you to the level of Para Bhakti and beyond. Before marriage, a girl can play with toys. Is it to be continued even after the marriage? Temples etc; build to create a seed of devotion in you. All these are okay until the time you find a Real Satguru, then after you should not get involved in such kind of act.. After that, you have to move forward with Satguru Bhakti. Devotion to Satguru constitutes devotion to entire universe (Brahmand).

*Devi Deval Jagat Mey, Kotin Puje Koi|
Satguru Ki Pooja Kiye, Sabki Pooja Hoi||*

Further, it is said-

*Kotin Teerat Bhram Bhram Aavey|
So Phal Guru Ke Charanan Pavey||*

Such activity will spoil your devotion. However, due to the pressure from the family members if you happen to go on such trip, go with the remembrance (Smaran) of Naam of Satguru. Nevertheless, even forgetfully, do not drop coins or bow your head (as a disciple of Satguru, your level of Bhakti is higher than Sargun and Nirgun Bhakti).

Similarly, you do not have to give donations or subscriptions to such places. Other than, at the Holy feet of Satguru, you should not offer or donate anything (Puja Mulam Guru Padakam||). It is because of the reason, that there is every chance of misusing your donation, or used for wrong purpose, you are also responsible for that, escape from this. I take that Subscription and begging are the same. Do not continue, keep away from this.

Do not take leftover food of others because your position (Satya Bhakti) is that of Mahatma, Hans. They do not take food from a dirty spot. People without true Naam of a Satguru cannot be free from vices.

*Unch Wahi Jo Naam hey Jana|
Bina Naam Sab Nich Bakhana||*

If you take the leftovers of the others, you will be afflicted by their traits (mentality-Gunn). Therefore, be

cautious. Do not take food from the house of non-vegetarian family. Avoid even taking water. The effect of the non-vegetarian food cannot be removed from the vessels even after cleaning them, even if it is used once.

Do not take Prasad (am) from anyone or anywhere because once the food is offered to anyone, the leftovers food is considered contaminated (And not suited to Hansa). You should partake the Prasad, which is offered in the Ashram of your Satguru only. You should also take the liquid Prasad offered there.

Give up the worry on the welfare of your dead ancestors. After your initiation, even your dead ancestors attain merits and welfare. Therefore, give up the worry. Annual Performance of offerings to dead ancestral spirits (Shraadh) is not a wrong practice. One year of our world is equal to one day of the ancestral world (Pitru Lok). All that offerings which you make with faith and belief actually reaches them. However, 71 generations of ancestral spirits of a Naami receives the merits and are released from ancestral world. Therefore, you need not have to offer anything to your ancestors (your act of taking Naam from Satguru relieves you from the burden). Therefore, you need not to show any devotion or pray for your ancestors. Vasudev Krishna also asked Arjun that he need not pray to Spirits, Ancestors and Demi-Gods (Devas-Angels) and directed him to keep the concentration (Surti) on Krishna only because Krishna was Guru for Arjun at that time. It means that you do not have to worry about your ancestors whether they reach the world of spirit or ancestor world (Pitru lok) or heavens (Swarg lok), If you are devoted to your Guru. Further, those ancestors who have taken Naamdaan from a real Satguru have reached Satlok where hunger and thirst does not exist. Therefore, do not take the trouble in sending food etc; for them. Even otherwise, this will constitute devotion to ancestors but you have to keep your concentration only on Satguru.

Observation of fast, thithis (auspicious time), festivities which have been created by Kaal or other type of Bhaktis (devotions) should be given up. You have been released from Illusion, Maya and other type of Bhaktis. Do not divert your mind from your Satguru (Satya bhakti- Satguru bhakti). Do not get into any other form of Bhakti, which will cause annoyance to your Satguru.

You need not have to perform rituals, etc. for the simple reason, your Dhyaan will be diverted. All these are part of other lower types of Bhakti (Devotion). All you need is to be devoted to your Satguru and praise only him.

Sukhan, etc. are not to be continued. If you started before the Naamdaan, there is no necessity to complete it after Naamdaan. Since Satguru has cleansed all the sins committed of the past, on the day of Naamdaan. We do not have any conflict with Mataji or another. All these have been done to keep you on one-pointed concentration, do not divide your concentration on many places. . When the lamp of Satguru Bhakti is lighted in you, then only you will be able to meditate better and you can reach Satlok.

I did visit many of the pilgrimage places. Wherever I had been, I have enquired about the activities followed there. I am aware about all these pilgrimage places. I have knowledge of all religion & shastras. I have read all the religious scriptures. Even you would not have read or known so much. You would not have travelled that extensively. So it is important that you are clear about it; we have no quarrel with anyone. Nevertheless, not all these can extend anything to your Atma (in liberation). Further, if your attention is on two, you will be unable to practice Satguru Bhakti. That is why, I keep you always closer. There is only one mind, therefore fix it in one place only.

In brief, other than Satguru bhakti (devotion to guru), do not contemplate on any other type of Bhakti. Do not engage in such activity that will involve other forms of devotion. Do not perform any act that will be-little your

Gurubhakti. Otherwise your Dhyaan (meditation) will get divided and diverted and you will get trapped in the world of Kalpurush. Keep your complete and an unwavering faith in Satguru. On the other hand, if you keep all kind of practices, it amounts to lack of faith in your Satguru. We have to surrender with complete faith in Satguru to escape from all these diversions otherwise; we have no conflict with others. They have their own utility and limits. You have to rise among them and reach the level of Satguru Bhakti. You have to lead a new lease of life in which you will seek nothing other than Satguru. Whatever acts you have committed earlier, forget it (before Naamdaan). Nothing will affect or harm you. Whatever difficult condition a disciple faces, he should seek none other than his Satguru.

*Sukh Mey Tujhey Na Bhulu, Dukh Mey Na Haar Manu|
Esa Prabhav Bhar De, Mere Adhir Man Mey||*

All these have been said to keep you free from Mind centric (Manmukh).

From the Manmukhata, you have to move on to Gurumukhata (Satguru centric). Is there anything to accomplish becoming a Gurumukhi? Dharmadas put a query to Sahib, "Oh Sahib, and Oh graceful one, what is identification of a Gurumukhi?" Sahibji replied:

Jab Lag Tan Mey Hans Rahai|Nirkhe Shabda Antey Nahi Jai||

Till the time there is a life force in the body, do not deviate from the word of Satguru (Mantra moolam guru vakyam).

Guru Aagya Nirkhat Rahe, Jaise Manihi Bhujang|

Keep your attention always on the words of the Satguru. Snake is called as Bhujang. It keeps its attention all the time on Mani (gem crystallized out of its poison, which is self-luminous). When it requires, it brings out of it, but keeps its unwavering attention on that.

Kahey Kabir Dharmadas Se, Yaha Gurumukh Ko Aang||

This is the Gurumukh. With this, heart will be illumined, bad traits will be destroyed. Gurunanakji says:

Shabda Hi Seve So Gurumukh Hoi||

What did I tell you first? Whatever I told you, there is no selfishness involved. For whose benefit? only for your good and benefit.

If someone utters 50 lies in a day and claims to be a devotee, it is blasphemy. Even you will not give any value to such a claim. The others, who drink and move with a drunken state, also will not be acceptable to you as a devotee. Those who leave their wife and indulge in adultery will have no good opinion in your view. You will also consider those who gamble, as useless. Those who are dishonest and cheat will find no importance in your view. Those who kill the living beings , where is the place for them in your heart.

All these things are bad characters or vices. I have asked you to be free of all these. There is no goodness in any of these. Why did I tell this? Otherwise, you will be unworthy. In following my words, your level has risen. At times, it so happens that you feel what Guru says is not correct and what comes to my mind is correct. Never think so. If you follow the mind, it will drown you in the world therefore always be submissive to Guru. Do not mentally scheme.

*Naam Satya Guru Satya Ho, Aap Satya Jo Hoi|
Teen Satya Jab Ek Ho, Vish Se Amrut Hoi||*

What is the third "Aap Satya". It means, whatever Guru says keep following faithfully. Do not interpret with your Mind or discriminate. What Guru says, follow it faithfully (Mantra moolam guru vakyam).

Khak Ho Guru Ke Charan Mey, Toh Tujhey Manjil Miley||

Do not think that what comes to your Mind is correct.

Mujhey Hai Kam Satguru Se, Duniya Ruthe Toh Ruthan De||

There may be occasion when everyone will say," This is correct and what Guru says is incorrect" nevertheless, follow what Guru says. A Mahapurush does not follow the stream of world. He moves away from that stream. He is

free from the influence of Mind and Maya therefore follow him. Enough! You will be enriched.

Worldly people will say, bow down at such and such a place. Do not feel that world will be angry with you. Let them be so.

*Guru Agya Le Avahi, Guru Agya Le Jai|
Kahey Kabir Va Das Fir, Bahu Vidhi Amrut Pai||*

There is nothing more important than following words of Satguru. Those who faithfully follow words of Satguru are considered as Gurumukh.

Guru Agya Le Aavhi, Guru Agya Le Jaai||

This is Guru Bhakti.

*Guru Bhakti Atal Amaan Adol Dharman, Yaha Saras Duja Nahi|
Jap Yog Vraath Tap Daan Puja, Truna Sadrusha Yaha Jag Kahi||*

Pilgrimage and ritualistic worship are worth nothing when compared to Satguru Bhakthi. Serve with your Mind, Body and Wealth. This is the merit of Guruseva. Sahibji says:

Guruseva Jo Kare Subhaga| Janam Janam Ka Patak Bhaga||

The sins of the present and past lives will be washed away.

Guruseva Se Hrudai Prakashe||

Your heart will be illumined.

Durmati Bhage Paatak Nashey||

The mental flaws will vanish. Sins will be destroyed. Subhaga here means fortunate one. Service to the Satguru will be fulfilled. This will happen in three ways.

At one place, Sahibji tells about the four Dharma, which are to be observed by the disciple. The disciple should have these four, righteousness.

Firstly:

Tan Mann Dhan Se Guru Ki Seva||

Serving the Guru helps others to attain spiritual knowledge of the Lord. For this reason, scriptures give importance to Guruseva.

In order to take a place in the heart of Guru, Guru Seva should be done with the dedication. Otherwise, you can

never make it in your lifetime. Nanakji does not say like that-'Suseva bas sahiba'| Sahibji says:

*Naamvant Bahute Mile, Dhyaanvant Anek|
Kahey Kabir Dharmadas Se, Guruvanta Koi Ek||*

Secondly,

Seva Mey Vishai Ko Tyaage||

He should give up pleasurable pursuits of the world while engaged in seva. While spending whole day in play and engage in pleasurable pursuits and if you assume yourself as a devotee, it will be incorrect. His conduct should be different. His day-to-day activity should be suffused with devotional feelings.

Thirdly-

Man Mey Ahankaar Na Aney||

You should not pride that you are offering seva. and

Fourthly-

Guru Ke Shabd Pratithi||

Love for the word of Guru.

Sahib says:

*Guru Agya Le Aavhi, Guru Aagya Le Jahi|
Kahey Kabir Ta Das Ko, Teen Lok Dar Naahi||
Guru Samarth Jehi Khade, Kami Kahu Ko Das|
Riddhi Siddhi Seva Kare, Mukti Na Chade Saath||*

Believe that all the above four Dharma should be there in a disciple. Out of the four, two are very important.

Guru Seva Bhaki Nischai Kar||

First, service to the Guru then faith in the Guru's word. It means faith on the promise.

Jo Koi Gahe Chale Yam Jiti||

Those who observe these two, they will succeed crossing the worldly ocean of life and reach the destination.

*Guru Shishya Aur Ishwar, Mil Kinha Bhakti Vivek|
Teeno Tridhara Bani, Aagey Ganga Ek||
Guru Samana Shishya Mey, Shishya Liya Kar Neh|
Bilgaye Bilgey Nahi, Ek Roop Do Deh||*

Sahibji has indicated that much.

*Guru Ka Kathan Maan Sab Lijiye|
Satya Asatya Vichaar Na Kijiye||*

Sahibji says that follow all that which Guru says sincerely. Do not think whether it is right or wrong.

Just like the soil, condition should be good for yield of crop. A farmer should be knowledgeable. In the same way, after Naam initialization, disciple should be of good character.

*Khelna Ho To Kheliye, Pakka Hokar Khel|
Kacchi Sarso Per Ke, Khadi Bhaya Na Tel||*

Disciple should attend as many Satsang as possible and achieve nearness. The more you sit in the Satsang, the more you will grow in devotion of Satguru. This is better than Dhyaan and Bhajan. Till one attends Satsang, devotion cannot develop. Goswamiji says-

*Bhakti Swatantra Sakal Gun Khaani| Binu Satsang Na Pavat
Praani||*

*Bhakti Nirupan Vividh Vidhaana|Kshama Daya Sat Shil
Nidhaana||*

Devotion is that, which yields the fruit of good character. Now what is Satsang, we take some story as Satsang. Story means that which has passed happened. Sahib lovingly says,

*Mala Lakkad Puja Patthar, Tirth Hai Sab Paani|
Kahey Kabir Suno Bhai Sadho, Charo Ved Kahani||*

Satsang originates from the Heart by intuition, whereas Story from the Mind. Anyone can tell the Story. Story is learnt by heart, memorize and told. However, devotion develops from Satsang.

Let us understand what Devotion is, it also means sacrificing sensual pleasures. Sahibji says that all are unable to sacrifice sensual pleasures.

Chaudaha Lok Basey Bhag Mahi| Bhag Se Koi Nyaara Nahi||
No one is above that.

*Gyaan Chadariya Jisney Lini, Maili Kar Dhar Dini|
Ek Kabira Jatan Sey Lini, Jyo Ki Tyo Dhar Dini|
Chadariya Zini Re Zini||*

You can notice, in Satsang some speaker start crying and sometime become emotional. A Sant Mahapurush does not do this because;

Man Hi Rovey, Man Hi Gavey...|

Sahib Says.

Bahar Na Dikhlaaiye, Andar Kijiye Heth||

All this are mental responses, do not take this as Bhakti- devotion. Ringing a big bell is not Bhakti; this is a play of Kalpurush. We do observe that some try to display devotion through external signs or markings. Some try to keep a pleasant looking appearance. Sahib says this is not Devotion .

Therefore, first we have to understand the person who imparts Bhakti, see whether he has realization of the supreme lord or just narrates stories. If he fits the description and identity of a complete Guru or Satguru, above the senses, not married, or on attaining realization, Spiritual wisdom of Parmapurush, he gives up all worldly bondages and become a Sanyasi, understands that his nearness is true Satsang. The Satsang of such Sant even for a moment is considered;-

Saat Swarg O Apvarg, Dharo Tula Ik Aang|

Tahi Sakal Mil Nah Tule, Ja Kshan Lo Satsang||

In the Satsang three things are mainly attained, has three benefits. First, in the Satsang we get the answer to our doubts. When we listen to the Satsang of a real Satguru, we can realize their intellectual brilliance. You will receive all answer to your queries. There is difference between Satsang and Story. In the Katha, you can hear the stories from Veda's and shastras, it has description of incidents. We are not against this. Sants- Satguru talk of Atmic-Spiritual Knowledge, this clears the doubts and query. The darkness in the heart is removed.

Secondly, in the presence of a Satguru you can attain one pointedness- Ekagratha, the entire environment gets one pointed. Such Mahatmas will not grow matted hair and color his cloth

Mann Na Rangaye Yogi, Kapda Rangaye Liya||

Common people's concentration revolves on the world and so it becomes dull. Nearness to a Sant helps to improve concentration and his awareness improves.

Thirdly, an Adhyatmic-Spiritual power radiates from Satguru's body and enters us. We can receive this even while listening to him.

His rays, also charges the environment. Even scientists are also agree that everyone has his unique aura. If someone visits your home, his or her rays will remain for some days. This you can even come to know that someone is about to visit. When you remember a person, he comes there. You even say, "I was thinking about you". It means his rays reached there before his arrival. You come know that he is coming. When the Spiritual rays reach you from a Satguru, it will help you to realize your existence.

Kabir Sangat Sadhu Ki, Jyo Gandhi Ki Baas|

Jyo Gandhi Kuchh Det Nahi, To Bhi Baas Suvaas||

You will obtain very powerful Spiritual energies from a Mahatma, which you cannot achieve even with hard Sadhana. When you are blessed with Diksha from Satguru, you receive the power of Naam as a core. Then everything becomes different.

....When you receive the rays from the body of a Mahatma, you will experience inner peace.

Scientist says that Rose flower has an influence on Mind, it has a soothing effect. Pandit Nehru always kept a Rose flower with him. When you reach near the Rose flower, it gives a delightful sensation. In the same way the Adhyatmic rays of Satguru's body, helps you attain peace. Therefore, you get benefits from their Darshan- Auspicious Sight.

Kabira Man Panchhi Bhaya, Udd Ke Chala Aakash|

Swarg Lok Khali Pada, Sahib Santan Paas||

Ramayan also says;

Nahi Daridra Sam Dukh Jam Aana|

Sant Milan Sam Dukh Nahi Jaana||

Therefore, in the Satsang of Sants, you will build faith and your conscience will accept it hence Sants ask you to attend Satsangs regularly. Therefore, choose your Satguru carefully; it should not create any doubt later. First you are free so clear all your doubts. Satsang is an opportunity to clear your doubts and confusion.

Apart from this, whenever you get opportunity have Satguru's Darshan whatever may be the occasion.

Guru Ka Darshan Kijiye, Din Mey Kai Kai Baar|

Asuya Ka Meh Jyo, Bahut Karey Upkar||

What is there in the first raindrop? When drop of Swati Nakshatra falls in oyster's stomach, pearl is formed and when the drop falls on bamboo, it forms Banslochan; when drop falls on stone, mercury is formed; when it falls on elephant's ear, an elephant gem (Gajmukh) is formed; when it falls on banana plant, camphor is formed. There is lot of benefit in it. In the same way, darshan of complete Guru, Satguru is beyond description. It is necessary to have auspicious sight of Satguru. This constitutes Guru Bhakti. There is a great significance in Satguru's darshan. For this reason, Sahibji says, "Take as many Darshan as possible in a day".

Why such an importance to Guru Darshan? What do you get from the auspicious sight of Sadguru? Let us move further on this subject.

Man has three powers in him-" Bhautik, Divya and Adhyathmic". From the point of worldly views (Bhautik dristi), human body is very competent. With **Bhautik power**, he is changing and utilizing the world. He has created wonderful things. Just as, our children complete the task which we have created, Paramatma Nirnanjan has created all himself, Stars, Sun, Moon, Earth, and Water Mountains ETC. However if someone has made the world beautiful it is only Human beings. He made passage cutting through mountains, Made Houses, very tall buildings all these are by human effort not by paramatma, then he also

made Telephone, Airplane and what not, Paramatma did not drop all these from Sky, Its only Human who created all these. Worldly power-bhautik shakti is behind all these. However all these have Limitations. If someone thinks of flying, he cannot fly; this faculty does not exist in Human. Sight has limitation in its range that which is too far cannot be seen. Therefore, eye has its limits. Similarly Ear cannot hear, if someone say something shouting from one Kilometer distance. Therefore, Bhautik Shakti has a limitation. Yet we can accomplish many great things.

Higher than this is **Divya Shakti-Divine Powers**, these powers are within the reach of Man, but he is not aware of it. It remains within our body centered at five locations in us. common people are ignorant of these powers and not making use of it. If you do not use an item for a long time, it becomes defective. Just like a car, remaining idle for two, three months cannot start and creates difficulties in restarting. Since men are not using this power, it remains dormant.

Yogis manifest these powers with Dhyana-Meditation. Therefore, they take a higher position and are superior. Some yogis meditate at the center point between their eye, with concentration they awaken the sleeping power; use them to rise above the ordinary people. Common people cannot meet them eye to eye, because their intellect is highly illumined. Some Yogis meditate on the centre of their forehead, (Ajya chakra) and with concentration, they awaken the dormant power. Some yogis Meditate in the Bunk Naal and listen with concentration to the sound (Anahad dhun), and manifest many divine powers. Above these are Unmani and Khechari Mudras with Divine powers.

Above those five centers or Mudras and its Divya Shakti is the place of **Adhyatmik Shakti**, Power of Spirit or Spiritual Power. This remains in every one's concentration- Surti, but no one can acquire this power by

his own effort. '*Bin Satguru Pavey Nahi, Koi Kotin Karey Upai*' Therefore, the key to manifest **Adhyatmic power** is with Sant Satguru only, that is why without the krupa-grace of Sant Satguru it cannot be manifested. A Baby needs breast-feeding, it is its sustenance, so also the Dhyan of Satguru is a source of energy for Spiritual awareness (Dhyan Moolam Guru Roopam) for his disciple. This is Sahaj Marg- Easy Path, even without any hard Sadhana(worship), you will attain progress.

A man from military came to me, he said that he was very cruel man, whomever I saw, I use to beat them, but now I am different, I don't understand how all this happened. I explained to him:-

I- This is due to the power of Dhyan.

He- I never do any Dhyan.

I- This is with the Power of Naam.

He - I do not do any Naam recitation.

I- This is the effect of Satsang.

He- I do not listen to Satsang

I- This is the power of Darshan

He- Yes I come for Darshan Most of the time

In truth at first, I did not want to disclose this, however at the end; I had to compulsorily reveal the truth. You get charged in Darshan (Aspicious sight of Satguru). Dhyan is done due to lack of opportunity to have Darshan.

When we have the Darshan of Sant Satguru, we receive **Adhyatmic powers in three ways;-**

Through power of Sight; first, when their sight falls on us we receive the Adhyatmic power from them. That is why, when we meet Satguru, we request for graceful glance. See, how Gandhari made Duriyodhan's body like a stone with her sight. She could transmit her Divine power through her power of sight. If divine power, can be transmitted through sight, why not Adhyatmic powers.

Through Speech-words; Through the sound of speech, this power can reach us. That is why Satsang is very

beneficial. '*Dhanya Ghadi Jab Ho Satsanga*'| You might have heard that some Rishi through curse burned someone to ashes. It means through vani- speech Divine power was transmitted. Similarly, Adhyatmic power also can be passed on.

Through Touch, In the same way we can receive Adhyatmic-Spiritual powers through touch. The touch could be made anywhere for receiving the power, however, a code of conduct is observed, touch only the feet.

Therefore, Satguru's Darshan is very essential. If you are residing closer, keep taking his Darshan. Sahibji says:-

Kai Bar Na Hoi Sakey, Doi Vakth Kar Lei|

Satguru Darshan Ke Kiye, Kaal Daga Nahi Dei||

If not many times, at least do twice a day. Kalpurush's influence will diminish with this. If this is not possible, then Sahib says;

Doi Vakth Na Ho Sakey, Din Mey Karey Ik Baar|

Satguru Darshan Ke Kiye, Utare Bhavjal Paar||

Sahib says, Have Darshan at least once a day, you will cross the worldly ocean of life-sansar. Just as your body feels weak if you do not take food for a day, strength of the body reduces a bit, because energy is derived from the food consumed. However if you take food the next day the body recovers. Sahib says;

Ek Din Na Kari Sakey, Duje Din Kari Lehi|

Satguru Darshan Ke Kiye, Pavay Uttam Dehi||

Even if this is not possible, meaning, you are at distance, Sahib gives solution:

Duje Din Na Kar Sakey, Chauthey Din Kar Jai|

Satguru Darshan Key Kiye, Moksh Mukti Phal Paai||

Try the fourth day; you will earn the right to Moksha. If you do not get food for three days, body suffers, however if take food on the fourth day you will still recover. Similarly, the dominating influence of Mind will grow, however the Adhyatmic rays received by the Darshan of Satguru will reverse it back. Atma is covered with the sheath of Mind and Maya; you need a lot of Adhyatmic power to prevent their grip. Therefore,

you need to take frequent Darshan of Satguru. However if it is not possible due to great distance, sahib says;

*Chauthey Din Nahi Kar Sakey, Vaar-Vaar Karu Jaay|
Yamey Vilamb Na Kijiye, Kahey Kabir Samuzay||*

Sahib alerts; If it is not possible on the fourth day, at least take Darshan once a week. Do not postpone or delay. Otherwise, Atma will become weak and Mind's disturbance will increase. Adhyatmic power removes the grip of Mind and Maya on Atma, so take Satguru Darshan as often as you can. You will face a lot of hindrance, overcome this. Sahib says

*Mata Pita Sut Stri, Bandhu Kutumb Ko Jaan|
Guru Darshan Ko Jab Chale, Yeh Athkave Aan||
Unka Atka Na Rahe, Guru Darshan Ko Jaay|
Kahey Kabir So Sant Jan, Moksh Mukti Phal Paai||*

Sahib Says that, all these will impede Guru Darshan, but do not stop, you have to receive the Adhyatmic powers.

Tree takes its nutrients from the Soil, even than it needs some power, which is energy from the Sun, without which Tree cannot grow. Likewise even with yoga if Man acquires miraculous powers with this he cannot cross the worldly ocean of life. You need the Adhyatmic power from Sant Satguru to overcome this. Sahib says:

*Abhi Nahi Guru Ka Baccha, Abhi Kaccha Rey Kaccha|
Kahi Gupt Kahi Pargat Hovey, Gokul Mathura Kashi|
Pavan Chadavey Siddh Kahavey, Hoi Surya Lok Ka Vaasi|
Tabhu Nahi Guru Ke Baccha, Abhi Kaccha Rey Kaccha||*

Even if you get the power to appear and disappear at various places at the same time like disappearing in Jammu and appearing at Kashi or disappearing in Mathura and appearing in Kashi, even then, understand that you have not yet obtained Adhyatmic Shakti. Therefore, you are raw (kaccha). Till the time you receive the core Adhyatmic power from Satguru, you will be incomplete. He further says:

*Kari Asnaan Babhut Chadhavey, Bahu Agni Udgaare Ga|
Jal Ke Upar Aasan Marey, Jo Bole So Hovega|
Tabhu Nahi Guru Ka Baccha, Abhi Kaccha Re Kaccha||*

Even if you have Vak siddhi means what you tell will happen even then you are not complete.

Jo Koi Kahe Purush Avinaashi, Jyoti Swarup Lakhavega|

*Ved Vividh Ke Maarag Chhane, Tan Lakkad Kari Darega|
Tabhu Nahi Guru Ka Baccha, Abhi Kaccha Re Kaccha||*

Even if one has the knowledge of all the four Vedas and reduces his body to skeleton in penance, still he is not complete-'kaccha rey kaccha'-raw. Sahibji further says:

*Jogi Hoyike Jog Kamavey, Rom Rom Kari Chhanega|
Teen Lok Mey Kuchh Na Chhode, Pura Jog Kamavega|
Tabhu Nahi Guru Ka Baccha, Abhi Kaccha Re Kaccha||*

Mastering all yogas and attains power, even if he moves all over the three worlds, still he cannot be called disciple of Guru. Know that he is imperfect-'kaccha rey kaccha'-raw.

*Ek Shunya Ko Kaun Kahavey, Saath Shunya Le Javega|
Mahashunya Par Aasan Mare, Soham Ka Ghar Pavega|
Tabhu Nahi Guru Ka Baccha, Abhi Kaccha Re Kaccha||*

If one reaches Mahashunya, crossing the Shunya(void dark space) and even attains Soham, still he is incomplete. Even after attaining all that, he is still considered incomplete- kaccha because, he is yet to receive Adhyathmic rays from Satguru. Therefore:

*Jog Bhog Se Nyaara Hovey, Nirakshar Nahi Bhavega|
Had Behad Ajapa Se Bhage, Nij Swarup Ko Pavega|
Ab Bhaya Re Guru Ka Baccha, Ab Pakka Re Pakka||
Kahe Kabir Thahar Pad Apney, Jo Teen Kal Nahi Naasat|
Naam Rup Yash Joda Bahute, Parkhat Chhute Sausat|
Ab Bhaya Re Guru Ka Baccha, Ab Pakka Re Pakka||*

Rising above Yoga and enjoyment, if one receives Naam from a Satguru then he can become a child of Guru. Only then he is ripe-complete otherwise he will remain is Kaccha (raw). It means, the Naam, which Satguru has given, is a core Adhyathmic power (rays). Without which, an individual cannot cross-worldly ocean of life (Sansaar). With the continued Darshan of Satguru, this power increases. Even through meditation of Satguru after Naamdaan, one can increase this power but if the Guru is in the front, it increases many fold. Meditation is done due to lack of opportunity for Darshan of Satguru. In the meditation, you make effort to keep the true living form of Satguru in your memory-chitt, which can grant power. If the Guru is in the front, you receive the Adhyatmic power directly. Therefore, as per scriptures, when we go in front

of Guru, we should have his darshan and receive the rays and not to meditate with closing the eye. Highlighting the importance of Satguru's darshan, sahibji says:

*Bar-Bar Na Kari Sake, Pakshe Paksha Kare Soy|
Kahe Kabir ta daas ka, Janam Sufal hi hoy|*

Sahibji says, if not every week, have darshan every fifteen days, you will succeed in crossing the Sansaar. If due to some reason, if you are unable to do even that because of your entanglement with the worldly problems, even for this, Sahibji says:

*Pakshe paksh na kari sake, mas mas karu jaai|
Yame der na laayiye, kare kabir samujaay||*

Sahibji alerts saying that you should have Darshan in a month. You have to reach once in the month. It is less, the minds influence will increase. Still, if you take Darshan at least once in a month, rays of power can be compensated for the reduction due to delay.

In the times of predicament, at least do meditation of a Satguru. If possible go for Darshan and if not due to worldly problems, you can do meditation. If you reside far away and you have lack of resources, considerate Sahibji says:

*Mas- Mas Na Kari Sake, Chhate Maas Albatt|
Ya Me Dheel Na Kijiye, Kahe Kabir Avigatt||*

Have Darshan, every six months do not delay. Otherwise, the power will dissipate and Atma will become weak and mistakes will multiply. However, if the disciple is at a long distance from Guru, and reaching every six months is not practicable, only for them Sahibji gives a final solution:

*Chhate Maas Na Kari Sake, Baras Dina Kari Lehi|
Kahe Kabir So Sant Jan, Yamhi Chunauti Dehi||*

Sahibji says for those who cannot visit even once in six months, have Darshan at least once in a year. They can even challenge Yamdut and attain salvation.

If a devotee fails to reach even once a year, Sahibji has no remedy for him.

*Baras Baras Na Kari Sake, Taako Lage Dosh|
Kahe Kabir Va Jiv So, Kabhu Na Pave Moksh||*

Disciple should raise the glory of Satguru. It destroys sin. Even forgetfully, you should not denounce your Guru. If you

happen to be with a Guru before you come to me, you should not denounce even him. Even if you know that, he cannot do well to your spiritual attainment, so you come to me, and then you should not denounce him. It will be harmful. Whatever he may be. You should never oppose anyone whom you have taken as Guru. If he is unable to help you, in crossing the ocean of life, then quietly look for a competent Guru and seek his feet. However, do not hate or oppose the earlier Guru. Then opposing a true Satguru is sinful even to hear.

Be humble before your Satguru and do not show your ego. You have to tell him about your deficiencies so that he can correct them. If you boost yourself, nothing will remain with you. Sahibji says:

*Satguru Ki Maryada Na Dharai|
Lakh Chauraasi Kund Me Parai|
Guru Ka Shabda Na Suney Agyaani|
Bhavsagar Dube Abhimaani||*

Sahibji says you should always be respectful and obedient to Satguru. Those who indulge in disrespect, will take birth in 84 lakhs of jivas.

*Guru Ko Dekhi Dharat Abhimana|
Vyas Bachan Pad Naraknidhana||*

The One Who Displays Ego, In Front Of Guru Will End Up In Hell.

*Guru Ko Gyan Meyti Mat Thapi|Tin Lok Mey Bado Tey Papi||
Guru Ko Meyti Bakhanat Aapa|Dharti Bhar Marat Tehi Papa||
Guru Sey Uncha Chadhi Baithey| Saat Kund Narak Mey
Paithey||*

The one who displays his knowledge in front of Guru, he is considered the big sinner in all the three worlds. Even the earth cannot bear his weight. He is the one who tries to take higher place than his Guru does. The one who does this, he falls into the Sapta Kumbhi hell.

*Guru Se Ulda Bachan Sunavey| Saat Janam Koddi Ko Pavey||
GuruKo Ulat Sunavey Baina|SaatJanam Andha HoySo Naina||*

The one who argues with his Guru and replies arrogantly, his body will suffer Leprosy or he will remain blind for seven lives.

Guru Ko Chhod Dev Jo Pujey| Badur Hoy Divas Nahi Sujey||

Guru Ko Chhod Anat Jo Aavey|Uluk Hoy So Janam Gavavey||

Those who instead of worshipping their Satguru, worship gods and demigods, he has no understanding; therefore he takes the body of a Lizard or an Owl and wastes his life.

Sahibji alerts that we should stay respectful to Guru.

SatguruKiJo Adab NaRakhey|Takho Dojakh Shastar Bhakey||

Satguru Ki Na Laaye Vishvasa| Tako Kaal Karat Hai Grasa||

Guruseti Guman Janavey| Janam Janam So Yaampur Javey|

Gurusang Aadi Tedhi Boley| Shwan Hoy So Ghar Ghar Doley||

Gurusang Gyan Garv Dikhavey| Koti Janam Kukar Ko Pavey||

GuruSey Baad Karey Narnari|Koti Janam Sey Narak Muhjari||

*Guru Ko Shabda Meti Pag Dharai|Yaam Kikar Ke fandey
Parai||*

Therefore, Sahibji reminds saying:

Kijey Guru Ki Sada Badhai| Tatey Jiv Narak Na Jai||

Always praise the glory of Satguru. With this, all sins will be destroyed.

Guru Mahima Sabtey Adhikai|

Shiv Shivaprati Yahi Drudhai||

Vyas Vachan Aau Ved Gaaya|

Guru Sey Adhik Nahi Raghuraya||

Sahibji says, singing the glory of Satguru is supreme. Vyas also talked about Guru and Vedas talk about the significance of Guru. Ramachandra was never placed above Gurus.

Guru Ninda Chodo Sujan, Guru Stuti Maan Dhaari|

Guru Ko Rakho Shish Par, Sab Vidhi Karey Guhari||

Therefore, giving up the opposition, praise the Guru. Keeping your Guru on head, meaning giving him a higher level, pray before him.

There is no greater sin than speaking against the Guru; so keep away from this act. Whatever may be the condition of Guru, do not demean. Sahib says:

Guru Ninda Jakey Mukh Upjey|Koti Janam Gadha Ho Nipjey||

Sahibji says, whoever speaks hatred words about Guru from his mouth, will be born as a donkey for crores of lives.

Guru Ninda Jakey Mukh Hoi| Tako Mukh Na Dekho Koi||

See what Sahibji says. He says not to look at the face of a person who ill his Guru. He is a great sinner. It is even a sin to look at such person.

Guru Ki Ninda Suney Jo Kana| So To Pavey Narak Nidhana||

Guru Nindak Narayan Hoi| Vako Mukh Na Dekho Koi||

Those who listens to accusation on his Guru, he is also destined for hell. Those who accusing Guru, do not even look at him even if he is Paramatma. See how strong his words are!

Guru Nindak Jo Vachan Sunavey|

Gyani Kaan Mundi Key Javey||

Sahibji says, if you see any opponent of your Guru, do not listen to him. Men of wisdom (Gyaani) will close his ear and walk away from there.

Speaking about the glory of Satguru, Sahibji says:

Yog Yagya Aaru Jaap Taap Ahai|

Padhi Guru Mahima Sab Phal Ahai||

Ek Baar Guru Mahima Padhai|So Fal Sabhi KshanMey Lahai||

Guru Mahima Saar Ko Saari| Gihijapati Bhashyo Tripurari||

Sahibji says, all that you can earn with Yog, Yagya, Jap, Tap, etc. such hard practices can be obtained with the praise of glory of Guru, in a moment. Singing the glory of Guru is greater than the greatest. This is a higher form of devotion. Therefore, Shivji also talked about the importance of Guru.

Always speak in a pleasantly in front of Satguru.

Dou Kar Jori Guru Key Agey|Kari Bahu Vinti Charanan Lagey||

Ati Shital Boley Sab Baina| Metey Sakal Kap Key Baina||

Hey Guru Tum Ho Dindayala| Mey Hu Din Karo Pratipala||

Tum Bandichhor AatihiAnatha|Bhavjal Budat Pakado Hatha||

Yo Adhin Hoy Shish Jabhi|ShishPar Krupa Karey Guru Tabhi||

Sahibji says, only by total surrender to the Guru, disciple receives his Grace.

It does not mean praise him in the front and speak against him at the back; exhibit love externally and keep enmity inside. Do not be like that. Sahib says on this:

Sanmukh GuruKi Aagya Dhare|Aru Pichhe Tou Sakal Nivare||

SoShishGhorNarakMeyParihey|RudhirRadhPaveyNahi Tarhe||

Mukh Par Bachan Karey Parmana| Ghar Par jay Karey

Vigyana||

Jaha Javey Taha Ninda Karai|SoShish Krodh AginTey Jarai||

Aise ShishyKo Thaur JoNahi|Guru Rukh LopatHey Man Mahi||

Vedh Puran Kahey Sab Sakhi| Sakhi Shabd Sabey Yo Bhaki||

Manush Janam Paykar Khove|Satguru Vimukha YugYug Rove||

Vedas and Puraanas also talks about this that those who turn away from Guru, he destroys his Human life. Such disciple will find no other place.

All those Mahapurushas who appeared on this Earth had adopted Gurus and they sang the glories of Guru. Then why should an ordinary person be egoistic? Sahib says:

Arsath Tirat Bhram (2) Aavey|So Phal GuruKe Charanan Pave||

Sahibji says, the merits one earns in going on pilgrimage can be obtained from the feet of Guru in a moment. Therefore, there is no need to go anywhere; stay at the feet of Guru. The one who does this, for him Sahibji says-

GuruKo Taje Bhajey Jo Aana|Ta Pashu Yako Phokat Gyana||

Understand that he is devoid of any wisdom. One has to surrender to Satguru. You should earn the merit for being blessed with a Satguru. What should we do? What Sahib says as merit? He gives the example of Bhrunga (an insect). It takes any Larva and with his sound makes a Larva into another Bhrunga but there is a requirement here.

Bhrungi Shabd Kitt Jo Mana| Varan Pher Aapan Kar Jana||

Koi Koi Kitt Param Sukhdai| Pratham Awaz Gahey Chitlai||

Koi Dujey Koi Tije Maney|Tan Maan Rahit Shabd Hitt Janey||

Bhrungi Shabd Kitt Na Gahai| Tou Puni Kitt Aasare Rahai||

Some Larvae catches the sound in its very first attempt, some on the second or third time. There are some Larves, which does not succeed. It listens to the sound but gets frightened, becomes uncomfortable. Just like when mother takes children to Mahapurushas for salutation (Bandgi). The child cries, they think that he may be a doctor who will give an injection because of his earlier visit to a doctor. Similarly, the Larva gets frightened for the fear of being eaten. But Bhrunga is Larva's well-wisher, it gives pleasure.

Guru shabda nischay satya maaney, bhrungi maat tab pavai|

Taji Sakal Aasa Shabda Basa, Kaga Hans Kahavai||

Like that, Guru's words gives pleasure. Bhrunga vibrates with the sound of Bhu- Bhu. Some Larvae does not respond to the very first sound. Why, because he does not surrender itself. Until it surrenders, it does not transform. Bhrunga gives up after the third attempt. It goes on search for other Larvae.

Toh Puni Kitt Aasrey Rahai...

Then it cannot transform into a Bhrunga, it remains to be an ordinary insect. Swami Paramanand says with sweetness-

Bhrungi Jo Aan Kit Ko Khud Rang Lagavey|
Awaz Apni Aansikh Kaan Sikhavey||
Vaha Rup Pahala Raha Ek Na Baki|
Guru Shabd Se Philphor Rang Palat So Javey||
Koi Aur Kism Karm Ko Jindaar Na Dekhey|
Bhrungi Jo Apney Dhang Kit Dhund Key Lavey||
Vah Dhundh Kaam Apney Hi Hum Rang Humesha|
Dil Dey Key Usko Tabhi Apne Rup Banavey||
Dil Usko Dena Chahiye Dildaar Koi Ho|
Hindu Ya Musalman Kharidar Koi Ho||
Hey Kit Lakh Sadmey Koi Ek Hi Mera|
Jahaa Jakey Bar Bar Bhrung Karta Hey Phera||
Vahi Kit Jehal Apne Se Gurubaat Na Maney|
Tab Jakey Paas Uske Bhrung Karta Hey Dera||
Kahata Hey Kit Tumko Lagi Aan Kharabi|
Nahi Akla Thikane Rahi Nahi Ilam Hey Tera||
Tu Baat Meri Maan Abki Baar Kaan Dhar|
Ho Meri Tu Humshakla Tera Hovey Nibtera||
Dil Usko Dena Chahiye Dildaar Koi Ho|
Hindu Ya Musalman Kharidar Koi Ho||

Among lakhs of Larvae, only rare Larva qualifies which Bhrunga tries repeatedly to transform it to a Bhrunga. Bhrunga gives his heart and makes it like himself. Therefore, it is said that you have to offer your all to one who deserves it and has the requisite merit.

This way, it requires surrender. A thought may arise in mind as to why it necessary. In reality, all the three (Body, Mind and Wealth) are cause for bondage. Atma takes it that wealth is needed for which it performs many actions (Karmas). Why Guru ask for Body, Mind & Wealth. Because Atma takes itself as Body. As Atma accept that it is a body, at that moment it has become an error and started working for its sustainance.

Jabtay Jiv Bhayo Sansari| Chhutey Na Granthi Na Hoy Sukhari||

Then it takes wealth as its own, it struggles to earn it, be it fair or foul. It struggles very hard. This way mind pervades the entire universe and becomes the cause of bondage.

Guru had taken all these three. What is the significance of these three? If Guru takes your Body, firstly illusion (confusion) gets over that I am a body. If Guru takes your Wealth it ends your greed. What is mind? It is the Intellect, memory and ego (action). Do not involve in this. Why is it, so? Whatever you accomplish with mind, it will be fraudulent and that we accomplish with memory (chitt) and ego; will end in destruction. All these four aspects of mind create illusion.

Therefore, you are required to surrender. Only then, you will accept the words of Satguru. Whatever he says, welcome that. This task is very difficult; do not use your discrimination because it involves your intellect (Buddhi). It is an aspect of Mind.

Kahat Kabir Suno Bhai Sadho, Jagat Bana Hey Maan Se||

Mind is very complicated and terrible. It gives all kind of information. Those who tread the path of Mind are called Maan Mukh (Mind-centric). Its work involves deception and cleverness. Intellect will be of no use in realisation of the ultimate under any condition. It will always take you to worldly things only, it is constructed like that.

Satguru talks about that secret, which cannot be found in Shastras and Vedas (scriptures) and transcends much higher than these.

Aisa Ved Miley Koi Bhedi, Desh Videsh Pichhani|

Ta Se Pirr Kaho Tan Keri, Phiri Nahi Bharmo Khani|

Khojat Phiro Bhed Va Ghar Ka, Kou Na Karat Bakhani|

Rehda Sant Miley Mohi Satguru, Dinhi Surat Sahidani|

Mey Mili Jai Piya Apna, Tab Mori Pirr Buzani|

Meera Khak Khalak Sirr Dari, Mey Apna Ghar Jani||

Meera Bai says that there is no one available to show the eternal truth and no one has given guarantee.

We have to keep complete faith in Satguru. When a child takes milk, it contains all the required nutrients. Mother gives this as a readymade food. Why do you seek the supreme Lord? We believe that he is very near to us and listens to all, and yet we are all struggling. Why? Be strong. When you tread the path of truth, you are strained. Under these conditions, one enters the wrong path-taking bribe etc; or he gives up and you suffer damage or rejection. You also get depression from the world; in

such conditions do not get dejected. When you walk on the path of truth, do not be discouraged. Those who can fight against corruption, they are capable to winning any battle because corruption is the mother of all wars. I was seeking approval for construction of the building and it was taking time. With 500 rupees, approval would have been obtained. We kept approaching them for two years, but did not pay 500 rupees. It cost us more than 500 rupees for travel expenditures. At the end out of compulsion, they approved the plan. When we come under their spell, we become weak. In the same way, when you step into Satya Bhakti (True Devotion), you will face difficulties, hypocrites will confuse you. Satguru calls and assures you of his protection. Then neither will you be affected by Evil spirit nor by any Tantriks. When Guru says that he (Guru) becomes target of hypocrites, they denounce that Guru. The words of Mahapurushas bring a revolution. The one who gives off his perceptions and ego is considered as Gurumukh (Guru centric). Sahibji says:

Kabira Khada Bazar Mey, Liyeluhaata Haath|

Jo Ghar Phukey Aapna, Chaley Humarey Saath||

Now the question arises, why should one merge in his Guru? When you go to a teacher, he imparts education; when you go to a doctor, he cures your disease; when you go to a lawyer, he finds a solution to your problem. In the same way, Satguru has Adhyathmic powers with him, when you seek his shelter, the "I" ness will be removed. Only this has covered the Atma. Then it is said:

Guru Samana Shishya Mey, Shishya Liya Kar Neh|

Bilgaye Bilgey Nahi, Ek Rup Do Deh||

If a disciple shows his ego in the knowledge Guru imparts, it will be wrong. He has to give it up.

GuruKa Vachan Man Sab Lijey|Satya Asatya VicharNa Kijey||

Guru Agya Ley Aavai, Guru Aagya Ley Jayi|

Kahe Kabir Ta Daas Ko, Teen Lok Dar Nahi||

Guru Gunge Guru Bavrey, Guru Key Rahiye Daas|

Jo Guru Bhejey Narak Mey, Toh Rakhiye Swarg Ki Aaas||

You will face lot of difficult situations, but you should not waver.

Yasim Kha occupied a higher place in the court of an emperor. He was a disciple of Kamalji. The Maulvis directed emperor to give punishment to Kamalji saying that Kamalji is speaking against the religion. The emperor prevailed upon Maulvis and to ask Kamalji to desist from such act but Kamalji remained stubborn. So he ordered them "Tie Kamalji at a cross-road and tell all those who pass on the road to throw stone on him, spit on him or beat him. Those who do not oblige, shall also be tied with him and treated similarly".

People were throwing all kinds of things on Kamalji but Kamalji was smiling all the time. Yasim was his disciple; by chance, he was passing through that place. The soldier told him that it was under the order from the emperor that he has to throw something on Kamalji being a higher ranked officer; it is also his duty to follow his order. Further, the soldier said that they do not want to be on the wrong side of the order so they requested Yasim to throw something. Yasim was scared so, he took a small petal of a flower and gently threw on Kamalji. Kamalji began to weep profusely. So yasim enquired with Kamalji "Guruji, people threw stones and spitting on you but you were all the while smiling but, however when I threw a flower, why do you cry"? They were doing out of ignorance but you were aware about my inner power and me. That is why; my heart is being hurt with your throw of flower. You should have chosen to be bond with me.

Then Yasim pleaded for his forgiveness and he felt depressed. However, Kamalji was not satisfied. Therefore, Yasim thought that he would go to Kabir Sahib who was the Guru to Kamalji. Kabirji told Yasim that he cannot forgive him and advised him to approach Guru only but you came to me with faith, so I shall go with you. They reached Lahore. Sahibji told Kamal that it was Yasim's mistake. Kamalji told Sahib, "Guru, you are competent. However, he will remain here for 32 years after his death before attaining Amarlok".

Even this day, the tomb of Yasim exists in Lahore. Sahib explains:

Guru Gunga Guru Bavrey, Guru Key Rahiye Daas|

Jo Guru Bhejey Narak Mey, Toh Rakhiye Swarg Ki Aaas||

What to say, if guru is pleased!

Guru Prasann Sahib Anukula|Meeti Malin Maan Kalpit Sula||

Sahib says-'Guru Rize Toh Rizey Rama'. 'Guru Ruthey Toh Turat Manaiye'. When is Guru pleased and when is he displeased? When his words are followed, he is pleased and when it is opposed, he is annoyed.

All the active mobile phones remain connected. If it is pre paid and if the money is spent up, it will not work even with the sim. If it is a post-paid phone and the bill is not paid, then the company will disconnect the phone. They all know it. Similarly, do not assume that Guru does not know what you are doing. He knows all. Just like a person who controls the world or a prime minister who controls the nation or a chief minister who controls the state, a Guru can control his disciple. Why were you asked to keep away from other modes of worship? Wife is aware that her husband loves her and she knows that if he loves some other woman, he will be unable to love her. Accepting all amounts to be a prostitute.

Ek Naam Ko Jaan Kar, Duja Dey Bahay||

Guru likes to raise the level of faith little by little in you. Why it is said that he hears the call of a devotee? When you call from the depth of your heart, it reaches him but you should be suffused with faith. A small child cries out his mother, "Hai Ma, I am dead". Why do they call even after they become old? Because, it is ingrained in him that mother always offer protection. He has observed it under many occasions. Why does a child cry? Everybody cries. It is a language. Crying is a universal language. Mother understands this language. When he feels hunger, he says it with a cry. Mother recognizes this. Occasionally, infants who cannot sit, if laid for a long time, they cry meaning that they are tired lying in that position. Plead their mother to lift them up. Mother understands this cry and lifts the child. Even if they are hungry, they will cry. He communicates with the cry. Even if an insect bites, they will cry. Even if they are exposed to dangerous thing, they will cry. They know their mother. Even if some other women lift, they can realize that she is not their mother. By touch, they can make out that she is their mother; what an awareness! There was a Bengali soldier in Ladhak. In an unconscious state, he was calling "Mago". I have enquired with another soldier," What is he saying"? I was

informed that he was crying out for his mother. If you call out to the lord, with faith even in other awastas, it will reach him. If Guru is competent, even in your dream state if you call, he will come and save you. Similarly, he can save from Yama also.

Aant Kaal Jab Jiv Ko Aay| Kaalhi Jith Hans Le Jaay||

A boy told me that he is afraid because earlier there were only few disciple of me, but now there are many, so we do not even get time to talk. I think if I die, you will not come to know and therefore Kal will take me. I explained to him that if the child is small, mother feeds him with her own hand. She takes her attention. If the child is in a position to crawl then, while doing her normal duty, she keeps an eye on the child. If the child moves in the dangerous direction, she saves it. Even if she does not know, when she hears the cry, she runs quickly to protect. Similarly, Guru also responds. All these can happen only if complete faith is there. Then, at the end, he will call out his Guru only. Therefore:

Guru Se Surti Rakh Rah Jodi| Jaas Natva Rakhat Hey Dori||

If The Pray Emanates From The Inner Sense, It Reaches Guru. It is known as faith and it is belief in Guru. He arrives. Disciple is required to cling to the Naam. Sahibji says:

Gahey Naam Vishwas, Tapar Yum Na Pavahi||

What is this Faith? In Ranjidi, I do observe that some women complain about disturbance of Spirits. I know that any external spirits cannot affect my Namis. If my Naami does bhajan sitting with a non- Naami, no spirit can come there. If this is the case, Naamis cannot be touched. That is why; the secret of Satya Bhakti should be understood. What is Bhakti? That is why; at the end I always say that if you have devotion, be devoted or else, keep the faith.

You should understand your beliefs clearly. How the Naam should clung? An ordinary Jiva (being) will be jolted. I remembered an incident. A woman came and complained of Headache. I asked her to do bhajan. She replied she does bhajan and arti also and said, she lights the lamp of Mata also.

What is this? It means, she has not understood the meaning of devotion properly. Some parents brought a boy with a mental illness to me. They told, "He was alright when he took Naam from you then again the boy developed problem". I enquired

with the boy. He told me, "It is your grace, I am fine. They behave like this. Sometimes they take me to Tantriks and sometimes they lock me up". He did not like that. The boy said, "I have complete faith but my parents do not accept".

See, how crooked are they! Do not do this. This shows lack of faith.

This is the world of Kalpurush. He does not want the devotion to Sahibji to progress or expand. All that panths which exist now, directly or indirectly advocate Bhakti of Kalpurush. It is only we, we do not.

Parampurush knows that the jivas cannot attain Satlok without faith. Therefore, he will help to inculcate faith. You do not worry. You do not realize what all you have received through Naamdiksha. However, you are aware; there is a power, which is guiding you after Naamdaan.

Apne Dil Sey Janiye, Mere Dil Ki Baat||

Do not be anxious. Sahibji will infuse faith. Do not become desperate and lose faith. This is the base of devotion.

There was a Naami. His daughter was sick. Her father-in-law said, "It is ok with Sahibji. However take her to the Tantrik". The Naami replied, "It is alright if she dies. I will light her funeral fire but I am not prepared to take her to Tantrik, at least her spirit will not be haunted. She will attain Mukti". This is the sign of true faith. It is true that Kalpurush cannot harm your Atma. Sahibji asks to keep faith on the Naam.

Ek Naam Ko Jaan Kar, Duja Dey Bahay||

Disciple should understand that whatever condition in which Satguru keeps him is the best for him. A devotee asked Sahibji, "I have got your nearness. Kindly show me in what all ways, I was observing devotion on you". Sahib began to show him. He saw that Sahib was with him and he could even see the feet of Sahibji. He could see the feet of two persons but he could observe only one pair of leg in times of trouble and difficulties. He told Sahibji that when I was in difficulties, you left me alone. Sahibji said, "You ignorant fellow, whenever you are in difficulties, I took you on my shoulders therefore those legs were of mine, not yours. You were not walking".

Ta Dukh Ko So Bandgi, Prabhu Ki Lavey Yaad||

Ta Sukh Lavey Sirr Parey, Sahib Det Bhulat||

Do you know that one day in a year; I have to be under the sunlight for the whole day without even shades. One day in a year, I have to be open in the rain; I cannot cover my head even. One day I have to spend in a cold without even a Blanket. However, I may try, it must happen. One day at a satsang in Satwari (Jammu), rain started. Those who gathered also drenched. First, I thought of stopping it but I realized that in the rain I did not get wet. Rainy season was going to over so this was the day, so I let it rain. One day, I was caught in a traffic jam and it was a very hot day. The traffic jam did not ease and I did not like to come out in the hot sun. We were told that traffic would not move at least for three to four hours. Therefore, I came out of the car and began to walk in the hot Sun because I was to give a Satsang at a place. I realized that the traffic jam was meant to make me walk in the hot sun and it was the day of being in hot Sun.

Even if everything is all right with you, yet you will die. If you will not be in anxiety, the senses will die. Little bit of tension is needed. Therefore, you have to accept and move on. You may have to face extreme insult. Therefore:

*Na Sukh Haal Mey Maza Hey, Na Dukh Haal Mey Maza Hey|
Jis Haal Mey Tu Rakhey, Uss Haal Mey Maza Hey||
Jivan Ka Humney Sopp Diya, Sab Bhar Tumharey Hatho Mey|
HeyJittTumhareyHaathoMey,HeyHaarTumharey Haatho Mey||*

Disciple does not want any worry from the world. Let the whole world be angry and go against you but do not turn away from your Satguru.

*Naam Piv Ka Chhadi Key, Karey Aan Ki Aas|
Veshya Tera Putra, Kahey Koun Ko Baap||*

If your wife leaves you angrily, it is all right. If she goes to her mother's home for 1 month, 2 months or 6months and does not return, it does not matter but if she get into another relationship then what happens. Then the husband gives up, he will not seek any message even. Same thing happens in the surrender.

*Sukh Mey Tuje Na Bhulu, Dukh Mey Na Haar Manu|
Aisa Prabhav Bhar De, Merey Adhir Maan Mey||*

Pain or pleasure, whatever it may be, do not bother. A woman was instrumental in giving naam to 150 people in Chennor (Jammu). She had her own school also. She is very keen to bring other people in bhakti of Sahib. One day she came with a worry. We also indulge in their agony. She said that there is a peepal tree near the school. Somebody spreading a rumor that there is a witch near the tree and she was eating a liver of a child. Next day, not even fifty children attended the school. The reason is very clear. The older women immediately believe & trust. Whatever people say, they are simply accepting it. If somebody comes with a mace, they will say that Hanumanji has come because they are very straightforward, they did not even see the face of school. People did not send their children and requested her to seek the help of Tantrik to get rid of the witch. The woman had two sons: only one of them was Naami. One of the sons told her to pray to the dead ancestor. I explained to him that in our problem, if a tantrik (sayane) gets engaged, then all the work will be spoiled. I have taken many people into our devotion and if we use tantriks, it will send a wrong message to others. I (Sahibji) asked that woman to bring the boy to me. I told the boy to go to every house and make them understand. He said, "You are telling the truth but the worldly people are not willing to accept. He had gone to every house and explained to them but still 50 to 60 children did not turn up to attend the school".

How is this world? If a Naami falls sick, they say that Sahibji has not cured him and if he dies what to say of him? The King Dasharath, out of grief for his sons who left for forest, cried till he became blind. Nobody could save him from the Kalpurush. If our Naami suffers from fever, people say that too is because of his association with Sahib Bandgi.

I have asked you to concentrate on one point, keep centered on Sahib. You will face difficulties and impediments however, keep your faith in Sahib.

*Rahiman Dhaga Prem Ka, Mat Todo Chatkay|
Tuteey Te Phir Na Judey, Judey Gaath Pad Jaay||
The World Can Rob You Off Still Hold On To Sahib.
Khelna Ho To Kheliye, Pakka Hokar Khel|
Kachchi Sarso Perr Key, Khadi Bhaya Na Tel||*

A man said that he is afraid of me. There is no need to tell you anything. Automatic it comes out of your mouth. We have another type of computer. We are not asking you to do meritorious deeds. I ask you to preserve safely that which is given to you.

Even your own family members, the neighbors can also attack you. They want you to join them and stoop down to their level. They will never tell that you have become good. On the contrary, they will accuse that you have given up worshipping deities. The accusation is a very crooked one. They themselves will be drunken, flesh eaters and thieves. They will not be a devotee. Now-a-days, majority are drunkards. They wanted to pull down good people. In olden days, if there was a drunkard in a village, people used to look down upon him with rejection. If there was a thief, people used to insult them. Now the thieves also multiplied. Earlier, if anyone irritates a woman, people used to spit on them. Now their number also increased. World is going in a reverse manner so do not get despondent.

Once I had gone to Ruplal's House where 3-4 people, by sitting in their vehicle, began to spit on my vehicle. This went on for half an hour but they did not have courage to come out of their vehicle. Can good people commit such an act? I enquired with Ruplal as to who they are. He replied they are the tantriks who took lakhs of rupees from me earlier but after coming to you, I became all right. I brought others also to you.

Do you understand, what was a difficulty of tantrik .

Only I opposes hypocrisy. Hypocrites are angry with me. Evil spirit cannot do anything to a Naami so the Tantriks are afraid. Even if a very low person approaches, they collect big crowd, they wanted to ensure that Sahibji's fame would not spread. I have not cheated anyone but there are people who are very vulgar, spread lies and cruel. There is lot of impediments in reaching me, which you will never find elsewhere because I spared lot of hypocrites. In future, they will disappear all together, now, they are half-dead. These days, they have taken oath from other not to enter Sahib bandgi organisation. We transformed individuals into a better human and taught them how to live their life. There is no need to worry, there is a great strength in the devotion of Sahib. This power is very unique so keep your faith:

Mujhey Hai Kaam Satguru Se, Duniya Ruthey To Ruthan Dey||

The essential truth lies in the surrender of disciple at the feet of Satguru. The ways of Sant is Sahaj Marg and it is on the principle of surrender to Satguru. Sahib says, you need not to do any Sadhana, Sadguru will liberate you.

In the Yog-marg (Path of action), there is importance to observance of Yog- sadhana, it does not depend on the grace of Guru. In the Gyaana marg (Path of wisdom), the importance is attached to the wisdom but not to the Guru. In the Bhakti marg (Path of devotion), the importance is given for Bhakti, not for the grace of Guru. However in the Sant marg (Path of Sanths or Sahaj marg), the importance is given to grace of Satguru ('Moksha moolam, Guru Kripa'). In this path, Disciple surrenders to Satguru, and lives and attains liberation by his grace. All the work is accomplished by his grace. Sahibji says:

Teen Lok Nav Khand Mey, Guru Se Bada Na Koi|

Karta Kare Na Kar Sake, Guru Kare So Hoi||

Satguru will do all that is needed. Sahibji's words bring out this truth to establish Gurutva.

Kabir Hari Key Ruthatey, Guru Ki Sharani Jaay|

Kahe Kabir Guru Ruthatey, Prabhu Nahi Hoth Sahay||

*Kabir Tey Nar Andh Hey, Guru Ko Kahatey Aaur|
Hari Ruthey Guru Thaur Hey, Guru Ruhtey Nahi Thaur||*

Do you find such a statement anywhere else! Such importances were never given to Guru. If you move to the era of yog, there were fights and battles between Guru and his Disciple but the path of Sants says:

*Guru Gungey Guru Bavarey, Guru Key Rahiye Daas|
Jo Guru Bhejey Narak Mey, To Rakhiye Swarg Ki Aas||*

...Therefore the importance of surrender. Surrender is supreme. From whomevers protection you seek, they definately protect. Vibhishan took to the feet of Rama. In the battlefield, when Ravan sent a powerful arrow at vibhishan, Ramchandra came in the front and took it on himself. If you surrender to the feet of Satguru, he will protect you with his power. Then, you need not to put up a struggle to save yourself.

*Jo Satguru Ki Sharan Ho Taki|Tehi Kuchh Yatan Rahey Nahi
Baaki||*

Tatey Sharanagat Sab Parhey|Sharan Gahey Tey Jiv Ubarey||

After surrendering, if he is struggling with his own effort, it means, he is yet to surrender. Surrender itself is a form of higher level of devotion. In surrender to your Satguru, all strength and wisdoms can be achieved automatically; all the accumulated sins will be destroyed. Sharanagati is a supreme sadhana.

*Sharanagat Kah Sab Gunn Aavey|Gyan Bhakti Tehi Mahi
Samavey|*

*Sharan Ho Jab Yah Nishchay Aai|Prabhu Mohi Dono Sakal
Sahai||*

Sakal Paap Tako Jari Javey|Jo Satguru Ki Sharan Mey Aavey||

Satguru will accomplish all his work, those who surrender to the Satguru. A mahatma spoke on this in a satsang. There was a person in the satsang. He asked the Mahatma, "What if we dont eat, will the lord will feed us"? Mahatma said, "Yes, he will feed you". He gave up taking food from that day, wanting to see how the lord will feed him. He did not take food the whole day. Seated in his

wife, lord tried to feed him with love. He was stubborn and refused to take food from his wife. The next day, he was very hungry, he could smell the food and the thought arise in the mind to take food. He ignored his idea thinking that it is the play of mind and resolved to see as to how the lord will feed him. Therefore, he moved to a Jungle(forest). There was a village nearby and a marriage was in progress. They have prepared lot many food items. They observed a man sitting in the Jungle so they wanted to feed him also. So two of them brought food for him and told him to eat. This was an act of lord. He was still very stubborn, he turned them back saying that he is not feeling hungry. They told him, "Brother, you are sitting here since morning without food so please take this food". However, he told them that he was not hungry. Thinking that when he is hungry, he will take the food, they kept the food under a tree close by him and went back to village. An urge came to him to partake the food. Therefore, to resist the influence, he kept the food under another tree. By destiny, two thieves were on their way at midnight after their work. They sat nearby and were accounting their loot. In the mean time, they had a desire to have food. They sat down to take their food, which the villagers have brought earlier. Lord prompted one of them. He asked the other thief to stop eating and told him that the food may contain poison, it is possible that someone might have kept it. The other thief also said that it is possible and let us search for the person. They saw a person seated under a tree. They doubted him and caught hold of him and brought him to the place where food was kept and told him, "you are very clever. Giving us poisoned food, you have planned to steal our possessions". He replied, "It is not correct, I do not know anything. I have not added any poison". One among the thief said, "Then you eat a Sweet laddu". He replied that he does not want to eat laddu. The other thief said, "There is something mischevious in this". He gave him two

three blows and stuffed his mouth with a laddu to eat. So the first thief asked him to feed Puri also. He refused to take puri. They rained again 5-6 blow on him and asked him to eat the puri. In the same way, Halwa and other sweets have been fed to him. All the food were given to him.

The next day, the person came to the Mahatma and fell at his feet and said, "It is true, lord whenever he wishes, he will feed us. Even if we dont like, still he will feed us.

At first, he tries to feed you with love and later by pleading or even beating, he will feed you. This can happen only when we have faith and belief in him but if we are crooked or wicked, it will not happen. Therefore, surrender from your heart truly to your Satguru. Let me show you what is Sharanagati.

*Sharanagat Ho Shatgun Gahiye|Aisey Tako Vyora Kahiye||
Vidhi Nishedh Nijguru Ki Teva|Dutiye Satguru Preet Aaru Seva||
Trutiye Yaha Nishchay Urr Dharey|Mo Adh Bisri Naath Mohi
Tarey||
Chautey Yah Nishchay Maan Mahi|Prabhu Taji Morr Sahayak
Nahi||*

*Kaisehu Dukh Sankarey Gudha|Prabhu Taji Aur Sahay Na
Dhundhna||
Pancham Satguru Murti Ko Dhyana|Takey Sanmukh Vinati Thaana||
Prabhu Taji Morr Thikana Nahi|Paavan Patit Naam Prabhu Aahi||
Mo sam patit katahu nihaara|Prabhu sam aur na Taaranhara||
Chatiye Aapko Prabhuhi Samarpey|Tako Kabhu Kaal Nahi Darpey||
Yaha Shatgun Jo Koi Dhara|Sharanagat Pal Mey Kar Para||*

They say, surrender has six characteristics. Whoever has these qualities, will attain salvation in a moment.

Follow the words of Guru without Question or Hesitation:

It means whatever rules have been laid down by Guru, do not disobey, follow them strictly. At time of Naamdan the seven rules are given for observance in life. Observe

them without fail in Day-to Day life. Do not ignore any of them. If you were told, do not eat non-vegetarian food, then do not take them. If you are asked not to gamble, then you should not indulge in them. If you do not follow, it will have ill effect on your intellect, it will become dull. Where is the need to be wickedness, crookedness and stealing? If you get only one meal a day, spend the day with it and be happy, even forgetfully do not steal. Don't go against any of these rules. This constitutes the high level of devotion. This is the first step for surrender.

Love and service for Satguru:

It means, serve Satguru with Tan, Maan and Dhan (Body, Mind and Wealth). At the time of Naamdan (initiation), I asked you for your Tan, Maan and Dhan but not just like that; I asked you to give me with your eyes closed and from your heart truly. You said- yes, given. Gorakhnath to whomsoever he initiated, he never returned their body-Tan, he was feeding them the sugarcane but, I did not do that to you. I have returned the body to you back and told you to keep it protected in trust. Further, not to use it in any bad activity. I returned you it to you because you may have to serve elders in your family but if the need arises, I can recall you. Whenever he finds time, the disciple should come to the Ashram to serve, as per his capabilities. If you put your body to service, it will be free from disease. I have returned back the wealth to you because, you may need it for the maintenance of your home. Therefore, you keep it. However, do not misuse it for wrong purpose, do not accuse anyone wrongly. As per the scriptures, a disciple is expected to spend 10 percent of his earning, in service of his Guru but I did not ask you for this because if you are unable to give it amounts to breaching the word of Guru. For this reason, I have not bound you with my word. Then the third is your Mind. I

have not returned this to you. I have asked you to keep it with me.

Why did I do that because the mind is the cause of bondage (relations and positions) and the world (Mano mulam idam jagatu||), due to which mind proclaims ownership, Mine and thine, etc. when the Mind is under Satguru, how can you claim ownership! Therefore, do not expect any price from real Gurus. Ignoring their word, do not follow your vimps.

Guru Ki Baat Man Sab Lijey| Satya Asatya Vichar Na Kijey||

Do not discriminate on what Guru says, whether it is true or not. Whatever he has told, follow it; carry out without modifications. Never avoid instruction of Guru in life. Do not display your ego in front of your Guru, even if you feel that you are right, follow only Gurus word. Gurus seva brings success.

In this human birth, you have an opportunity for service, use it to serve Satguru. You have to squeeze and extract service through this body.

Aakhir Yaha Tan Khak Milega...

You have to join in service. Not all other activities will be useful. Even if you work day and night in the field or labour, it is of no use. However, the service rendered to your Satguru, will be helpful.

If a disciple does not serve a Guru, it is an offence.

Nanak Jo Guru Sevey Apna , Hoi Tis Balihari Jaau||

Guru seva is supreme. Sahibji says-

Guru Sevey Katey Dukh Papa| Janam Janam Ko Mitey Santapa||

Guru Ki Seva Sada Chitt Dijey| Jivan Janam Suphal Kari Lijey||

Chaubis Rup Hari Aapuhi Dhariya| Guru Seva Kari Sabhi

Biriya||

Shiv Biranchi Guru Seva Kinha| Narad Diksha Dhruv Ko Dinha||

Sakal Muni Guru Seva Chahi| Guru Seva Kari Panth Aavgahi||

Guru Ki Seva Mukti Nij Pavey| Bahuri Na Hans Bhavjaal Aavey||

There is greatness attached to the service of Guru. Even great Rishies have served their Gurus. Hari has also took incarnation and engaged this mind to service his Guru.

Having taken a human birth, if he has not taken initiation from Guru, his life is waste but the one who has born as human and did not serve his Guru after initiation, he is ignorant and foolish.

*Yog Daan Jaap Tirth Nahana| Guru Seva Binu Nishfal Jana||
Guru Seva Binu Bahu Pachhtavey| Phiri Phiri Yum Key Dwarey
Javey||*

*Guru Seva Binu Koun Jo Tarey| Bhav Sagar Se Bahar Darey||
Guru Seva Binu Kachhu Na Sarri Hey| Mahaandh Kupey Maha
Pari Hey||*

*Guru Seva Binu Ghat Andhiyara| Kaisey Pragately Gyan Ujyara||
Guru Seva Binu Dwand Andhera|Guru Seva Binu Kaal Ko Chera||
Guru Seva Binu Prem Vihuna| Din Din Moh Hoy Bhram Duna||*

Sahib says that without service to Guru, Yog, Jap, Tap and Tirth are all useless. If you have not served a Guru, you will be entangled in the world. Without service to Guru, you wisdom will not shine. With Guru seva your heart will be illumined. The one who lacks inner urge to serve his Satguru, he will lack in love of Guru.

The disciple should have no ego while serving his Guru. If that happens the seva becomes useless. Always stay closer to Guru to bath in his grace.

*Guru Agey Rakhey Maath|| Karey Vinay Dukh Meto Naath||
Aaho Adhin Tumharey Daasa| Dehu Apne Charanan Vasa||
Yah Tan Mey Tohi Bhent Chadhayo| Apni Ichha Kuchh Na
Rakhayo||*

*Jo Chaho So Tum Ab Karo|| Ya Bhand Ko Jehi Vidhi Bharo||
Bhave Dhup Chhah Mey Daro| Bhavey Boro Bhavey Taaro||
Gun Paurush Kachhu oh Nahi Mero|Sab Vidhi Sharan Gahi Goru
Tero||*

*Mey Ab Baitha Naav Tumhari| Asha Nadi So Kariye Paari||
Apna Kijey Gariye Bahi| Dhariye Shirpar Haat Gosai||
Bahu Vidhi Vinati Guru Se Karai| Maan Moh Hriday Nahi
Dharai||*

*Dekhi Vinay Guru Hohi Ananda| Tab Pavey Sikh Paramananda||
Dekhi Prasannata Guru Ki Bhai| Guru Tey Kahiye Shish Navai||
Riddhi Siddhi Phal Mey Kachhu Nahi Chahu| Jagat Kaamana Ko
Nahi Laahu||*

*Chaurasi Mey Bahu Dukh Paayo|| Tatey Sharan Tumhari Aayo||
Hohu Dayal Daya Ab Kijey| Budat Bhav Mey Baah Gahijey||*

Looking at the humility of disciple, Guru will be very pleased. When Guru is pleased, say whatever you want.

The greatness of Guru seva, cannot be compared to any other. Sahib says-

*Naamvant Bahutey Miley, Gyaanvant Anek|
Kahe Kabir Dharamdaas Se, Guruvanta Koi Ek||*

In service to the Guru, you will be the receipt of all fruits and comforts. Sahib says-

*Ganga Yamuna Badrish Sametey|Jagannathadi DhaamHey Tetey||
Sevey Phal Prapt Hoy Na Teyto|Guru SevaMey Pavey Phal Teyto||*

Sahibji says pilgrimage to Ganga, Yamuna, Badrinath and Jagan nath will not yield that fruit which you get by doing service to Satguru.

Yah Nishachay Urr Dharey,Mo Agh Bisri Naath Mohi Taarey

It means keep your faith, whether I do anything or not. Have firm faith that Guru will release you from Sansar Sagar. This faith is important and supreme. Nobody surrender his self, but you have given it to me. You had the belief and faith. During Naamdan, I asked you for your faith. What is faith? Faith in means that my Guru will never tell lie. Faith is-

*Guru Ko Akhand Brahma Kar Janey| Guru Ko Nahi Manush
Kar Maney||*

Yah Nishachay Maan Maahi|Guru Taji Mor Sahayak Naahi||

Satguru has supreme powers. Do not seek elsewhere.

Keep complete faith in Satguru. Do not go elsewhere searching for solution. Believe that there is no one else other than Satguru who will be of real help. After you find a true Satguru, where is the need to seek support elsewhere? Do not do that. Dont keep your feet in two boats. If you have achived Satguru who has supreme power,you will get everything from him. If not then also,

be under command of Satguru. Whatever may be the difficulties, think only this.

Duniya Key Lakha Saharey, Mera Sahara Tu Hey||

You should not run to a Tantrik or an Astrologer when you face problems.

Guru Sharanagati Chhadhi Kari, Karey Bharosa Aur|

Sukh Sampatti Ki Kah Chali, Nahi Narak Mey Thaur||

Surrender truly.

Ek Aas Vishwas Tumhari| Pada Dwaar Sab Vidhi Mey Haari||

Understand the meaning of Faith correctly. Disbelief will shatter you.

I remembered an example. A woman came and said:

Woman: I have headach.

I: Do Bhajan.

Woman: I do Bhajan, Arti and also lighting the lamp for Mata di.

What is this? It means, she has not understood the meaning of devotion properly. His parents brought a boy with a mental illness to me. They told, "He was alright when he took Naam from you then again the boy developed problem". I enquired with the boy. He told me, "It is your grace, I am fine. They behave like this. Sometimes they take me to Tantriks and sometimes they lock me up". He did not like that. The boy said, "I have complete faith but my parents do not accept".

Therefore, see how crooked are they! Do not do this. This shows lack of faith.

Sadguru Murti Ko Dhyana| Taake Sanmukh Vinati Thana||

Keep your remembrance of Satguru in your Thought,
Word and Deed.

It means all the time meditate on Satguru ('Dhyaan Moolam, Guru Roopam'). Thought should be:

Mo Sam Patit Na Katahu Nihara| Guru Sam Aur Na Taranhara|

Do not show your thoughts (Guna) in front of Guru. Show your natural tendencies(weaknesses). He is compassionate, he will correct them.

*Mey Kaami Mey Kutlu, Mey Avgunn Ki Khan|
Mo Par Kripa Na Chhadiye, Daas Aapno Jaan||
Avgunn Kiye To Bahu Kiye, Karat Na Mani Haar|
Bhavey Banda Baksh De, Bhavey Gardan Maar||
Satguru Dinn Dayal Ji, Tum Lag Meri Daud|
Jaise Kaag Jahaj Par, Suzat Katahu Na Thaur||*

From this, you understand that you (without Satguru)are not capable. If you boost yourself, nothing will remain with you. Sahibji says:

*Satguru Ki Maryada Na Dharai|
Lakh Chaurasi Kund Mey Parai||
Guru Ko Shabd Na Suney Agyani|
Bhavsagar Dubey Abhimani||*

Sahibji says you should always be respectful and obedient to Satguru. Those who indulge in disrespect will take birth in 84 lakhs of jivas.

*Guru Ko Dekhi Dharat Abhimana| Vyas Bachan Pad
Naraknidhana||*

Who shows his ego in front of Guru,will directly go to hell

*Guru ko Gyaan Meti Thapi|Teen Lok Me Bado Te Paapi||
Guru ko Meti Bakhanat Aapa|Dharati Bhar Marat Tehi Paapa|
Guru Se Uncha Chadhi Baithey|Saat Kund Narak Me Paithey||*

The one who displays his knowledge in front of Guru, he is considered the big sinner in all the three worlds. Even the earth cannot bear his weight. He is the one who tries to take higher place than his Guru does. The one who does this, he falls into the Kumbi hell.

*Guru Sey Ulta Bachan Sunavey| Saat Janam Kodhi Ko Pavey||
Guru Ko Ulat Sunavey Baina| Saat Janam Andha Hoy So
Naina||*

The one who argues with his Guru and replies arrogantly, his body will suffer Leprosy or he will remain blind for seven lives.

Always speak pleasantly in front of Satguru.

*Dou Kar JoriKey Aagey|Kari Bahu Vinati Charanan Lagey||
 Aati Shital Boley Sab Baina| Metey Sakal Kap Key Baina||
 Hey Guru Tum Ho Dindayala| Mey Hu Din Karo Pratipala||
 Tum Bandichhor AatihiAnatha|Bhavjal Budat Pakado Hatha||
 Yo Adhin Hoy Shish Jabhi|ShishPar Krupa Karey Guru Tabhi||*
 Sahibji says, only with the total surrender to the Guru, disciple receives his Grace.

*Chhataye Aapko Prabhuhi Samarpe|Taako Kabhu Kaal Nahi
 Darpe||*

Surrender with complete Faith.

It means, surrender yourself to Satguru. Unload your entire burden on Sahib with faith. Take it to your Heart.

*Jivan Ka Sab Sopp Diya Ab, Bhar Tumharey Hatho Mey|
 Hey Jeet Tumhare Hatho Mey, Hey Haar Tumharey Hatho Mey||*

Surrender is greater than meditation and Bhajan. If you have faith, you receive greater benefits. I will give you an example. A man took Naamdaan. He was innocent. After some time, he returned. He said, "Sahib, from the time I have taken Naamdaan, I am very happy". You asked for surrender of Tann, Mann and Dhan with eyes closed. I thought what is this? Am I to give it truly?, but I have given you. I thought even my house belongs to you. Guruji I have a small shop. I open the shop in remembering you. You keep standing for 24 hours with me and get the all work done. In reality, you are running the shop. If there is a condition for loss, you take the direct action. Nothing happens by me. It is only you and you yourself. My wife and children belong to you. I think that I am only a servant whom instead of keeping in the Ashram, entrusted the job of looking after the house. All my pride is lost. He spoke a lot with humility. He said, Guruji, I tell you, sometimes in the night you appear and take me around. See how innocent he was! He has surrendered himself in real. That is why; Sahib has to do all his work.

In the earning of spiritual wisdom, can we be a part? What should we do? What Sahib says has merit. He gives the example

of Bhrunga (an insect). It takes any Larva and with his sound makes a Larva into another Bhrunga but there is a one condition here.

*Bhrungi Shabd Kit Jo Mana| Varan Pher Aapan Kar Jana||
Koi Koi Kit Param Sukhdai| Pratam Awaz Gahey Chittlai||
Koi Dujey Koi Tije Maney| Tan Maan Rahit Shabd Hit Janey||
Bhrungi Shabd Kit Na Gahai| Tou Puni Kit Aasar Rahai||*

Some Larve catches the sound in its very first attempt, some on the second or third time. There are some Larves which does not succeed. It listens to the sound but gets frightened, becomes uncomfortable. Just like when mother takes children to Mahapurushas for salutation (Bandgi). The child cries, they think that he may be a doctor who will give a injection because of his earlier visit to a doctor. Similarly, the Larva gets frightened for the fear of being eaten. But Bhrunga is larve's well-wisher, it gives pleasures.

*Guru shabd nischay satya maaney, bhrungi maat tab pavai|
Taji Sakal Aasa Shabd Basa, Kaga Hans Kahavai||*

Therefore, Guru's words gives comfort. Bhrunga vibrates with the sound of Bhu- Bhu. Some Larvas does not respond to the very first sound. Why, because he does not surrender itself. Until it surrenders, it does not transform. Bhrunga gives up after the third attempt. It goes on search for another Larve.

Toh Puni Kit Aasrey Rahai...

Then it cannot transform into a Bhrunga, it remains to be an ordinary insect. Swami Paramanand says with sweetness-

*Bhrungi Jo Aan Kit Ko Khud Rang Lagavey|
Awaz Apni Aansikh Kaan Sikhavey||
Vaha Rup Pahala Raha Ek Na Baaki|
Guru Shabd Se Philphor Rang Palat So Javey||
Koi Aur Kism Karm Ko Jindaar Na Dekhey|
Bhrungi Jo Apney Dhang Kit Dhund Key Lavey||
Vah Dhundh Kaam Apney Hi Hum Rang Humesha|
Dil Dey Key Usko Tabhi Apne Rup Banavey||
Dil Usko Dena Chahiye Dildaar Koi Ho|
Hindu Ya Musalman Kharidar Koi Ho||
Hey Kit Lakh Sadmey Koi Ek Hi Mera|
Jaha Jakey Bar Bar Bhrung Karta Hey Phera||
Vahi Kit Jehal Apne Se Gurubaat Na Maney|*

*Tab Jakey Paas Uske Bhrung Karta Hey Dera||
 Kahata Hey Kit Tumko Lagi Aan Kharabi|
 Nahi Akla Thikane Rahi Nahi Ilam Hey Tera||
 Tu Baat Meri Maan Abki Baar Kaan Dhar|
 Ho Meri Tu Humshakla Tera Hovey Nibtera||
 Dil Usko Dena Chahiye Dildaar Koi Ho|
 Hindu Ya Musalman Kharidar Koi Ho||*

Among lakhs of Larvae, only rare Larva qualifies for whom Bhrunga tries repeatedly to transform that Larvae to Bhrunga. Bhrunga gives his heart and makes it like himself. So it is said that you have to offer your to one who deserves it as the requisite merit.

This way, it requires surrender. A thought may arise in mind as to why it is necessary. In reality, all the three (Body, Mind and Wealth) are cause for bondage. Atma takes that wealth is needed for which it performs many actions (Karmas). Why Guru ask for Body, Mind & Wealth. Because Atma takes itself as Body. As Atma accept that he is a body, at that moment it has become an error and started working for bodily sustenance.

*Jabtey Jiv Bhayo Sansari| Chhutey Na Granthi Na Hoy
 Sukhari||*

Then it takes wealth as its own, it struggles to earn it be it fair or foul. It struggles very hard. This way mind pervades the entire universe and becomes the cause of bondage.

Guru have taken all these three. What is the significance of these three? If Guru takes your Body, firstly illusion (confusion) gets over that I am a body. If Guru takes your Wealth it ends your greed. What is mind? It is the Intellect, memory and ego (action). Do not involve in this. Why is it, so? Whatever you accomplish with mind, it will be fraudulent and that we accomplish with memory (chitt) and ego; will end in destruction. All these four aspects of mind create illusion.

Therefore, you are required to surrender. Only then, you will accept the words of Satguru. Whatever he says, welcome that.

Whoever who meets the above six condition can transcend in a moment. He needs to do nothing else. When a child is very small and under the care of mother, mother gives lot of attention. She feeds the child with her own hand, put to sleep. She does all the work. However when the same child grows,

then she keeps only a little attention. She prepares the food, keeps in front of child, and does not feed him. Similarly, till the time, a person is in the state of surrender, Satguru keeps all his attention. Satguru does not keep his attention that much on the disciple with wisdom (Gyaani). Therefore, you should always keep a low profile and surrender to him so that he can take good care of us and we can attain our goal easily.

*Amli Hoka Karey Dhyaan, Girhi Hoka Kathey Gyan|
Sadhu Hoka Kutey Bhag, Kahe Kabir Yaha Tino Thag||*

*“Saar-Naam So Kaha Na Jayi, Likha Na Jayi, Padda Na Jayi,
Bin Satguru Koi Nahin Payi” “Saar-Naam Pavega Wohi, Jis
Par Kripa Satguru Ki Hoi”*

Satguru has the Paras Surati of Supreme Lord. (Supreme Lord's concentration) and true bodiless 'Saar Naam/Word' (Sajeevan Naam- Alive Holy Name). 'Saar Naam' is a Soundless sound and not any Naam related to world or religions, Saar Naam cannot be written or spoken, which directly transforms the crow like nature (evil mind ruling over soul) of a disciple into the nature of a Hansa (soul ruling over evil mind) which further leads to permanent salvation.

2. Shabd (Soundless Sound).

Acceptance of Shabda Initiation

(Man tu maan shabd updesha)

*Saar Shabd Oh Gurumukh Bani, Tako Gaho Sandesha||
 Jahi Tatva Ko Munivar Khojey, Brahmadi So Gyaani||
 Soi Tatva Guru Charanan Lagey, Bhakti Het Kar Prani||
 Prathamey Daya Dinata Aavey, Hansi Mithya Tyagi||
 Aatam Chinh Paratam Janey, Sada Rahey Anuragi||
 Shabd Pratit Aur Shabd Kasouti, Nisdin Virah Viragi||
 Jaha Ko Aarth Taha Lou Bhuzey, Jaha Lagi Taha Lagi||
 Kahe Kabir Yaha Taat Jo Buzey, Maney Sikh Humari||
 Kal Dukal Taha Nahi Vyapey, Sada Kaho Rakhvari||*

Remembering the Naam given by Satguru, always pay attention to his sayings. Giving up fun and frolicks, humbly engage in devotion to Satguru. Keep faith in the Naam. With restrain and dettachment, adhere to the words of Satguru. Then Kaal will not be able to do any harm.

Unique path of Love

Avadhu Chaal Chale So Pyaara||

*Nis Din Naam Videhi Sumire, Kabhu Na Tute Tara||
 Sapne Naam Na Bhule Kabahu, Palak Palak Brat Dhaara||
 Sab Sadhoon Sey Ek Hai Rakhey, Hil Mil Gyaan Uchara||
 Kahe Kabir Suno Ho Awadhu, Satya Naam Kahi Tara||*

If a disciple should stays remembering the Naam day and night and even in dream, then he becomes endering to Satguru.

Lack of Love for Guru

Jinki Lagan Guru Sey Nahi||

*Teh Nar Pashu Sam Jag Mey Jivat, Vrutha Janam Gavai||
 Amrut Chhodi Vishay Rass Pivey, Dhruk Dhruk Tinkey Taai||
 Binu Vivek Teh Dahu Dishu Bhatkey, Bhukat Lakhi Parichai||
 Hari Bel Ki Kori Tumriya, Sab Teerat Kari Aai||
 Jagannath Key Darshan Karke, Ajahu Na Gai Karuvaai||
 Jaisey Phal Ujaai Ke Laagey, Binu Swarth zar Bhai||
 Kahe Kabir Binu Bachan Guru Key, Aantkaal Pachhitai||*

The one who lacks of love for his Guru, leads his life like an animal and his existance becomes fruitless. It is like taking poison instead of nectar. His birth becomes a curse. Those who are engaged in tirth Yatras etc, has to repent at the end for not seeking Satguru.

Be in the remembrance of Naam

(Hansa mat bichhudo sumiran se)

Hansa mat bichhudo sumiran se||

Jo sumirat te awat nahi, puchhi liyo gurujan se||

Ek sumiran tab hruday basat hey, jakey basey magan se||

Na kar charan na jiwha doley, laagi rahe damdam se||

Kahe kabir suno bhai sadho, magan rahe tan man se||

Engage in the remembrance of Gurus Naam with your body and mind. Such a disciple does not return to this worldly ocean of life again.

Greatness of Guruship

Hansa Aiso Gurumat Bhari|

Lakhe Te Bhav Mey Aavat Nahi, Bhav Ke Bahot Begari||

Shishya Sikhapan Guru Ki Maney, Guru Sadhun Ke Aagya Kari|

Tehi Mukti Padarth Pavey, Yumtey Rahani Niyari||

Satya Bhesht Satya Rahani Sadhu Ki, Sant Daras Avikari|

Te Adhikari Guru Paarakh Ke, Nirjiv Dhokha Nivari||

Gurumukh Sukh Anuman Rahati Pad, Basey Anand Atari|

Prem Bhav Satguru Sevkai, Kahahi Kabir Pukari||

A disciple who truthfully accepts the word of his Guru and lives by that, he becomes unique in this world. Even Yama cannot cause any harm to him. He gets libration. He is always desirous of Gurus darshan. He becomes as a Sadhu. He would not be stuck with lower forms of unreal devotions. Such a disciple, serving his Satguru, soaks in the bliss of ocean of nectar.

Stay close to Guru (Hey raho guru ki aur)

*Morey Jiyara Bada Andeshva, Musaphirjaiho Kouni Aaur||
 Kaya Sahar Kahar Hey Nyara, Dui Phatak Ganghor||
 Kaam Krodh Jaha Man Hey Raja, Basat Pachiso Chor||
 Sanshay Nadi Bahey Jaal Dhara, Vishay Lahar Uthe Jor||
 Ab Ka Gaphil Sovey Borey, Iha Nahi Koi Tor||
 Bin Satguru Tum Thour Na Paiho, Unka Karo Nihor||
 Daya Lagey Tab Lau Jaihe, Tab Paavo Nij Thour||
 Pachhal Painda Samuzo Bhai, Hey Raho Guru Ki Aaur||
 Kahe Kabir Suno Bhai Sadho, Nahi Toh Paiho Zakzor||*

Where will the pilgrimage of jiva take? Under the rulership of Mind, the King; which is the seat of Lust, Desire, Jealousy, Anger, Pride, etc. there flows a river of doubts with the waves of sensual desires. All these has nothing to do with the Jiva-Hans. Oh, Jiva seek a Satguru. Without him, you will be lost. Out of his compassion, he will carry you along. Humbly takes shelter under his compassionate protection. If you do not, you will be tossed up and down in this worldly ocean (Sansar) of pain and pleasure.

Satguru's thought on Vernas.

*Satguru Charo Varan Vichari||
 Brahman Vahi Brahma Ko Janey, Pahirey Janeu Vichari||
 Sadhuk Sougun Janeu Naugun, So Pahirey Brahmachari||
 Kshatriya Soi Jo Pap Kshay Karai, Bandhi Gyan Tarvari||
 Antar Dil Mey Daya Rakhey, Kabahu Na Aavey Haari||
 Vaishya Soi Jo Vishaya Tyagey, Tyag Dei Par Naari||
 Mamata Maari Ke Manjan Laavey, Praan Daan Dey Dari||
 Shudra Soi Jo Sudho Rahata, Chhod Det Apkari||
 Guru Ki Daya Sadhu Ki Sangati, Paav Achal Pad Bhari||
 Jo Jan Bhajey Soi Jan Ubarey, Yamey Jeet Na Haari||
 Kahe Kabir Suno Bhai Sadho, Satguru Bhakti Piyari||*

Satguru Kabir Sahib has commented on four Varnas (caste). Brahmin is one who is aware of Brahma. Sadhu is one who is an embodiment of forgiveness, compassion, sacrifice and several hundreds of such good qualities. Kshatriya is one who destroys sins with the sword of

wisdom (Gyan); with the compassionate heart, he will not deviate from the above. Vaishya is one who sacrifices his sensual pleasure, desist from other's women; destroying the pride, baths in Atmagyan (Spiritual wisdom). Shudra is one who leads the simple life without hurting anybody and bathing in the grace of Satguru attains the changeless state of eternity. Those jivas, who with discrimination adores Satguru, escapes this Sansar. Here, no question of any victory or defeat of any caste. Sahibji says, bhakti of Satguru is supreme of all.

Make no distinction on Truth

(Satya Asatya vichar na kije)

*Jo Nahi Guru Ko Mastak Navey, So Nar Ajar Ko Tan Pavey|
Jin Mukh Jo Guru Ninda Karai, Kalp Sahastra Narak Mey Parai|
Guru Ki Ninda Suney Jo Koi, Rakshas Swan Janam Tehi Hoi||*

*Guru Se Ahankhar Urr Dhari, Karey Vivad Mudh Avichari|
Te Nar Maru Nirjal Ban Jahi, Trushit Marey Rakshas Tan Pai||
Jo Guru Ko Taji Aurhi Dyaveh, Hoy Daridra Athi Dukh Pavey|
Bin Darshan Nahi Guru Ki Rahiye, Yaha Drudh Niyam Hruday
Mey Gahiye||*

*Jo Bin Darshan Karey Ahara, Hoy Vyadhi Tan Vividh Prakara|
Yatha Shakti Jan Chukey Nahi, Hoy Ashakta Dosh Nahi Tah||*

*Guru Sunmukh Nahi Baithey Jahi, Khali Haat Hilavat Aai|
Jo Kuch Aur Nahi Bani Aavey, Patra Pushp Phal Bhet chadhavey||*

*Ati Adhin Hoy Boley Bani, Rank Saman Jori Yug Maani|
Kabahu Na Baihto Pav Pasari, Jangha Pad Dhari Aasan Maari||
Sanmukh Hoy Ke Gaman Na Kijey, Guru Chaya Par Pav Na Dijey|
Gupt Baat Kinchit Nahi Rakhey, Kari Chhal Kapat Na Mithya Bhakhe
y||*

*Ved Mantra Sam Kahana Maney, Guru Ko Paramatma Sam Janey|
Satya Asatya Vichar Na Kijey, Guru Ko Kathan Maani Sab Lijey|*

*Jo Kachhu Shreshta Padarth Pavey, So Guru Charanan Aani
Chadavey|*

*Guru Ki Adbhut Hey Prabhutai, Miley Sahastra Guna Hoy Aai||
Kiye Yathavidhi Guru Ki Puja, Shesh Rahe Kartavya Na Duja|
Prabal Pap Nashe Sab Tan Ke, Hoy Manorath Puran Man Ke||
Jo Guru Ko Bhojan Karvavey, Mano Trilok Hi Nyoth Jimavey||*

A Shishya who denounces his Guru, he stays in the hell for thousands of Kalpas. Those who listens to the hatred words on his Guru, he becomes a Demon (Rakshas) or he will be born in the womb of dog. Those who argues with his Guru, he is a foolish person. He will die as an ignorant person and takes birth as a demon in the forest. Those who give up their Guru and worship others; he will become poor and lives in misery. Do not stay without the darshan of Satguru. Make a fix schedule for darshan, reaching there offer as much service as practical. If you can not give the service there is no harm but do not go with the empty hand. If you do not have anything, offer a leaf or flower. With the humility of the poor man, approach Guru and speak to him. Do not stretch the leg in front of Guru while seated. Sit cross-legged. You should not even step on his shadow. Do not hide truth, do not display your clever or crookedness in front of your Guru. Taking Guru as the very Parampurush himself and follow his words as Mantras (Mantra Moolam Guru Vakyaam||). Whatever precious thing you get, offer that to Guru. Guru is compassionate, whatever offered at his feet, returned to you thousands fold. Formally, Pooja should be done only to Guru (Pooja Moolam, Guru Padakam). With Guru Pooja, nothing is left and done, all sins will be destroyed, and all wishes are fulfilled. Offering food to Guru amounts to offering to the entire universe.

Get rid of Pride and Ego

*Shish Utare Hath Se Sahaj Aasiki Nahi||
 Sahaj Aashiki Nahi Khand Khaney Ko Nahi||
 Jhoot Ashiki Karey Muluk Mey Joothi Khayee||
 Jitey Ji Mari Jai Karey Na Tann Ki Aasa||
 Aasik Ko Din Raat Rahey Suli Par Basa||
 Maan Badai Khoy Nind Bhar Nahi Sona||
 Til Bhar Rakth Na Maans Nahi Aasik Ko Rona||
 Paltu Badey Bevkoof Vey Aasik Honey Jahi||
 Shish Utare Hath Sey Sahaj Aasiki Nahi||*

Paltu sahib says that to adore Satguru, Parampurush with love is not an easy task like eating sugar. False expression of love will yield false result. The one with the true love, can die as a Jivanmukta (liberated while living), he does not keep desire his bodily pleasure; he keeps hanging by thread; he gives up the pride and sleep; there won't be any evidence of fat in his body; still he is free from worry. In a worldly way they appear foolish, the one who is in the state of love cuts off his ego headedness and throws it off.

Please the Sant Satguru

*Jag Khizey Toh Ka Bhaya Rizey Satguru Sant||
 Rizey Satguru Sant Aas Kuchh Jag Ki Nahi|
 Ek Dwaar Ko Chhod Aur Na Mangan Jahi||
 Jiyu Mero Baru Jaai Janm Baru Jaai Nasaai|
 Karo Na Dusr Aas Sant Ki Karo Duhaai||
 Teen Lok Risiyay Sakal Sur Nar Aur Naari|
 Mor Na Baanke Baar Pathanga Paya Bhari||
 Paltu Sab Rovey Pada Mor Bhaya Salatant|
 Jag Khizey Toh Ka Bhaya Rizey Satguru Sant||*

I do not worry if the whole world is angry with me, because my Satguru is happy with me. I have no worldly desire, leaving the door of Sant Satguru; I do not seek any other door. Even if I have to give up my life, I will not give up my Satguru or go elsewhere; I will pray only to my Satguru. My hairs will not waver, if the Gods, Demi-gods and people of the three worlds become angry with me. My Satguru is supremely powerful. Everyone is internally crying in their hearts but my heart has become cool, I have nothing to do with anyone.

Follow the words of Guru

(Guru ki aagya mey hi rahiyo)

*GuruKi Agya Drudh Kari Gahiye|GuruKi Agya Mey Hi
 Rahiye||
 Guru Agya Bin Kaaj Na Kijiye|Hani Hoi Toh Honey Dijiye||*

*Guru Ki Agya Bighna Na Koi|Guru Ki Agya Gurumukh Hoi||
 Guru Ki Agya Bhakti Badhavey|Guru Ki Agya Paar Lagavey||
 GuruKi Agya Sakal Shiroman|GuruKi Agya Chale So Harijan||
 Guru Agya Maney Soi Sadhu| Guru Agya Pad Bhed Agadhu||
 Jo Koi Guru Ki Agya Bhule| Phirphir Kashta Garbh Me zule||
 Charandas Guru Agya Puri|Bin Agya Karni Sab Kuri||
 Agyakari Gurumukh Nikey|Sahajo Lok Bhog Sab Phike||*

Speaking about the identity of Guru Mukha, Sahajo bai says to hold on to the words of Guru and follow them. Do not do anything without his acceptance . Even if it means suffering of losses, do not worry. If you follow the words of Guru, you will not face difficulties. Those who follow the words of Guru become Guru Mukh; devotion attains fullness in following the words of Guru; only with the path shown by the Guru, one attains liberation. Guru's words are supreme. He, who follows the words of the Guru, is a true servant of the lord; he who follows the words of the Guru, is a Sadhu; one who follows the words of his Guru, realizes the truth; those who ignores the words of Guru, takes birth repeatedly from the womb and suffers in the world. Sahajo bai says that she always carries out the words of her Guru Charandaas, everything else is useless. The one who follows the words of the Satguru, Guru Mukh; for him all worldly things feel bitter.

Make effort to follow

(Apni aur nibhaiye)

*Apni Aur Nibhaiye, Haari Parey Ki Jeeti||
 Haari Parey Ki Jeeti Taahi Ki Laaj Na Kijey||
 Kotin Bahey Bayar Kadam Agey Ko Dijey||
 Til Til Laagey Ghaav Khet Se Tarana Nahi||
 Giri Giri Utthey Samhari Soi Hey Marad Sipahi||
 Lari Lijey Bhari Pet Kaani Kul Apni Na Lavey||
 Unki Unkey Haat Badan Se Sab Bani Aavey||
 Paltu Satguru Naam Se Sanchi Kijey Priti||
 Apni Aur Nibhaiye Haari Parey Ki Jeeti||*

You should love your Satguru from your side. Without worrying about whether you succeed or not. Never give up even if you have to face a storm on the way, never retract. Do not run even if you are hurt. Even if you fall, get up and walk on. He is a heroic warrior who fights for his race and people. The rest is in the hands of Satguru. He can do anything. Be devoted to the Naam truly without worrying about success or failure.

Comfort at the Holy feet of Guru

Sukhi SabJivGurudevkiSaranHai,KalKa BaanTahaNahi Lagey|

Aathu Pahar Jaha Naam Ras Pivna,

Karam Aur Bharam Sab Doori Bhagey||

GyanvicharAurdhyanNirbhayrahe,RaindinDhyanGuruAur Nai|

Kahe Kabir Sukhsindhka zulna,ManAur PavankoPalat Mahi||

A disciple who has taken shelter at the feet of Satguru leads a comfortable life. The arrow of Kaam (Desires) Krodh (Anger) etc does not affect him, they remain in the remembrance of Naam all the time and stay away from illusions of this world. They do meditation of Guru, day and night.

Devotee without desire

Das Kahai Ke Aas Na Kijiye|

Aas Jo Kare So Das Nahi|

Prem Toh Ek Jo Laga Sansar Mey|

Bhakti Gai Door Ab Jagat Mahi|

Chahiye Bhakti Ko Jakt Sey Toriye|

Joriye Jakt Sey Bhakti Jahi|

Das Paltu Kahey Ek Ko Chhodi De|

Tarvaar Dui Myaan Ik Nahi Chahi||

Claiming to be the servant of Satguru, do not run after desires. Those who do so are not servant of Satguru. Love is one. If his attention is fixed on worldly things, understand that he is devoted to the world only. A disciple is expected to break freely from worldly desires and

develop devotion in the Satguru bhakti because he cannot keep two swords in a single scabbard.

Remain physically Alert

(Aath pahar nirkhat rahey)

Aath Pahar Nirkhat Rahey Jaisey Chand Chakor||

Jaisey Chand Chakor Palak Sey Tarat Nahi|

Chugey Birah Sey Aag Rahe Man Chandey Mahi||

Phire Jehi Dis Chandra Tehi Disi Ko Mukh Phere|

Chanda Jai Chipai Aag Key Bhitar Here||

Madhukar Taje Na Padam Jan Se Jaai Bandhavey|

Deepak Mey Jyo Patang Prem Se Praan Gavavey||

Paltu Esi Preet Kar Pardhan Chahey Chor|

Aath Pahar Nirkhat Rahey Jaisey Chand Chakor||

Paltu sahib says you should be like chakor bird, which does not take his eye of moon; he should always look to Satguru. Chakor bird sometimes takes fire as radiance of peace of firewood as a Moon and tries to take it with his beak. He turns to keep his attention at the Moon all the time. When the Moon is covered by the clouds then he tries to pick up piece of burning Firewood. The bee loves lotus flower intensely, gives up his life even but it will not leave the Lotus; it is trapped into it. Just as the Moth gives up its life into the flame and just like how a thief loves the valuables of others, such should be a love towards Satguru.

Advance towards the Holy feet of Guru

(Satguru sharane jaay key)

Satguru sharaney jay key, tamas tyagiye|

Bhala bura kahi jaay, toh uti nahi lagiye||

Uthi lagey so rar, rar maha nich hey|

Jehi ghat upjey krodh, soi ghat meechey hey||

Jo koi gali dey, toh jawab na dijiye|

Gal amrut tere paas, ghoru kyo na piijiye||

Amrut phal liye haat, ruchi nahi rar ko|

Shwan ko yahi swabhav, gahe puni haad ko||

Jakey jawan subhav, chhutey nahi jiv so|

*Neem na mitha hoy, sinchey gud ghiv so||
 Mala tere haat, katarni kakh mey||
 Aag buzi mat jaan, dabi hey rakh mey||
 Kah bhaye hey baat, kahe tere piv ko||
 Upar ke sab bad, phale tere jiv ko||
 Kahahi kabir vichar, samuz man bhavana||
 Hans gaye satlok, bahuri nahi aavna||*

Give up the tamasik tendencies (dull wickedness, inertia) on at the feet of Satguru. If anyone insults, have forbearance; do not get angry. If you given to anger, you will end up in arguments of fight and being disciple of Satguru, such behavior will demean you. Even if someone shouts at you, do not respond. You have the nectar of Satguru keep drinking. Whoever has this nectar, he does not like argument and fight. Dog has a nature of biting the bone. The tendencies peculiar to a person does not leave him. Even if you rub any amount of Jaggery on the Neem, it will not give up its bitter taste. Nothing happens when you hold garland in the hand, when all the vices are with you. Even if your nature appears generally good, even then the flame of bad instincts still exists and it can surface any time. Ignorance will not vanish; it will remain dormant at times. Therefore, understand your mind and be alert. You will reach the Amar lok in that state only, never to return.

Sing the Glory of Satguru

(Mey toh Satguru ka gunn gasiya)

Rana Ji Mey Toh Satguru Ka Gun Gasiya||

Charanamrut Ka Nem Hamare, Nit Utt Darsan Jasiya||

Prem Mandir Mey Nirath Karasiya, Bhavsagar Tar Jasiya||

Yaha Sansar Baad Ka Kaata, Jyo Sangat Nahi Jasiya||

*Meera kahey Prabhu Satguru Swami, Nirakh Parakh Gun
 Gasiya||*

Singing the glory of Satguru, Meera bai says- "Oh Ranaji! I will only sing the glory of Satguru. We are required to take Charanamrut (Sacred water) of Satguru as a custom. Therefore, I will wake up and go for his darshan

& take charanamrut every day. I will dance in the temple of love and transcend this Sansar. This world is Strawn with thorns in which devotees cannot engross. My Satguru is the supreme lord, I shall sing his glory.

Who is related to Whom

(Kaun kisi ke naatey hai)

*Maal Jinhone Jama Kiya, Sauda Parihare Jatey Hai||
 Uncha Nicha Mahal Banaya, Jo Baithe Chaubare Hai||
 Subah Talak Jo Aagey Rehta, Saam Pukare Jaatey Hai||
 Jag Ke Raste Mat Chal Pyaare, Thag Vyaapar Ghanere Hai||
 Is nagari ke bich musaphir, aksar marey jatey hey||
 Bhai bandhu aur kutumb kabila, sab thag thag ke khatay hey||
 Aaya jam jab diya nagara, saph alag ho jatey hey||
 Joru kaun khasam hey kiska, kaun kisi ke natey hey||
 Kahe kabir jo bandgi gaphil, kal unhi ko khatay hey||*

One who only accumulates money, without offering in Guru seva, he is not serving others (Paro upkar). He has failed to justify his own wealth. With money, he makes all types of houses big and small. He makes an air-conditioned room and takes rest there. Those who are in the forefront in the morning, Kalpurush take them first in the evening. Oh, travelers do not get immersed in the dirty and filthy stream of the world. This is the business of betrayal of Maya. Often this Maya traps. Here, brothers, relatives and family; they all meet and live on deception. When Kalpurush attacks, nobody will be with you, everybody keep away. Who is a wife to whom, who is husband. Who belongs to whom! Sahib says those who do not take shelter of Satguru and offer salutation, Kalpurush eats them off.

Keep away from pretence

(Lok laaj nahi manihou)

*Lok Laaj Nahi Maaniho Tan Maan Lajja Khoy||
 Tan Man Lajja Khoy Chhodi Key Maan Badaai||
 Jati Baran Kul Khoy Padogey Saran Mey Jai||
 Lakh Kou Jo Hansey Jagat Ki Laaj Na Mano|*

*Jyo Hindu Tyo Turak Sakal Ghat Sahib Jano||
 Nacho Ghunghat Kholi Gyan Ki Dhol Bajao|
 Kaato Yum Ki Phas Bharam Ko Durr Bahao||
 Paltu Bariho Naam Ko Honi Hoy So Hoy|
 Lok Laajey Nahi Maniho Tan Man Lajja Khoy||*

Paltu sahib says give up the sense of shame and rising above body and mind, status, race, lineage, etc. and take shelter at the feet of Satguru, serve him. Let anybody laugh, do not be ostentatious. See Sahib (Supreme lord) in both Hindus and Muslims. Giving up ostentations and sounding the drum of wisdom, serve the Guru. Detaching from illusion cut the knot of Kalpurush. Paltu sahib says to remember the Naam of Satguru. Then whatever happens, do not worry.

Compassionate People

(Jan ko dinta jab aavey)

*Jan Ko Dinta Jab Aavey||
 Rahe Adhin Dinta Bhashey, Durmati Duri Bahavey|
 So Pad Devey Daas Apne Ko, BrahmadiK Nahi Pavey||
 Aauran Ko Uncho Kari Janey, Aapun Nich Kahavey|
 Tumtey Avadhu Sanch Kahat Ho, So Mere Man Bhavey||
 Sab Ghat Ek Brahma Ko Janey, Dubidha Durr Bahavey|
 Sakal Bharmana Tyagi Key Avadhu, Ek Guru Ke Gunn Gavey||
 Hoi Laulin Prem Lau, Sab Abhimaan Nasavey|
 Satya Shabd Mey Rahey Samai, Padhi Guni Sab Bisaravey||
 Guru Ki Kripa Sadhu Ki Sangat, Jog Yukti Se Pavey|
 Kahey Kabir Suno Ho Sadho, Bahuri Na Bhavjal Aavey||*

When the humility manifests in Shishya, Satguru gives him such a place with grace, which even Trinity Gods will not get. Those who keeps others in esteem and takes a secondary place becomes dear to Satguru. He sees one Atma in all and giving up all the illusions, sings the glory of Satguru. He sacrifices his pride and offers his Devotion to Satguru. Forgetting his scholarship, Gyaan etc; he is ever in remembrance of Satguru's Saar Naam. Such a

disciple receives the grace of Guru and crosses the sansar, he never gets returned.

Mutual Attraction between us

Tera mey didaar diwana|

Ghadi ghadi tuze dekha chahu, sunn sahib rahamana||

Hua aalmast khabar nahi tan ki, piya prem piyala|

Thadh hou toh girgir parta, tere rang maatwala||

Khada rahu darbar tumharey, jyo ghar ka bandajada|

Neki ki kulah sirr diye, galey pairan saja||

Tauji aur nimaj na janu, na janu dhari roja|

Baang jikar tabhi se bisri, jabse yah dil khoja||

Kah maluk ab kaja na kariho, dil hi so dil laya||

Makka hajj hiye mey dekha, pura mursid paya||

Oh Satguru Sahib, I am becoming mad in the desire of having your darshan. I want to take your darshan repeatedly. From the time I bathed in your love, I became carefree. I am not conscious of my body. I am stuck mad with your love. I cannot even stand, I fall down. Hey Sahib, it is my wish, like a house servant let me stand in your Darbar. Wearing the crown of servitude to others (Paro upkar), I have forgotten Namaz, Roza, etc. From the time, I found him in my heart, I have stopped reciting Namaz. Maluk Daas say now I have developed true love for him from my heart. My heart is dissolved in him. Therefore, I have given up all the wickedness and vices. Attaining a complete Guru, I have seen Macca, Madina, etc inside me.

Immersed in the Brotherhood of Guru

(Guru paai mey gota lijey khay)

Yahi samay guru paay mey gota lije khay||

Gota lijey khay naam ke sarvar mahi|

Avadhi aai nagichan daav phir aisa nahi||

Manush tan sakarat mahodadhi jad sirani|

Aisi parbi pai nahi tum mahima jaani||

Satsangat ke ghaat paithi ke kar asnana|

Tan man dijey daan bahuri nahi aana jaana||

Paltu bilam na kijiye aisa aausar paay|

Yahi samay guru panch mey gotha lijey khay||

With humility, offer your love at the feet of Guru. Surrendering your body and mind, be in his company then repeated birth in Sansar will end.

Moving away from the worldly life

Pahile sansar se tori aavey, tab baat piya ki puchhiye ji|

Tarvar dui tho hey myan ek, kis bhanti se vamey kijiye ji||

Meethey pyaley ko durr karo, karu prem piyala pijiye ji|

Paltu jab sis utari dharey, tab rah piya ki lijiye ji||

If you want to ask for way to meet Parampurush, then first you should break free from this Sansar. If you talk about dearness, two swords cannot stay in a single scabbard. Giving up the sweet pleasures, you have to taste the bitterness of love. When you cut off the ego filled head of 'I', then only you will find that path which will take you to Parampurush.

Make place for love of Guru in you

Kafan ko bandhi ke karey tab ashiqu,

Ashiq jab hoy tab naahi sovey|

Chinta binu aagi ke jarey din raati jab,

Jivat hi jaan se sati hovey||

Bhuk piyas jag aas ko chhod kari,

Aapni aapu se aap khovey|

Daas paltu kahe isak maidan par,

Dei jab sis tab naahi rovey||

Paltu sahib says that a true lover of a Satguru keeps the mind in the coffin and become dearer to him. He becomes sleepless, day and night, he feels the pain of separation, and he becomes Sati while living. He gives up food, drink, and the desires of the world and forgets himself. Paltu sahib says they give up the individuality- 'I' ness in the field of love without regret.

Dearest, Give up the Pride and Surrender

*Piya se maan na kijey sajani, sajni hath taji dijej||
Jo tu piya ko chahey pyari, satsangati bhaji lijej||
Paltu daas tan man dhan de key, prem piyala pijey||*

Paltu daas while explaining says- Oh sweetheart! Do not pride yourself in front of your dearest Satguru give up your stubbornness. If you want to be dear to him, attain his Satsang and surrendering your Tan, Maan, Dhan and love him.

All pilgrimage at the Lotus feet of Guru

*Sab tirath guru ke charanan larey| charan bart drudh sada
humarey||*

*Charankaval ki nisdin pooja| parsu aur dev naahi duja||
Ishtt humarey guru ke charana| guru ke charan dhyan hu karna||
Guru ke charan lagey so tarey| guru ke charan praan su pyarey||
Aasa mansa aur karmana| guru ke charan prem chitt dharna||
Guru ke charan hoy so hona| haani laab ke dukh sukh marna||
Charandaas guru charan tumharey| jivan praan adhar humarey||
Guru ke charan mukti phal daayak| sahajo guru ke charan
sahayak||*

Sahajo bai says that all the pilgrimage centers stays at the feet of Satguru. Therefore hold on to his feet firmly, offer Pooja only to him day and night and not to any other.

With the desire for the holy feet of Satguru, meditate on him. Take his feet as more than your life and developing love you can cross the worldly ocean of life (Sansar). If at all if there is any desire, it should for the holy feet of Satguru. Profit, loss, pleasure, pain, or death be always at the feet of Satguru. Satguru grants the fruit of salvation. Sahajo bai says to her Guru Charandas "Your holy feet are the basis for my existence."

Life Surrendered

*Jivan Ka Maine Saup Diya, Tab Bhar Tumharey Haatho Mey|
Uddhar Patan Ab Mera Hey, Sarkaar Tumhare Hatho Mey||
Hum Tumko Kabhi Nahi Bhajtey, Phir Bhi Tum Humey Nahi
Tajtey|*

*Apkar Hamare Hatho Mey, Upkaar Tumhare Hatho Mey||
 HammeyTummey HaiBhedYahi,HamPan HaiTum Narayan Ho|
 HamHai SansaarKey Hatho Mey,Sansar Tumhare Hatho Mey||
 Kalpana Banaya Karti Hai, Ek Setu Vihar Ke Sagar Mey|
 JisseyHam PahunchKartey Hai,UssPar Tumhare Hatho Mey||
 DrugBinduKehRaheHaiSwami,DrugNaav VirahSagarMey Hai|
 Mazdhar Hamare Hatho Mey, Patvaar Tumhare Hatho Mey||*

Oh Satguru, I leave all my problems in your hand. My success or failure is in your hand. Pleading like this with the Satguru, it is said we are caught in the turbulent waves of worldly ocean of life, you only can save us.

Be Passionate about it.

*Agar Hai Shauk Milne Ka, Toh Hardam Lo Lagata Ja|
 Jalakar Khushnumai Ko, Bhasm Tan Par Ramata Ja||
 Pakadkar Naam Ka zadu, Safa Kar Hujare Aey Dil Ko|
 Mutaley Jo Kiya Kuchh Hai, Vo Dil Sey Sab Bhulata Ja||
 Na Mar Bhuka Na Rakh Roja, Na Ja Masjid Mey Kar Sijda|
 Baju Ka Todkar Kuja, Sharabey Shauk Pita Ja||
 Na Ho Mulla Na Ban Brahman, Dui Ka Tark Kar zagda|
 Hukam Nama Kalandar Ki, Analahak Tu Sunata Ja||*

Buleyshah says- if you have desire to meet the Supreme lord then keep your concentration all the time at him. Burn the pleasures of the world to ashes and with the broom of Naam sweep your heart clean. Whatever mistakes you have done until now, you forget that. You do not observe Roza and starve and need not do Sijida (prayer) in the Masjid. You should give up the feeling of 'I' ness and put effort from your heart to meet the Supreme lord; let this desire of intoxication be in you. Neither, you should become Mulla nor Brahman. Give up this fight and take the message of Sant to the people of the world.

Love of a Guru is hard to achieve

*Guru Sey Lagan Kathin Hai Bhai|
 Lagan Lagey Bin Kaaj Na Sarihey, Jiv Pralay Hoi Jai||
 Jaisey Papiha Pyaasa Bund Ka, Piya Piya Rati Lai|
 Pyasey Praan Tadfe Din Raati, Aur Tir Nahi Bhai||*

Jaisey Mirga Shabd Sanehi, Shabd Sunan Ko Jaai|
Shabd Suney O Praan Dan De, Tani Ko Nahi Derai||
Jaisey Sati Chade Sat Upar, Piya Ki Raah Man Bhai|
Pavak Dekh Darey Vaha Nahi, Hasat Baith Sara Maai||
Do Dal Sanmukh Aan Jude Hai, Sura Let Ladai|
Tuk Tuk Hoi Gire Dharni Par, Khet Chhodi Nahi Jai|
Chhodo Tan Apney Ki Aasha, Nirbhay Hoi Gun Daai|
Kahat Kabir Suno Bhai Sadho, Nahi Toh Janam Nasai||

To love your Guru is not an easy task, but without this love, there is no benefit in this life. Just like Papiha bird awaits for the swati drop (first drop of the rain) to quench his thirst and repeatedly keep calling for it. Even if he has to die, it will not drink any other water. In the same way, the disciple should not seek support any other than his Satguru. Just as how a Muskdeer falls in love with the sound of Flute and gives up his life pursuing it. Just as a wife out of love for her husband, gives her life as Sati without fearing the fire. Just as a warrior stays in the battle field and do not run away even if they were to be cut to pieces. Similarly, sacrificing the desires of the body, fearlessly love your Guru otherwise life will become a waste.

Remain unattached – Recluse

Aisi rahni raho bairagi|
Sada udas rahey maya sey, satyanam anuragi||
Chhima ki kanthi seel sarouni, surti sumirni jagi|
Topi abhay bhakti mathey par, kal kalpana tyaagi||
Gyaan gudri mukti mekhla, sahaj sui ley taagi|
Jugti jamaan kubri karni, anhad dhuni lou lagi||
Shabd adhar adhari kahiye, bhikh daya ki mangi|
Kahey Kabir Priti Satguru Sey, Sada Nirantar Lagi||

3. How long will keep the world ignorant?

Devotion is vitiated these days. We have to understand the pure forms of devotion. How to engage in devotion? What is devotion (Bhakti)? It is important to know this.

*Bhakti Na Hoi Jata Badhaye|Bhakti Na Hoi Bhabhut Ramaye||
Bhakti Na Hoi Nachey Gaye|Bhakti Na Hoi Ghant Bajaye||*

Singing and dancing does not constitute devotion. Devotion is spoiled. How did it happen? This is because of two reasons. First is 'Ignorance' and second is 'selfishness'. Ignorance and selfishness has spoiled the devotion, for these reason Bhakti is vitiated. What is Ignorance? People are engaged in devotion without knowing its principals. Some for the tree, some for the lake of something and some for other things, they are engaged in such devotions. Everyone started devotion as per their perceptions. Some are taken Yagya as Bhakti, some took Karma as Bhakti, some are growing their hair for Bhakti and for some singing and dancing as Bhakti. In truth these are not Bhakti, these are all perversion of Bhakti. Sahibji says in his words clearly-

*Bhakti Hoi Nahi Murat Pooja|Pahan Seve Kya Tohi Suza||
Vimal Gavey Aru Rovey|Kshan EkParam JanmKo Khovey||
Esey Sahib Manat Nahi|Yeh Sab Kal Roop Key Chahi||*

Now the question is why people are following such Bhakti ignorantly. How did Bhakti got this kind of publicity? It's because of selfishness. Some with their selfish motto kept people in ignorance. They have made Bhakti as a business.

We do see that some worship demons, some do yagya (sacrificial fire), some go on pilgrimage and some go on circumambulation (parikrama). Why did people loss their way? How are they deceived? We have to think about it. When man forgets his way, first he tries to find out his location.

In the path of Supreme lord, if people are lost, why are they lost? Are they not using their discrimination? By doing such things they seek reward, is it proper? If it is not, then why are they pursuing? Sants have warned.

If deeply enquire we can realize, with this type of bhakti we cannot obtain realization of Atma. In the scriptures, it is said Paramatma is in the Atma. This way with the prevailing forms of devotion, whether one can attain benefits or not; Sant says with warning that it will not yield result. Then why are the people engaged? What is its background? From where did this vitiation come? Why did we lose the direction? Is it not that somebody has deliberately misleading us?

Once we were on a tour and we had to stop for refreshments. I was left back to buy provisions for the snacks. We reached a road junction in Lucknow. We asked direction for Sultanpur from a riksha driver just before the road cross. He replied, "Go straight from the road cross. Do not stop anywhere and do not ask anyone, Babuji, go straight". I thought that he has given the direction then what is the need to say, "Do not ask anyone"? I stopped my vehicle at the crossing. A man approached my vehicle. I asked him for the direction for Sultanpur. He told me to go straight and take a right turn. In the meanwhile, another two three persons approached and asked us to go straight and take right. I did not ask them but they volunteered to help me. I thought why the riksha driver misguided me. When I moved forward, I saw an open and desolate place. I realized their plan. They deliberately misguide and loot people. The people who had guided me at the crossing were part of the dacoit group. I turned back my vehicle and proceeded straight. Strangers do as per direction. They volunteered to help. There were three to four people. When you listen to only one person, you will not be confident. When more people say, you tend to believe that. This is the part of their plan.

Is it not that they are showing the wrong direction to reach the supreme lord with the object of their own benefit! It is a serious matter; we have to ponder on this. Today, due to selfishness, people are misguiding others into Unatmic Bhakti. Selfishness is hidden behind it.

It is just like someone opening a vegetable vending shop, someone electrical shop and someone opening an clothing shop. In the same way, people have opened different shops for their own survival. Some say to attend their programme and listen to stories and assures you that you will cross sansaar but it is not so. It cannot happen like that way. You have to listen to story and put it into practice to get rid of sins but for the selfish motives, wrong path is shown to people. In the same way, some say, you perform yagya and attain benefits. It is a wonderful way to fool the people. They say benefit will occur. Yes, it will occur only to the Mahatma; they will loot lakhs of people by taking donations from them. Then the payment for the middleman is different. Even 11,000 rupees is insufficient for them. The presiding deities of yagya have different rates. If you desire benefit then you have to part money. If this is not possible for you, then listen to stories, there are no other ways.

Listening to stories has better benefits than yagya. In this, you get more instructions to be followed. However, in this, a subscription plays a bigger part. From the subscriptions, Mahatma's supporters will steal a lot of money. How long they can befool the world. One day, world realize. On that day, neither the Mahatma nor the pundit will be traceable.

All this goes on only for the money. These days, there are lot of Yagyas been performed. One hundred and one thousand pits are more popular. Why is it so? To explain this, is bit difficult, you may have to enquire, or we can assume the more the number of Yagna pits, the more pleased will be the deity's concern. People who suffer from

diseases perform yagya in a Nirogya pit, it means, a person, who have multiple health problems, he should perform it. However, those who want to take the seat at the pit may have to offer thousand rupees to the Mahatma first. This is the fee for the Yagya with which they seek the God. Then there is a Yagna kunda for those who are childless. They can take that place and get blessed with child but they also should pay the fee. Cannot understand why Brahmaji has to create men and women. Here, everything is created with yagna. Then there is a yagna kunda for those who seek wealth. Only rich man can become richer. Poor men who cannot afford to pay one thousand rupees have no access to reach god. Similarly, there are many kundas, yagna peets for other requirement so that no customers will return without yagya.

The material cost of each Kunda, is about 1000 rupees and lakhs of receipts will be sold for the same. Now the play of seeking for charity gets start. They knock the door of the houses for such donations. The householders are forced to give to the them. Poor people suffer in this, in order not to annoy the deities of Yagya, they are forced to part with their money. Then from the bigger shop owners, they take thousand rupees, no. they snatch thousand rupees even without offering a seat for them at the Yagna kunda. Nobody can escape without paying. What? Is this bhakti? No. even the learned scholar among the society do not realise this, then who will understand this.

Today, in the field of Bhakti, business has entered. When the program is telecast on the T.V, they give the address and number detail for sending donations. We say, talk about Bhakti. If they take money for teaching yoga, is their any service to society. Even magicians make money by displaying magic. If you look to the past, Sants have never taken money from the people. If you are imparting Adhyatmic knowledge to anyone and in return, you take

money, it is clear that you are doing business. You are proving your selfishness.

Somebody has collected five lakhs twenty-five thousand rupees for carrying out Mrutunjay Yagya and offered it to somebody who can do it for five lakh rupees. The person who did the Yagya, his parents expired. He could not save them. The one, who has come, has to leave some day. Then what is this Yagya? Sants have alerted:

Aaye Hai Toh Jayenge, Raja Rank Fakir||

Sants went around to warn people. They never asked for any wealth from people. If the followers offered them, it was ok but they spend it for the public, not on themselves. Sahib has pointed out the involvement of Business in the field of religion (Dharma) so he said:

Pet Key Karan Karey Guruvai|Pidhi Sahit Narak Mey Jaai||

Today, you will not find pure devotion (Bhakti). In the assembly of court of lion (King), lion raised a query. Lion asked, "What is the condition of poor in our country"? First, the elephant (Minister) raised his trunk and asked for the permission to speak. In between, the dog (soldier), started barking and said, "You roam around begging house to house. What answer can you give?" The King intervened and asked the soldier to keep quite. Now the minister came in the front and said to the king that there are many poor in this country and those who are donating have become tired of donation. King said, "What are you saying"? Minister said, "I am telling you the truth. In our country, there are various types of beggars but there are mainly of two types: one is an ordinary beggar and other is a beggar from higher status strata. Ordinary beggars include the one with the begging bowls, the one with the bell, the one with the blanket, the one who seeks with the hand. Beggars of the higher strata are number one beggar, in this are included those who collect subscriptions. Just a few days back, there was a Raj Sadhu (Jackal) from another jungle made a visit. He got subscription collected from every house. It was a

surprise that many were collecting subscription. Even our own members were involved in this. Raja, our citizens are very poor. They were keeping the receipts". Telling this, Minister wept. Queen fox consoled him and made him calm- "Mantriji, It does not matter, it is happening in every jungle. I have heard that there will be collection of subscription by raj sadhu even in our jungle also." King says- "we have not sent any invitation to anyone". Minister- "Begger does not want any invitation, King. They themselves come". Queen- "King, there are some beggers. They have made some toll collection post where they stop everyone and will not allow them to pass without payment. If such element enters our forest, it will be difficult to live". King- "The matter is very serious. I feel that they will slowly loot the entire kingdom. It will be difficult to stop. When the entire citizens are ready for such kind of looting, who is there to stop them? At least I will not let it happen in my forest".

Raja has asked the entire assembly in one voice "Is it true that everybody is facing such problem?" Everybody replied, "Yes King. We are all very concerned, please do something".

Therefore, the King pronounced his order, "Those who indulge in the collection of any subscription, whether wealthy or poor, will be put inside the prison for six months and pay a fine of 100 rupees".

If you look at, you will notice, today beggers are looting the country. Just as in the Jungle, if a law is enacted in the country, people will escape from such problems. In truth, the world of begger is become entirely different. These days, the work of a beggar has become a blessing. They have complete freedom from all. Atleast the thieves are caught by police but nobody is willing to touch these beggars. Everybody is in an anxious state because they have to give money under compulsion.

It has become tyrannical; it looks like you have to be liberated from them before you make an attempt to cross the sansaar. They come around every street and village in collection of subscriptions. What is happening in this world? A poet began to think. It was the twilight. He was tired. He took a deep sleep. In the mean time, somebody knocked the door. He wondered who is knocking at that time. He just opened the door and peeped outside, he saw an old man standing with some kind of dairy. Thinking of it, his eye looked for an answer. The old man told that Peer baba's bhandara took place (distribution of food) yesterday. The poet said, "What can I do about it"? Old man asked- "Brother, give me some money". He thought what kind of person he is. Bhandara took place yesterday and today he has come for money. Maybe the collection was insufficient. He told him "I will not give babaji". Baba left the place disappointed, he was expecting because he had a lot of receipts in his hand. Closing the door, the poet has become thoughtful again. In the night, even in his dream, the thought did not leave him. Even the heaven appeared full of beggars; the angels (Devta) were not visible. Uttering 'Narayan Narayan', many of them were seeking alms. He enquired with some, whether begging takes place in Heaven also; they got angry. They said, "Begging takes place only in the hell, here we collect subscriptions (chanda). There is pride in Heaven also. Yamraj was preparing bills. The poet understood that heaven is the place for wealthy beggars. He asked one of them and he replied, "In the begging bowl, you get less but with the receipts, you get more than five times".

He could hear, Sound of 'Narayan Narayan' again in the heaven. He asked, "Oh Naradmuni! Where were you all this time? What is happening in the heaven these days? Even with you". "No, No, Don't say like that. Indeed, there is an increase in the number of beggars on the earth. All those who donate are worried". It is becoming difficult to

live, for ordinary people. Few days back, a decision was taken by Vishnuji to send some beggars to heaven and some to hell. Those rich beggars were sent to hell and poor ones to the heaven. The condition of hell became bad. The rich beggars cleaned the hell completely. In the heaven, the beggars have spoiled my name. Poet has asked, "How is that"? They wander collecting materials, calling 'Narayan Narayan'. People, who hear, take it as Narad is asking". So the poet said, "it is really nothing. Why do you worry so much"? Even on earth, same thing is happening. They spoil the name of the Sants in the guess of sadhus. They are tearing receipt after receipts. In the name of sants, they are begging at every door for collection.

Accidently, his eye fell on the liquor shop. Poet was getting angry. Passer by warned him, not to get angry otherwise the baggers will beat him. Nobody invites problem from them. Even Vishnu Maharaj also keeps quite. Did you not notice that in front of army of beggars, even the Devtas bow their head. Feeding they fatten themselves and become strong. If they give a blow, you will fall straight on the earth. Don't know what had happen to Vishnuji. It looks like the heaven will end up in the hands of beggars.

When he got up from sleep, it was already morning, it was sunrise, dogs were barking continuously. The whole night they were barking. Just as no one giving attention towards them, people were busy in extending the hospitality to the beggars. The poet looked through the window. Group after group they were moving, shouting

Dan Diye Dhan Na Ghate, Kah Gaye Sant Kabir|

Guru Hamare Aayenge, Karo Daan Kuchh Danveer||

The poet has uttered through his mouth:

Mangan Maran Saman Hai, Mat Koi Mango Bheekh|

Mangan Te Marna Bhala, Satguru Dete Seekh||

Let us move forward. The world of Hypocrites is very big. Similarly, on the other side astrologers and Tantriks and alike are cheating the people. Beating the drum they

make mother, daughter, etc. dance. Creating the fear of the demons and evil spirits they are looting not only to the illiterate, even to educated also, they are confusing the devotees. Earlier, people used to read Ramcharitramanas in every house but now, demons and evil spirits take that place. That is why, , some rituals are taking place for demons and evil spirits, in every house. Heads are rotating in every house. This rotation is a deliberate attempt. It affects, not a single member of family, but whole family gets compelled to involve. In this act, they forget about the supreme lord. If thought comes, it is only of Sayana demon or Tantrik demon. The talk is on so and so demon, removed so many demons. This is the talk of the world today.

Astrologers are creating fears on the effects of planets. The science of astrology is correct; this work is for well educated in this field. Now a day in this field, people are after money, so anyone can become astrologers. People are also entangled in this. World is moving towards wrong side of Bhakti. That is why there is increase in sinful deeds.

The hypocrites does not know the path to reach the Poorna Paramatma, they misguide people into the wrong ways. They unload some of their bookish knowledge so that people will develop some faith then they start directing them in all kind of direction. They start talking about some rituals and its benefits. Have you come here for seeking to enjoy the fruits or attaining liberation? Now the Mahatmas has created atmosphere, they tell some stories, they tell one or two stories, Doha of Kabir Sahib and at the end they get up and dance and they make the entire audience (Satsangies) also to dance. What is happening? They are the Hypocrites. From these hypocrites emerge all the wickedness, cheating, and sins because-

Bhakti Hoi Nahi Nachey Gaye| Bhakti Hoi Nahi Ghant Bajaye|

Bhakti Hoi Nahi Murat Pooja| Paahan Seve Kya Tohi Suja||

Vimal(2) Gavey Aru Rovey|Kshan Ek Param JanmKo Khovey||

Esey Sahib Manat Nahi|Yeh Sab Kal Roop Key Chhahi||

...Then they become cartoon just as the people wished. Some keeps 2-3 feet long matted hair, in some cases they keep 1-2 feet long beard, some wear long dhotis, some apply Sandalwood paste on their forehead and stick some rice on them. We do not know their inner intentions, only if we ask we may get an answer. This way they engaged with the world. What is the need to show the truth path to the world? World shows path to them, they simply walk in that direction. Whatever worldly people desire, Mahatma becomes like that. Just like in the world of cinema, the actors behave such that their audience would like to enjoy, in the same way, Mahatmas dance to the expectation of the audience. No one from the audience should become annoyed. Least anyone should be angry. He has no spiritual power, nothing. Whatever they read they place it before the people. Sahib has said eloquently-

*Mera Tera Manuva, Kaisey Ik Hoi Rey|
 Mey Kehta Hu Aankhin Dekhi, Tu Kahta Kagad Ki Lekhi|
 Mey Kehta Surzavan Hari, Tu Rakhiyo Urzaai Rey|
 Mey Kehta Hu Jagat Rahiyo, Tu Rehta Hai Soi Rey|
 Mey Kehta Nirmohi Rahiyo, Tu Jata Hai Mohi Re|
 Jugan Jugan Samuzavat Hara, Kaha Na Manat Koi Re|
 Tu Toh Randi Phire Vihandi, Sab Dhan Daare Khoi Re|
 Satguru Dhara Nirmal Bahey, Bamey Kaya Dhoi Re|
 Kahat Kabir Suno Bhai Sadho, Tab Hi Vaisa Hoi Re||*

During the time of Kabir Sahib, when the fame of Sahib spread as a ideal Gyani (Supreme Wisdom), many great Yogis, Brahmagyanis, critics and the thinkers leaving their path slowly started coming to the feet of Kabir Sahib. A scholar came to Sahib with a bullock-cart loaded with books. On the way a girl, Kamali was fetching water. The scholar asked the girl, the direction for Kabir Sahib's residence. Looking at the bullock-cart, the girl could not control her laughter. Even the pot she was bearing broke. When he asked for the reason of her conduct, she replied-

*Kabir Ka Ghar Dur Hai, Taha Silhali Gail|
 Pauv Na Padey Pipilika, Pandit Ladey Bail||*

The scholar with long hair and beard, Sandalwood paste on his forehead and a cart load of books was trying to seek Kabir Sahib. What did he know that Kabir Sahib's house is on the hilltop and it is not easy to go there, the way is slippery, even a small ant also gets slip over there. Further, how can he carry loads of book?

This way, the hypocrites spread their messages and activities, true devotion disappeared. Some roam around with many Malas around their neck and they give it for others. May be they believe that, Mala will take them to Paramatma. Some wear a shawl printed with the name Ram Ram etc. Maybe he believes that the shawl will take him to Paramatma and we also blindly follow him. Maybe because these colorful things, attract our eye. Even otherwise, what is the concern of such things to devotion (Bhakti)? How does it matter if there are no cartoons in the movie, there are plenty we can see in the world? Oh Brothers! Neither the Mala nor the shawl will take you there. The shawl will remain here only, then how can you take its support to reach there. That which you required to do, you are not doing. You are unable to understand the words of Satguru who takes all to reach the Supreme lord, now and in future but everyone is trying to reach there with the help of lifeless things.

...The goal of the river is ocean, it moves in the direction, on and on without rest. It cuts through the banks and the shoreline and takes the soil along with them to the ocean because only on reaching the ocean, it can rest. On the way, small ponds and lakes water also joins them and the river takes them along to the ocean. Those water lets who remain away from the river in the gutters, distant ponds, etc; with time they are infected with germs and insects and slowly it dries off.

Those Jivas who did not reach the river of Satguru and remain away without joining, what will happen to them? They will also meet the same fate as the water, which

remained away from the river. The wind of Kaal will soak away, the life of Jivas and for some time revolve around hell and heaven; and end up in the 84 Lakhs of life forms. They will have endless journey. Who can say which dirty Yonis they will pass through? The moral of this is to reach the Ocean-Parampurush, the only way is the graceful feet of Satguru. Instead, if you seek support elsewhere, you will suffer in the end because-

Bin satguru bachihe nahi, phir budhey bhav mahi|

Bhavsagar ki traas mey, satguru pakade bahi||

Lifeless stone, ocher robe, dhoti, mala; all these are signs of hypocrites. These are not the identity of devotees. We can garland a donkey, ocher robe the monkey; you can hang a precious stone around it's neck. Even with all these, you cannot call them as devotees. To rise the Hindus and Muslims, above such practices; Kabir Sahib used very harsh words. Cautioning Hindus, Kabir Sahib says-

Patthar Pujhey Hari Miley, Toh Mey Puju Pahar|

Tatey Vaha Chakki Bhali, Pis Khay Sansaar||

And

Mala Ferat Yug Bhaya, Phira Na Man Ka Pher|

Kar Ka Manka Chhodkar, Man Ka Manka Pher||

Rebutting the Muslims Kabir Sahib says-

Kankar Patthar Jori Ko, Masjid Lai Banay|

Ta Chadhi Mulla Baang Dey, Bahira Hua Khudai||

And-

Din Bhar Roja Rahat Hai, Rat Hanat Hai Gaai|

Yaha Toh Khoon Vaha Bandgi, Kaisey Khushi Khudai||

Kabir Sahib was a true revolutionary Sant. He pulled out the hypocrites from the root, and threw them away. Just like today, those days also hypocrite Babas moving among people, cheated them of their wealth. Some Sayane (wicked people), Ojha (tantriks); they became wealthy. Sahibji has cautioned people about those hypocrites. Therefore, the hypocrites were opposed to him from that time. Some were referring to him as Muslim and some as low caste. Some time they said he was the premarital son

of Brahman woman and some time as a weaver. All these are with the intention to keep people away from Kabir Sahib and let their business go on without hindrance.

Sayane, Ojha, etc; their activities were not related to Bhakti. Some under the guise of Bhakti were hosting the flag of hypocrites. Sahib has warned the world against them.

*Jali Hai Sutku Thal Hai Sutku, Satak Aupati Hoi|
Janmey Sutku Muye Puni Sutku Satak Paraj Bigoi||
Kahu Rey Pandiya Kaun Pavita|
Aisa Giaanu Japhu Mere Mita||
Nainhu Sutku Bainhu Sutku Sravani Hoi|
Uthat Baithat Sutku Lagey Sutku Pare Rasoi||
Fasan Ki Vidhi Sabhu Kou Janey Chhutan Ki Iku Koi|
Kahey Kabir Sahab Ridey Bicharey Sutku Tinhey Na Hoi||*

*Jivat Pitar Na Maney Kou Muye Saradh Karahi|
Pitar Bhi Bapure Kahu Kiyu Pavahi Kauaa Kukar Khahi||*

*Kabir Manu Mundiya Nahi Kais Mudaye Kav|
Jo Kachhu Kiya Su Man Kiya Munda Mundu Ajaai||*

If we look around the world, we can see people with ochre robe. We call some of them as devotees. May be we have forgotten the warnings given by Kabir Sahib. Why are we entangled with such hypocrites? There are two reasons for these. Either the hypocrites have hypnotized us or we ourselves have become hypocrites. Instead of crossing Bhavasagar, we are being more immersed in it. We have given the contract of entanglement to some Baba and everybody is following blindly. If we enquire with an open Mind, we will feel a sense of shame for our actions. If Atma is a part of Paramata, then Atma has connection only with Paramata. The one who makes this connection is Satguru. Then who is fourth one which is more powerful than these three (Atma, Paramata & Satguru) who are frightening us with planet, stars, demons, evil spirits, etc; and entangles we in this? Who are they; whom we afraid of

so much? They are directing us to do all kinds of things and suggest do this, do that. Why are we engaged in all these? We show off that we are free from the influence of Sayane, Tantrik, Astrologers, Baba, etc; but as soon as we encounter problems, we bend before them.

It is true, it is indication of Kaliyug that opposing the true Sants, public have joined the hypocrites. The hypocrites rule this world; only their devotion is established.

*Yaha Kaliyug Ayo Abai, Sadhu Na Maney Koi|
Kami Krodhi Maskhara, Inki Pooja Hoi||*

A story comes to the mind. A Baba was sitting under a tree with eyes closed by the bank of the river. People were showing reverence to him. Accidentally, a fox and a donkey reached that spot.

The fox asked his friend donkey with hesitation, "What is he doing here?"

"Oh you do not know, he is meditating on God! He is a Yogi, Yogeshwar Maharaj ji. He has a wife, three children and lakhs of devotees. All of them call him as Babaji." Said the donkey with emotion filled voice- "Indeed, he is Yogi of new age. These days, you will find them in plenty. To explain them is very difficult. Then why did they call him as Sanyasi when they live like Kings. Why do they call them as giver when they are taking donations? Nobody has answers for these questions."

...Fox began to laugh- "you are a donkey. What happens because of public opinion? They take monkey as an Avatar (Incarnation) and keep them in a closed room; and they are being killed innocently. Let me tell you about his meditation. This man was very poor. He had no business or work; he was living as a decoit. Even to take care of his children was difficult for him. The mistake is his alone. First thing, if he was so poor then why did he get marry?" Donkey was silently listening..."The business (becoming babaji) he had started later on. There is a benefit

in these. It is not only him; there are lakhs like him in our country. I heard it that some among them are married twice. It makes no difference to them. Nobody can say anything to it. Vast majority accepts it. When they become old, their sons become babaji." With the sense of agreement Donkey said- "But people call him Yogi Baba." Fox said- "Mr. Donkey, a true Yogi will not be in the company of woman. Those who are entangled in sex with woman can never engage in Yoga." Donkey asked- "Its alright, can we call him as a Sanyasi?" Fox says-"You cannot straighten the dog's tail, similarly your intelligence cannot become better. We call such a person Sanyasi who give up house and everything but these persons are living in palatial houses. These people are more than just seekers of pleasures. To call them as Yogis and Sanyasis is farfetched." Looking at the Fox, Donkey made a last attempt saying- "As it is, they offer a lot to the poor people." Fox replied- "Donkey Maharaj! You call them charitable. I say there is no greater beggar than this people are. You do not know whenever they go some place; they collect lot in the name of donations before hand. What is this, if not begging?"

It become twilight and they left for their respective homes. Some days later, Donkey reached the house of Fox early in the morning. Now he began to understand and told the Fox that whatever you told me that day, now I slowly began to understand. I have understood that good people are not allowed to go forward by the world because everybody is walking on the crooked path, they are cheating each other. For this reason, they are preventing, the good people to move forward. They understand that in the advancement of good people, their secrets will be revealed. Fox replied-"You are absolutly correct." Donkey said excitedly- "Now I understood everything. That day you were talking against that meditating Sant so much. You were speaking ill of him. Even I said something. What

did I know?" Fox replied with satisfaction- "It does not matter, Donkey Ji. There are many like you, they will realize slowly."...Donkey goes on his work making sounds and with the sense of awareness.

Same way, people have established devotion for their selfish purpose; people have made to pursue wrong forms of Bhakti. Some says give charity and engage in meritorious deeds, your sins will be cleansed, some says bath in the holy river and sins will be washed. This is out of their selfishness. With such devotional practices, people became free from the fear of sins. Some are made to worship Demons, Evil spirit. Is it not the Bhakti based on selfishness? This is forbidden even in Vedas. Those who do such a devotion, attain only that state. Vasudev Krishna told Arjuna- "Oh Arjuna! Those who are devoted to ancestors, they will attain Pitrluk (Ancestral World); those who are devoted to Devas, they attain Dev-lok; those who are worshipping Demons and Evil Spirits, they take birth in them. Therefore, giving up these Bhaktis, merge only in me". Now you have to sincerely enquire as to why they are engaged in sending us into Evil Spirits! Why they want to send us there? There is selfishness hidden behind it. They are concerned with money only, they dont care about what happens to people.

Shastras are against such Bhakti and forbids them. Then why are they beating the drum and making fool out of everyone? Just like how the Britishers taught the army compulsorily the practise of March past because with this, power of mental senses (Naadi) weakens. The belief among people that the defence personels are less intelligent is correct. This is the reason. Britishers use this practice to make us lose intelligence. The power of thinking reduces with this. In the same way, Sayanas affects people. They make them to rotate their head which makes them mad. Even if a wrestler does this, he will become mad, suffer unconscious and also power of discrimination will reduce.

Then what will happen to those mothers, sisters and daughters who rotate their heads for hours? Even a healthy mother will become mentally mad.

If you look at the field of devotion impartially, you will observe that it is not correct, it is like a contagious disease, earlier it was not like that but now it is spread. Ordinary people are afflicted with Kidney failures, Joint pains, Heart disease, Blood pressure, Mental disorder, etc. People have to face a lot of problems. There were no such a problems earlier. Such a dangerous diseases did not exist earlier. If you probe this, you can identify two basic problems. First, the food habbits of people are not correct because they are using urea and other chemicals. Our ancestors were not taking these chemicals. They were not using insecticide also. All these things have an ill effect. Similarly, if you look at the field of religion, you will identify the causes.

We are using contaminated water. The first stage of water is dirty and even the second stage is not good. The water which is below 100 feet is good but many drink dirty water. Therefore, our food and the environments are not good. Our ancestors lived in a good environment. They were taking pure food. The other is the mental problem. People suffer from anxiety and hypertension. These are on everybody's head. It has become so much that son makes his father anxious, brother puts his brother in tension. With these mental disorders, gives rise to other complications. With tension, Kidney can be affected, can lead to heart attack, it can lead to blood pressure. This way, people suffer because of these two basic problems.

Let us take a look at the field of Devotion. Is it also afflicted? You have to see honestly. Just like the food and anxiety, these two becomes a basis for the diseases. In the same way, we have to accept the afflictions in the field of devotions. The field of Devotion is spoiled by three group of peoples:

1. Attack of Gangsters (apradhi tabka)

2. Attack of Business-minded (vyavsayik tabka)

3. Attack of politically-minded (rajnitik tabka)

All the above three has done much harm to the field of devotion. If you take a look, drugs and narcotics are involved. In the name of subscription or donation, collecting money has become common and all these are forcefully collected. For this is criminal, it is an easy task, it does not cost anything. The pollution in Bhakti is evident. You can notice disease everywhere. Similarly, the affliction of Bhakti is evident. Let us ponder on this.

Let us pay attention on the field of Bhakti. First, there is plenty of money in this. Money brings power and fame. It started with ritualistic worship (Pooja) of idols. These have started from the period of Empror Ashoka. He has build Buddhist monastries and erected statues of Buddha. Earlier Sanyasis were staying there, later when the women were allowed slowly they were engaged in pleasurable persuits. Therefore, religions of Buddha become afflicted.

Later, when the Buddhiest monastries were subdued, the idols of Devis and Devtas were erected in those temples. Irrational Poojas were started from this; this formed the basis for Sagun Bhakti worship. The work of Buddist bhikshus (monks) has been followed. This is not an isolated practice, this is happening in all regions now.

Taking the spiritual places as a safe heaven, gangsters entered. Why did they enter? It is a safe place to hide. The image of Bhakta provides a shield for them. Government ran a program for rehabilitation of dacoits to cleanse those persons who are engaged in decoity because they were looting anyone in the village, they were rapping women. In the valley of Chamabal, decoits could easily hide and escape. Police was not successful in apprehending them because of the terrain. Decoits could hide there safely, it is advantage for them. Similarly, criminals hide in the guise of Mahatmas.

Then comes the business-minded. Why did it come? Because, businessmen saw lot of people to gather. One Satsangi told me that they make small cup of clay for lighting the lamp. He asked me whether they can sell it in our Ashram. I disagreed because someone else may come out with request to sell footwear. Then, it will become business establishment. Therefore, I told him, not to do that.

How did the business enter? This is of two types. Wherever there is a Satsang, donation takes place. They collect money that way because five bundles have to be given to the Guruji. If the Guru Maharaj does not get money, he gets angry. Therefore, they collect donations. Many ambitious people entered in the field of bhakti. Externally, they show signs of devotion but their intentions are different. If you look impartially, you will observe all these happening. Sahib knew these 600 years back about the rise of hypocrits so he cautioned before he left.

Pait Key Karan Kare Guruvai, Peedhi Sahit Narak Mey Jaai||

Similarly, politics also entered the field of Bhakti. Politicians join Mahatma and establish illegal and secret connections. Work of the politician will be to offer safety and security for Mahatma; politicians will coverup their mistakes and help them getting government lands free so that they can run their business. Then Mahatmas will ensure the politician concerned will get support and increase in vote. All political parties are seeking vote in the name of religion and caste whereas the constitution says, "Do not seek vote on the basis of caste and creed" but they have created some people specially for this purpose. They take help of the scripture also (Saam, Daam, Dand, Bhed). Therefore, Bhakti is afflicted with all the above three. Now a day, you cannot find true bhakti anywhere. There is a power in the Adhyatmic person, he helps you in implementation. We have to contemplate about the afflictions in the fields of Bhakti- "Politics, Business, and

Crime". Leaders send some Mahatmas asking them to preach and later work for earning votes. Initially, they work very well. Like the imposters, they collect dedicated devotees and workers and later align with some political parties. Earlier Mahatmas had influence over politicians, today it is the opposite.

There is one more thing, they create fear among the devotees and robe them. Some take money in the name of Miracles and Black magic, some gives solutions for overcomming sins and collect money, they promise to send them to a good place after death and take money. All these are crimes. They have taken the field of devotion for the livelihood.

This way, in the field of Bhakti, corruption and crookedness has entered. Today, more than 100 million people are earning their livelihood in the name of Bhakti. This is a serious matter. People are unable to understand, they are kept in confusion.

Some people have taken up to wrong path of devotion out of ignorance and some out of their selfishness. In the times to come, people will realise all these. Satva has failed, the game of yagya will also end. The Yagna kundas will be empty; Mahatmas will be driven to anger but, they will not find any customers to support Yagya. Even after the Pandits will call, they will not respond but Satya Bhakti of Sahib will increase by day.

With discrimination, we can understand the negative implications of the religion. Why are we disregarding? The intellectual should comprehend the facts. Sahibji has fought the negative effects of the religious practices and warned the people against them. Superstition has risen to its level that it is beyond words. A Shishya gave me a newspaper cutting, in that it was written that they given 'Guarantee of salvation for 11000 rupees'. There will not be any investigation done on these people because they have reach to Ministers. They are doing this with their guidance.

Just as other things are sold in market, salvation is also sold. It means, in the times to come, it will be impossible for poor people to attain Mukti. Earlier we heard, with money we can overcome sin but now, we can even obtain salvation with it and people were also after it and there were bookings made. It means, those who have money they can buy Salvation (Mukti). There are readymade Muktis available (Made to order). Kabir Sahib has condemned such practices. Just think it over what dark age Bhakti has reached. They are teaching art of existence for 500 rupees. Just as a magician collects money for his show, at least he admits that he is doing it for the sake of money. Religious scholars under the protection of religions are collecting money. People should understand whether it is a methodology to make money or for a living! I understand, it is only to earn money.

Some, approach with e-mail and to seek money. Some are requesting bank draft. Those who give large amount, their details are publicised so that similar large donors will come and appease their hunger for money. Just think over, are they Mahatma or Beggars. Gurunanakji had very big people with him but he never asked any money from them. Rich people visited Ravidas Maharaj but he never asked money from them. He was making two footwear in a day. One he would donate to the poor, he sold the other one and spend the money on his food. One day, a Siddh came to him and said- "Take this Paras Patthar (a special quality stone which convert iron to gold). You are very poor, after some days I will take it back from you." Ravidasji says "I don't want". He forced him telling, you do not have any money. Ravidas told him- "I have no need for it." He kept on requesting him. At the end, Ravidasji told him- "Okay keep it." He continued with his work. Siddha kept it in a place inside the hut and went away. He returned after few months and saw Ravidas in the same hut making footwears. He came with the thought that Ravidasji would

have made a bigger house. He asked for the Paras Patthar. Ravidasji asked him "Which Paras Patthar?" he replied, "I never knew that you can even tell lies said the Siddha. I left after giving you Paras Patthar, the last time." Ravidas told him, "Take a look at that place where you have kept, you may find it." When he looked, he found it there only. It means Ravidasji never even looked at it. However, these days, Mahatmas do not speak without taking money.

Why the society does not think over it? Sahibs' word is cautionary. He has created awareness among people and asked them to be cautious. He told, "These all are not bhakti." He has not condemned devotion, but gave a warning.

Now days, I get to hear new things about myself. I review the criticism and ask for the truth as to why they are criticising like that? I have come after 24 years of service, why did people brand me as terrorist. When the soldier is recruited, his complete details are documented. Whose son, from which place, etc. then SP, DC sign the document. Therefore, from where does the confusion arise? No, that team is very dangerous.

Religions have lot of pitfalls in its observance. In the Train they warns not to accept food from strangers because it may be mixed with drugs. They may rob you once if you fall unconscious eating that food. Why do they say because it is the government's duty to warn people against theft. Similarly, A Mahatma also, lives for the society; he cautions and alerts them, he takes you to the right meaning of the religious Dharmas. He does not accuse. When such Mahatmas arrive and work selflessly for the betterment of society, the society ill-treats him. Kabir Sahib was sentenced to death on 52 occasions, Gurunanakji was put behind bar, Sukratji was given poison, Tulsidas was sent to prison by Akbar, Mirabai was given poison, Shivli was hanged to death. If you look at the history, none of them was honoured. It was only after the death, they are

worshipped by the world. They go to their place and bow their head. It indicates that we have the practice of offering Pooja to only bones .

A woman was my Naami, she was very devoted and she was seva minded. She told me that she wants to contest election. I told her not to contest that she is bound to lose. She said, "How can I not contest, there is a thug in the village; he beats up people, he troubles mothers and daughters, he terrorizes everyone. If he wins, he will put everybody into difficulty. I want to lead others for their protection. They are expressing their wish for me and say that they will vote for me." I asked her, "Not to contest." because she will lose. She told that she has filled the nomination paper also. Then I told her-"Okay, try and see." The woman was very active. She was selfless and serving the poor; and she was a retired teacher. After the election she came to me, she was very much disturbed and said that they have elected the thug, what kind of people are they. I told her, the people did not defeat you, but it was the game of the thug. The remaining thugs were concerned about their welfare. They thought if the woman wins, she will create problem for them. therefore, they went door to door in the night to confuse the people by saying what can this old woman do in the advanced age. The woman told everyone that there is too much of trouble from the thugs there and said that she will serve and requested them to cast their votes for her. But booth capturing takes place. They do it in five different ways in India. That is why good people are elected few in number.

First, capturing the ballot boxes (Booth capturing) may be based on religion and caste. Second, they may caste illegal ballot papers. Thirdly, some people may go to the village where the opposition holds a strong position and tell people not to cast their vote because they have not received anything for their village since their last election.

Fourthly, they stand with sticks and obstructs. Fifth, they stand with the gun. These ways, they cast their vote.

The woman came disturbed. I told her that I have already explained to her and gave hint also. Similarly, if Mahatmas try to bring any changes in the society, the hypocrites turn the society against them and tell them not to go there. They mislead them saying that he is changing the religion, accuse saying that he is freeing them from Devi Devtas. Fooling them, they keep them away from truth.

There was a construction supervisor. He told me that he is feeling very sad looking at the opposition for me (Sahibji) from all sides. If people denounce him this much, then it was impossible for him to come out of his house, perhaps he commit suicide. I had told him that I worked in the military forces for 24 years, served the nation, then the service to the society; I have not caused any difficulties for the society. I have not collected any money; no such work. My lifestyle is known to all. Within ten years and without asking for any donation, I have made more than 150 ashrams. What I have taken from society! I have released many from intoxicant, transformed lakhs of people from Crow like to Hansa. If any Mahatma comes, he collects crores of rupees but I have not done so. I have not changed anybody's religion. Therefore, I am not sad or in any anxiety. I knew that what is happening is wrong. I do not have family relations to whom I will give something. I am beyond bias. Service is my goal. They want to attack my courage and so hatred towards me. It makes no difference to me. Those who gives a blow is also posses a capacity to bear a blow in return.

I work day and night in increasing the awareness of people. I am not teaching any wrong principle of Bhakti. Then what is the reason? Let public observe my people, my disciples are good. No one has daring to speak lies, no one has daring to take a bribe. We do not harm anybody in

thought, word and deed; and we do not collect any donation or subscriptions. What is the basis of this opposition? Since the time I said, religious Dharmas are corrupted and misinterpreted; and warned, the people to be careful, the hypocrites are ganging against me.

You alert your children against a bad child who is a thief and do not play with him; and tell them not to go with such and such child. Similarly, I alert you against the Astrologers, Tantriks, worshipping demons and spirits; be alert. I warn you not to give any donations, do not believe in demons and spirits because all these are not in your favour. I am not saying baseless, this has the support of scriptures.

Why not the society, contemplate on this? You see a man across the street; he is holding a Parrot in the cage. He shows your future, Parrot comes out of the cage, lifts an envelope and goes back inside the cage. Then the man lifts the envelope and opens it; pulls out a piece of paper in which words are written. You say that the Parrot is Mahatma which fore tells our future. You never think why the parrot did not fly off. The world does not contemplate on such issues that is why they are entangled. That man has made the Parrot addicted to Opium. It has become addicted. The owner addicts the Parrot with Opium, and *then he lets the Parrot fly off. It may find fruits and other things to eat in open but it will not find opium available outside so, the habit of addiction brings it back to the cage on its own. Now the man knows that it will not fly off. It lifts up envelope and you think that it is showing your future. You never thought about the Parrot's problem.*

On the railway platform, you take your weight measurement on a machine. A printed ticket comes out with your weight and some words written such as 'you are very noble, you do not hurt anyone.' The words are also very selective and cleverly arranged. It can be applied for both male and female. It is written that you are very

beautiful but they use the word in Hindi 'Badey' and not 'Badi'. The word, 'Badey' is used for both gender where as 'Badi' is used for only a female. So they write with lot of clever ideas. What I want to tell you that it has all written to just make you happy. Even if you take a weight of dog on the machine, the ticket will come with its weight and with a statement that 'you are very noble.' What is noble in dog! You check the weight of the stone; a ticket will come for it also with a writing that 'you are very patient.' What patience is there in a stone?

A woman told about a Baba, those who visiting him are blessed with progeny. What's happening is, he sets out his agents who spread the news and gathers crowd. They will tell the child which is there on the lap is due to the blessing of Baba. There is a Hunter wala Baba, people used to visit him in expectation of getting cure from the disease, he used to beat the people with hunter and make them miserable, then also people bear him, they were not going to doctors. Some are says to bath in particular well, you will be benefited. People used to come from far of places. At some place, people claim that the idol sweats and some claims to assume their Guru in the Full Moon; all these things are wicked games and cheating.

There was a Shivling, it was kept rising. People started offerings lacks of rupees. A CID has identified the cause. There was a pit under the linga, they used keep dry Bengal grams in the night and in the morning when the gram started expanding, the linga moved up. At least there, a CID has identified but it is not easy to catch people in such places. They have connection with investigation officers also. People themselves have driven into this blind faith. The reason is that these people are ignorant of true devotion (Satya Bhakti). Taking advantage of their weakness, the hypocrites entangle them more and more.

Some return after completion of penance from some unknown place and some from some other place. Then

they start the business of collection. After doing such penance, he should become a giver. Instead, he becomes a beggar. What a paradox? Politicians are also in search of such persons, because after fooling the people in their own interest, that person can use those people as a vote bank for politicians. This only is happening every where.

There was news from a place that a girl was observing fasting for bringing the rain. After some days when it rained, then people shout 'Jai Jaikar' for the girl. Then there is news about some idol drinking Milk then all starts. Nobody try to investigate. Similarly, on a tree sometimes the impression of Ganeshji was seen and sometimes that of Hanumanji. Then what to say, people line up from morning to evening. You find offerings of lakhs of rupees. Sometimes you see shape of some figures in the cloud but you cannot offer anything there. Somebody gets a dream, that there is a statue near by a temple inside the earth, it is taken out, and people start flocking such place. What is the matter with all these? Sants warned about these practices.

Sants had to caution the society. They will not be worried about opposition. I am seeing lot of good theories who talks about inner travel but the problem with them is, they are doing such things, which they are not supposed to do. They are immersed in Tantras and evil spirit etc and they claim to be part of Sant Maat. No, this is not correct. The Gurus are supposed to instruct the disciple to stay away from ill effects.

*Khelna Ho Toh Kheliye, Pakka Hokaar Khel|
Kachhi Sarso Pair Kar, Khadi Bhaya Na Tel||*

Fooling people, they take their money. Some in the name of miracles and some in the name of Donations. It becomes compulsory for Mahatma, He works hard to save the disciple from such elements. This is what we tell; do not perform any miracles. Do not take subscriptions; they are cheating. This network is not ordinary; it is very strong. This is not active from now, it is there since ages. These

networks, created problems for Mahapurushas and oppose them.

You have to be alert. Police is for protection, it is must strong to fulfill its duty. Why did government create prisons? Does it want to keep the people of city inside the jail? They are providing facilities for people like hospitals. Then why prison? That is also for security. Those who trouble the society and create danger, for such persons, prison is built. In the same way, Sants alert the society, make them understand and sometimes scolded them. The network of hypocrites will try to weaken your faith. If you involve in Miracles and Tantras, your devotion will be effected. Faith will diminish. If you accept demons, it means you do not have faith in your Gurus power. It will afflict your Bhakti.

Today Bhakti is not evident. A girl took Naamdan, her in laws were with another Panth. For almost ten years she did not have a child. They started troubling her. They have taken her to more than 50 places. Her aunt was Naami, she advised her and brought her to me. She is from a place nearby Arnia. She took Naamdan from me at that time. Then after two years, she gave birth to a boy. Now the mother in law said that they have to perform tonsure for the boy and they have to sacrifice a goat. I have prayed that if it is a male child, I will sacrifice the goat. She had gone to almost 50 Tantriks and astrologers from over ten years. All these years, nothing has happened, but now after the Naamdan, when she gave birth to a child, this is the condition. The girl told her mother-in-law, you have offered so many things all these years nothing happened, now it is due to the grace of Sahibji, the child is born. I am asking is it Sant Matt? To give birth to a child you have to commit a murder. Does followers of Sant Matt should be like that?, but this old woman is from different Matt. It is a useless Matt. Our person does not do this. We caution them

to keepaway from these practices. How much society is misguided?

There is a old driver in Ranjadi, he got her daughter married. The girl was very active and strong willed. After the marriage she did not had any children for some time. Some women who have some deficiencies cannot give birth to a child. Some can give birth after four years. The mother-in-law started creating problem for her. She comes to me and said that her in-laws started criticizing her, they all trouble her, they tell that she does not believe in Tantras and Mantras, she has given up worshipping deities also, how can she give birth? The girl told me that she has complete faith in me, I do not want anything but bless me with a child even if it is a female child, atleast I will keep their mouth shut, all are troubling me, I am facing all of them.

If Bhakti is done for personal ambition, it will not be correct. This is the wrong form of Bhakti, but the issue of the girl touched my heart. Later when she gave birth to a boy, people were quietened. Is it a measure of devotion?. No. devotion is not for these. Bhakti is for the welfare of Atma but that team is troublesome, they want that an individual will not become strong. I say, you should escape from negativity. But by wearing threads or talisman that team creats confusion, even prominent people are also affected with this. One day I saw Mahatma in a Satsang, when he rised his hand, I noticed rings on his finger. For his own protection, he seek the help of Astrologers so how much power he himself has. I do not wear any such articles on our body.

I caution you at every moment. I am not asking you to do lot of service or money in lieu of salvation. People are teaching the art of living for 500 rupees. What is this, world should understand. I am asking whether in the protection of such Mahatmas, can we expect welfare of our Soul? Therefore,world how should we understand such

Mahatmas and escape from them. Some pass on their seat of a Matt for hundreds of years to their own family members and they claim that they have crores of disciples. My speech pinch them. They are asking people not to come to me. They talk bad about me but I do not care, I am free from tension. My great grandfather Guru was in chitrakutt, he was a Brahmin. He gave his seat to Swaroopanand, he was a kshatriya by caste. He did not give his seat to his own caste. Then, he gave the seat to my Guru Giridharanandji, he was a Brahmin by caste and he gave the seat to me. He had three children, but he did not give them. The Mahatmas in Kaliyuga are worried about their children, they don't bother for society. Is it that he could not find anyone suitable among the crores of disciple he had? Why did he give the seat to his children or relative? They have burned my 11 Ashrams. See, what a dangerous team! I know very well who has burned. They have also stolen the cooking vessels, deck etc. from the ashram, nothing is left. We are in the 21st Century. They have burned the Ashram. This is not an ordinary incident. People thought that we are weak and disturbed but this is their mistake. We are not weak but we are very polite.

You can be devoted to anybody, accept anyone. However if you are worshipping Ram, you should not offend Rahim. Aurazeb has done such acts that even today the people are not willing to forgive him but here there are some who are more dangerous than him.

Our Naamis were fed non-vegetarian food forcefully, they forcefully dipped their head in water tank till they agreed to not to go to Sahib Bandgi. They took them to the temple beating on the way; they forced them to bow their head and offer salutations in the temple and pray that you will never go to Sahib Bandgi again. How is this? Is it not the methodology of Aurazeb?

In the state of Madhyapradesh, a woman was disrobbed and beaten saying that she is a witch. Will the world accept

this? She was almost in the verge of death, news media helped to save her. Even today, we are living in such a situation. Why is it so? World has fallen due to negative affect of religious practices. I am saying, if you wanted to take a path of devotion, first you should overcome the negative influences of religion, other things can be seen later on. Until the time child learn the alphabets, pronounciation will not be taught. Till the time you are stuck in the negative practices, devotion is not possible.

Khelna Ho Toh Kheliye, Pakka Hokar Khel....|

I believe there is nobody richer than me; because I don't want anything from anyone.

Vo Hi Shahanshah Hai, Jisko Nahi Chah||

I am sure, there is nobody more energetic than me. Day and night, I am engaged in service. Understand one thing; an unscrupulous person cannot do service. Selfless service cannot be done by unscrupulous. We are service oriented, how can we be called dishonest. Then why is this opposition? I have nothing to do with praise or blame but the society has to think over it. Escape from the hypocrites and negetaive religious practices. They are taking you towards the hell.

Then what is Bhakti? If these all are not Bhakti then this is what we are doing! What is the Bhakti which is different from these? We are not against any form of Bhakti. Some are saying that we are opposed to Sanatan Dharma. It is not true, we are the real Sanatani. Sanatan means that which is there from the time of immemorial. We are practicing that only . We do not take non-vegetarian food. Hindu religion forbids non-vegetarian food. Scriptures called non-vegetarian food as food of demons. We do not speak lies, we do not take alcohol, we are abstaining from sinful deeds, and we do not cheat. Why do you people do all these? Enquire about it. To follow Sanatani is to be welcomed but if you look at the activities of the people, they are unrightous but we follow

righteousness. We say there is no scope for sin and you are all engaged in sinful deeds. It is a regrettable state of affair. We are called non-believers. Finally one should understand Bhakti, is it not! People are engaged in looting and other forbidden acts, also they do Tantrik worship. This is a Tamasik art; it is also called Tamasik Bhakti. Sanatana Bhakti is like Vaishnav Bhakti.

If we look around us, one thing is evident, all are engaged in wrongful devotions. Some towards tree, some towards river and some towards stone they perform Bhakti. Why are they engaged in such Bhaktis? It is not the mistake of people. People are directed to take such path. Some did it out of their selfishness.

This Atma is a part of Parampurush. However, all are engaged in worshipping Kalpurush. *'Jo Rakshak Taha Chinhat Nahi, Jo Bhakshak Taha Dhyaan Lagaai.'*

If someone buried an idol on some mountain then after some time digging it out and claims that it is of Treta Yuga, people start to flock such place. They will say that if you bow your head there, all your work will be accomplished. Similarly, people convert some burial ground and claim that it is the Samadhi of so and so. Near by they would make a pond, they will claim that those who take dip in the pond, their problem of itching will disappear, diseases will be vanished. As it is, most of the people suffer from diseases, you will find many of them reaching that spot. However, the water will be so dirty that even a healthy man will catch some disease but the world does not take the truth; they take two dips, offer money on the Samadhi and return home. Nobody does any enquiry. Nobody tries to understand their game plan. This is for their selfishness, they have misguided the people towards wrong Bhakti. In this way, hypocrites collect money. All are entangled in these by the act of hypocrites. *'Khare Sayane Sabhi Bhatkey, Teen Lok Mey Sabhi Atkey.'* Propoganda for such things are well co-ordinated. People

are so simple that they get cheated. Some wicked people in the village, they collect money from houses in the name of celebrating some festival. Forcefully they collect 50-100 rupees per person. Some poor householders have to borrow money to pay. The reasons sound very nice...Pooja for Devta...and Bhandara. What a devotion! What they claim?...they claim that if you sacrifice animal and offer money to this deity all your wishes will be fulfilled. Sahib repeatedly tells-'*Yeh Kewal Bhram Ki Utpati.*' their intention is to entangle people.

The way I reveal the working of hypocrites, no one does. Every day cheating and deception goes on increasing. Some as Tantrik, as Astrologers, as Sayana then some as Priest they are looting the people.I have no conflict with any Devi Devta, caste or creed. My aim is to warn the people against hypocrites and tell them that the Supreme lord is within you, not somewhere outside.

Even the educated people are delusioned. If an anthill comes in the house the Sayana says that such and such Baba has come into your house. They tell the householders that they will make it all right. Then he makes the entire family to dance to the tune of drums.

Some time back, they were drumming in Ranjdi, a woman stood up and started dancing. I have understood that she is habituated in dancing to the drumbeat of Sayanas. ...A boy was getting chauki(attack of devil spirit in which the person started doing abnormal physical activities). When he took the Naamdhan it stopped appearing. One day he said he felt like doing it again. I warned him "No! he should never do that.....do exercise and be free from it". Sayanas trap not only uneducated, but educated people also. An anthill came up in the house of an Engineer. He invited me to his house one day and he showed me all the rooms of his house then he took me to that room where the Anthill was there. There was a pile of cloth in that room. I thought there might be some

valuables. I told him to remove that cloth. Just when he removed the cloth, I remembered my time in army. In the battlefield, they make heaps of mud. I observed a similar formation in that room. I asked him what is it. He said that it is the grave of his grand father. I told him that it is an Anthill. He said it is a grave and if it breaks, it becomes still bigger.

White ants are destructive. If you break its house, it rebuilds quickly but the Sayanas were befooling them and made money by beating drums at that spot. I thought if I tell him to remove this, he would not understand because they created dillussion. Therefore, I told him to remove that on Thursday evening between 5-6pm after reciting Naam of Sahib.

....In this way, hypocrites have destroyed all Matts, even the large Matts. People of those Matts are engaged in such works. They are in confusion. They even told me to allow our Naamis to give donations and perform animal sacrifices and said that if I accept this condition, they will not oppose our Matt.

...Sahib and the Sants told us to keep away from them. They have destroyed big Panths. They even do animal sacrifices and murders. They take an innocent lamb for sacrifice, will not its mother cry! All parents love their children. That is why I say, "Do not do such work".

There was a Sayana who indulged people in the prayer of Demons and Evil spirits, he had 6 sons. One of his sons was impressed and took Naam from me. Now, he told his father that he won't be able to stay in the house anymore. He said that he does not feel good because all the illegotten money are coming home. Son told his father that he is earning the money by fooling the people and with that money, he is running the house. His father told him, "Son, what Sahibji says is correct but what can I do, I have no means of earning. With this money, I brought up all of you.

I know that what I am doing is wrong, what else I can do? I also would like to take Namdiksha from Sahib".

One day, that boy came to me and prayed, "Oh Satguru! With your grace, if I could find a job, I will support my family and relieve my Father from such work. This is a very dirty work.

...Alas! The world does not understand that how much dirty work it is. They make the Mothers, sisters, daughters dance to the beat of drum, and peoples are also ready for this. All are stuck in illusion.

Atma is under bondage. If somebody thinks that they can cross sansaar by earning merits, yoga, knowledge, strength or attitudes, it is impossible. They cannot realise the ultimate truth. With just Dhyān (meditation) and gyaan (knowledge), nobody can attain the ultimate truth. They cannot obtain freedom from the clutches of Maya because Atma is entangled into wider network. Powerful and cunning forces are against it. Bhakti has tremendous power but in the name of Bhakti man has been kept under lot of dilution. In the name of Bhakti, many deceptive and fraudulent activities are done. There are groups of people who are interested in keeping the people confused, they don't want people to follow true path of devotion (Satya bhakti). They indulge people in worshipping Demons and Evil spirits, Magic and Miracles, path of action and other forms of devotion. What do they expect finally? They expect the society to remain in delusion and they should not know the right direction. It is a very dangerous circle.

The Sants came to warn the society against these people. The Bhakti, which we observe around us, is nothing but a trap. Their aim is to amass money. Therefore, society is facing negativity. People became entangled with all these. Just two circumambulations and recitations of four Mantras will not yield any benefits.

*Bina Janey Jo Nar Bhakti Karayi|
So Nahi Bhavsagar Sey Tarayi||*

This group is very powerful, they have not allowed any Panth to function properly, and all are trapped. How are they trapped! If you notice, some Panthis are involved in animal sacrifices, doing dirty works and practice Bhakti. You may also be witnessing this problems. You have confidence that your Bhakti is good. You are not in dilusion but that group of hypocrites will be after you and if you dont listen to them, they will criticize you saying that you have changed your religion and given up Bhakti. They want to forcefully involve you in their ways that is why they are complaining but you do not get despair. In the marriage functions, death or birth in the family, they cause lot of nuisance. Some how, they wanted to take you to the path of action (Karma kaand). That is why I repeatedly warn you to keep away from these people.

If the child takes birth in the House, they will show the defects in the birth chart (Horoscope) and they will tell you to sacrifice an animal to the Devi and so on and so forth. They will give you an estimate of money. If you dont agree, they will influence you through your relatives. Like that they will not give up until you conceade (agree) to their suggestion. All these things are not relevant to Bhakti. Not even as a distant possibility. They expect you to perform all these and rob you through your devotion. They do not fight with other Panthis but only with us because; they have already entangled them and destroyed their ideology. They understood that Sahib Bandgi people are not straying. This is the problem, they encounter. They expect you also to fall prey. They compel people and engage them in Un-Atmic Bhakti.

They will create lot of hurdles in the marriage. The groom's family will first ask for non-vegetarian food. Then their relation will ask for animal sacrifices to a Devi, etc. Do not think that your relations are opposed to you. Somebody is inciting them from behind. Then the Aunt

will say that this is not done and that is not done and stay away but do not bother. Let them act the way, they want.

Muze hai kam Satguru sey, duniya ruthey to ruthan de|'

Guru Agyaa Teh Aavai, Guru Agyaa Le Jaai|

Kahey Kabir So Sant Jan, Bahu Vidhi Amrut Paai||

Those who stay on the direction of Satguru, he comes and goes as per the instructions of Satguru, Sahib says, "He rises to the level of Sant and with splendour he drinks the nectar". On the other side, those who do not accept words of the Satguru, and persue only their mind, their worldly as well as adhyatmic knowledge will not improve and Kalpurush circles around his head.

Guru Agyaa Maney Nahi, Chaley Atpati Chaal|

Lok Ved Dono Gaye, Aaye Sir Par Kaal||

...At the time of marriage, they will cause so many hinderances and they will call you repeatedly and collect money from you. Further, they will trouble at the time of death in the house. Birth, Marriage, Death, Festivals and Thithis (Auspicious times), these are the occasion on which they will trouble you and they are very active. At the time of death, they will say, the priest was not present, Ganga water was not used, and the rituals were not performed---. Then they will ask for a bed, cloth etc. which was used by deceased.

...This way, the group will create problems. Intentionally, they will engage you in such activities. Here, your relation is not to be blamed. They are blindfolded.

They squeeze all others out. All are carrying a Guru's stamp on them. They are performing chauki and animal sacrifices but our naamis do not do all these. You may think that they are angry with you. No, they are jealous of you. They are jealous of our banner, arrangement, looking at your simplicity (ruhaniyat). If someone hates a person, he will not accept any of his words but these people are imitating us. Slowly, they are also calling Sahib-Sahib. Will you accept, they are even copying our lettering style (logo) of "SATYA", take Sahibji's words also and write

"Satguru veh Namah:" One day, by surprise, they also may write Sahib Bandgi. Remember, they will try to become me. Then they will put on white Kurta-Pajama like me and claim that they are real Sahib because they have neither a base nor a clear goal. If anything is there, it is to collect money fraudlently.

Neither there is goodness in the devotees nor in the Gurus. If the person is devoted to someone and if his son falls sick, he will say propitiate such and such a deity and perform puja for Saturn- shani. The devotee also leaves his chosen deity and start worshipping shani. If the cow stopped giving milk, they will suggest worshipping some other deity; devotee to change their deity and start worshipping the new one.

It is a matter of regret that those who are not even devotee blaming us. Commonly, people pursue this kind of Bhakti. The other one is Nirgun Bhakti. Here there is condition-No worship of idols. Those who became Yogis, they condemned worshipping of idols. Five names are the basis of Nirgun Bhakti.

In Akhnoor, a Nirgun bhakt organised a camp. The one Mr. Jambhal asked him,"You are a Nirgun bhakt then why do you do this?" he told,"All are one and same". It means that he is not observing his rule. Those Nirgun bhakti people consider it as a hypocrite but they also do not follow their rules. They do everything. The world has seen both the types of Bhaktis. We have said that these are not Bhaktis. Non-veg food and alcohol should not be taken, Don't believe of evil spirits and demon spirits,so rest of people says that we are not associating them. They are opposed to us, still they keep coming because they are beginning to realise.

People have seen this bhakti. Our people are resolute in following the rules. Actually society has seen vikrut form of Bhakti, they consider it as real Bhakti. Some of our people did mistake. A Naami's nephew was getting

married. Naami was a little stubborn. He was not visiting anybody's home. The entire family was getting irritated. Therefore, the nephew came and called him, "Let us go for the marriage". He told that he doesn't want to go. He brought another 5-6 relatives to persuade him. The naami said: *Mansahaari Manva Pratyaksh Rakshas Jaan|*

Unki Sangat Na Karo, Hoi Bhakti Mey Haani||

He said that he did not want to go to the marriage but they replied that there are some Naamis attending the marriage. He said "They are not following Guru's words".

In my opinion, "What is the point in being excited so much?" He has opposed strongly. He was speaking about our ideology but in a distorted manner. Sometimes, we may have to visit our relations. I did not reach my nephew's marriage but if I happened to be there, I visit them.

On such occasions, when we have to behave like other people, it affects us. However, we can not bring angels from the sky (meaning is, we have to live with worldly people only). If we bring hatred towards worldly people then the work (expansion of Satya Bhakti) will be spoiled.

...So the Bhakti we witness, today it is Vishnu's, tomorrow Devi and day after tomorrow Kali. They bow their head everywhere. If you ask, they will say that they are great Devotee (Bhakt). The base of Devotion is faith. What is Bhakti? Bhakti has two supports – "Dhyaan and Faith". If a disciple has gone to a Tantrik, then the devotion ends. Your Atmic powers will be hindered. Troubles used to come in life. In such situation sayanas delude people. The faith should come from inside and manifest externally in action. If you have complete faith, then only it is possible. This faith will be unshakable even in times of problems in life. This faith should be from heart. If don't have faith, it means you are not in devotion. Even in the dreams, the faith will remain. It becomes your hard-core attainment. If you are confused, it will remain only upto

your brain. Let it enters in to the heart, then only you will cross the Sansaar. This faith will consolidate in Satsang. That is why, I do so many satsangs.

Bin Satsang Vivek Na Hoi||

The other one is Dhyaan- you should always concentrate towards Sahib, that is why, external Bhakti is strictly prohibited.

Jagat Bhagat Mey Vair Hai, Charo Yug Parmaan||

Charo Yug Parman, Vair Yun Moos Bilaai|

Nevar Bhuangam Vair Kamval Him Kar Adhikaai||

Hasti Kehari Bair Bair Hai Dudh Khataai|

Bhais Ghod Sey Bair Chor Paharu Sey Bhai||

There is an enmity between the devotees of the lord and the devotees of the world. Just like the enmity between a cat and a mouse. They cannot live together. They had the enmity just like the bull and the horse, elephant and lion have enmity, just as the enmity between snake and the mongoose, enmity between thief and guard. Thieves have spoiled the sleep of security guards.

Paap Punya Mey Vair, Agni Aur Pani||

Santan Yahi Vichaar, Jagat Ki Baat Na Mani||

Sin is opposite of merit, there is enmity between water and fire. Similarly, there is an enmity between Sants and worldly people. They have no control over their Mind, that is why they keep doing all kind of things. Thinking about this, Sants does not accept the words of the worldly people. Devotion is very subtle.

Jagat Ki Najar Mey Bhagat Gaya|

Bhagat Ki Najar Mey Jagat Gaya||

You have a precious thing with you. You will not have fear of death even. You might have experienced that power protects you in times of danger. Do not be concerned about any opposition to you. Do not involve with them. Be careful. They are the ways of the world so remain strong. ...So the society has taken this as Bhakti. It is difficult to comprehend the basis of principles. Only the one with the true wisdom can impart this knowledge. In the

Yogavashista, Vashista muni made Ramchandra to concentrate only on Atma, gave only that instruction.

Let us see at the end, whether one can experience Atma or not. How is the atma? Let us conemplate.

Kya Hua Vedo Key Padhney Se Na Paya Bhed Ko|

Atma Jane Bina Toh Gyaani Kehlata Nahi||

Till one realise the atma-tatva, he cannot be a man of wisdom (gyani). How to identify an Atma-Gyaani? We will move towards Atma-Tatva later. When we look at the Mahatmas, we are unable to identify whether they are Atma gyaani or not. People are entangled due to ignorance hence, they end up in confusion. How is it happen?

A man had a daughter. He was worried. With the grace of Sahibji, he got a son. I told that a woman occupied the highest seat for 16years. Even in the neighbouring country, Shrilanka, Bangladesh and Pakisthan, Women ruled it. Then where is the problem with the girl child? Anyway, he was worried, atlast with Sahib's grace he got a boy. The boy was about 4-5years old. Everybody tease him and tell him that you are a girl. I also asked him, "Are you a boy or girl"? He told me that he is a boy. I asked him, "Are you not a girl? How can you say that you are a boy?" he told me that his father has told me that he is a boy. It means, he has not understood the basics, the identification. He had only acceptance. A girl was standing there. I asked, "Who is this?" he said, "she is a girl". I asked him, "Why?" he said, "She is a girl". Somebody might have told him that she is a girl. He might have understood, the one with the long hair has girl. I asked him, "Prove that you are a boy". He became anxious. He had no explanation. He was a boy but he has not understood how he is a boy. He told, "I have accepted myself as boy".

A girl was sitting. She was wearing a pant shirt. She looked like a boy in appearance. I also thought that it was a boy seated with his mother. I asked the child to move to the men side. Then the child told her name and said that she is

a girl. I had told her that your mental expressions are that of a girl then why are you dressed up like a boy. She said that she wanted to become a boy. My brother is allowed to move around free but I am restrained. So therefore, I wanted to become a boy. Even with the disguise, she was still a girl. In the same way, Atma has taken up the body but in essence, it is only Atma.

At times, Atma knows its own condition. It is not that after experiencing the pleasures of the world, it is satisfied. No way. Why is that such an intelligent man cannot realise?

External expression of devotion is also the same. The story telling goes on. We are not against this. Then there is singing and dancing. What is all these? It means, now a days, the form of devotion has become crooked. Sahibji says:

Kaal Ka Jeev Maney Nahin, Main Kotin Kahoon Samujhaye.

Main Kheenchat Hoon Satlok Ko, Yeh Bandha Yampur Jaye.

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

4. How Is Your Daily Routine?

If you aspire for the grace of Satguru, sanctify your daily routine.

1. Wake up before Sunrise, remembering Satguru offer Sahib Bandgi and identify which side of the nose is active (Ida-left and Pingala-right), look at the palm of hand on that side and rub over your face with that palm gently.

2. After ablutions and bathing, take a seat in a solitary place, meditate on Satguru as demonstrated during Naamdan and receive the powerful rays.

3. Perform Arti of Satguru in the morning (preferably with all the family members together).

4. If Guru is nearby go for his Darshan with that you can receive Adyatmic rays directly.

5. If there is a Satsang of Satguru nearby, attend. Listen to his nectarine words and receive the Adyathmic rays.

6. In the evening, perform Arti for Satguru.

7. If there is an opportunity, take Darshan of Satguru again in the evening.

8. Without any expectation, offer your services to Satguru with Tan, Man, Dhan (Body, Mind and Wealth).

9. You should spend 10 percent of your earning in the service of Satguru (as per scriptures) but I have not laid down this condition because if you cannot offer to spend, it will amount to non-compliance with the words of Guru. That is why, I did not bind you. I left it to your discretion.

10. At times, on occasions, keep Arti at home; invite others and offer them food.

*Mansahari Manava, Pratyaksh Rakshas Jaan|
Inki Sangat Na Karo, Hoy Bhakti Mey Haani||*

5. Make A Daily Routine

Get up early in the morning at Brahmamuhurt (3-6am) and meditate on Satguru.

Nind Nishani Maut Ki, Uth Kabira Jag||

A disciple of Satguru should not get up late in the morning. You should get up in the Brahmamuhurt and do Naam Bhajan (Reversing of breath with 'Naam'). Most people do get up in the morning and do Naam Bhajan. However, a true lover, devotee should give up laziness and get up in the night and sit in the concentration of Naam.

Dekha Dekhi Sab Kahey, Bhor Bhaye Prabhu Naam|

Ardh Raat Koi Jan Japey, Khanajad Gulam||

When you wake up in the morning say 'Sahib Bandgi' to those around you (Guru Brothers and Sisters). Stay in the expectation of Satguru's Darshan morning and evening.

Sant Milan Ko Jaiye, Taje Maya Abhimaan|

Jyo Jyo Pag Agey Dharey, Tyo Tyo Yagya Saman||

Sant Miley Yaha Sab Tale, Kaal jaal Jum Chaat|

Sis Navavat Dhahi Padey, Lakh Papan Ki Paat||

Ja Pal Darshan Sant Ka, Ta Pal Ki Balihaar|

Satyanaam Rasana Basey, Lijey Janam Sudhar||

Tirath Gay Eek Phal, Sant Miley Phal Char|

Satguru Miley Anek Phal, Kahe Kabir Vichar||

Satsangat Ki Aadhi Ghadi, Sumiran Baras Pachas|

Barsa Barse Eek Ghadi Rahat Baarhi Maas||

Kariye Nit Satsang Ko, Badha Sakal Mitay|

Aisa Avsar Na Mile, Bahuri Nar Tan Pay||

6. Mending Your Life

Reduce your needs to bear minimum. If you increase the needs, you have to proportionally struggle harder. Keep your concentration on devotion and Naam Bhajan. Earn only that much which is need to maintain your life.

*Sai Itna Dijiye, Jamey Kutumb Samay|
Mey Bhi Bhukha Na Rahu, Sadhu Na Bhuka Jay||*

*Rukha Sukha Khay Ke, Thanda Pani Piv|
Dekh Parai Chopdi, Mat Lalchavey Jiv||
Rukhi Oh Sukhi Bholi, Saari Sog Santap|
Adhik Chahega Chupdi, Bahut Karega Paap||*

Dharmadas asked Sahib:

*Dharmadaas Vinati Ek Thani, Satguru Mohi Kaho Bilchhani||
Rahi Achet Surati Jab Mora, Maas Vrat Raheu Guru Pura||
Ab Guru Pure Miley Prabhu Mohi, Satya Vrat Ab Kaho Videhi|
Koun Vrat Mey Surti Lagai, Satguru Mohi Kaho Samujai||*

Dharmadas places a request to Sahibji and says when my concentration was dull, I was not aware so I was observing religious vows-austerities. Now I have got Satguru. Therefore, kindly explain to me true Vrat-vows-austerities, which I should concentrate (Surti) on.

Sahib says:

*Dharmadaas Tum Buzehu Mohi, Vrat Katha Kaho Mey Tohi||
Nischay Vrat Purush Ko Aahi, So Dharmani Parkho Hiy Mahi|*

Sahibji said, I will tell you about the vrat which you can do for Parampurush.

*Vrat Prabhav Dharmani Suno, Tohi Kaho Samuzay|
Nij Yaha Vrat Amar Pad, Jo Nar Nischay Dhyay||*

Oh Dharmadaas, now I will tell you about the vrat. If you resolve to do it sincerely, you can attain immortality.

*Puno Aadi Purush Nivasa, Surti Naam Amank Prakasha||
Tum Jo Prashna Kiyo Dharmadaasa, Aadi Puno Kari
Prakasha||*

*Purush Mohi Nischay Vrat Dinha, Ankritiya Jori Mey Linha||
Puno Vrathi Purush Ko Hoi, Surti Hans Niakshar Moi||*

Satya Vrat Mey Kaho Samuzai, Jaso Paap Sakal Chal Jaai||
Nirgun Brahm Sagun Aautara, Jaso Jiv Hoy Nistara||
Puno Vrat Karey Jo Koi, Tako Aavagman Na hoy||
Kaam Krodh Mad Lobh Bhulavey, Ninda Irshya Duri Bahavey||
Karma Bharam Par Aash Visarey, Satguru Charankamal Chit
Dharey||

Satya Shabd Mey Rahey Samai, Bahuri Na Hansa Yonin Aai||
 Sahibji says that Poornima vrat is for Parampurush. Parampurush has given it to me. With this vrat, all sins will be destroyed and salvation is attained. The one who takes to this vrat should be free from desires, anger, hatred, pride, lust, greed, etc and stay always in the remembrance of Saar Naam. Such a person will never again take birth in 84 lakhs of Jivas.

Dharmadaas asked sahib:

Dharmadas Dono Kar Joari, Satguru Suniye Vinati Mori||
Puno Vrat Mohi Kaho Bhuzai, Jaso Kaal Daga Mit Jahi||
Jo Kachhu Bhed Ahey Prabhu Aagar,
So Kahiye Hansan Pati Nagar||

Dharmadaas asked with folded hands, Sahib please tell me about Poornima vrat by doing which I can be free from the effects of Kaalpurush.

Sahib says:

Kahe Kabir Dharmani Sunni Leu, Puno Vrat Nischay Tohi Deu||
Kotin Yagya Karey Jo Koi, Koti Tirth Kari Aavey Soi||
Sakal Prithvi Phiri Aavey Joi, So Ek Puno Brath Phal Hoi||
Sanchey Dilso Bartey Soi, Dharm Arth Sab Sukrut Hoi||
Yaha Jo Vrat Karey Man Laai, Dukh Daridra Sakal Mit Jaai||
Ratri Jagran Karey Banai, Naam Bhajan Karey Chitlai||
Bahut Lagna So Jagran Karai, Amarlok Mey Ja Pagu Dharai||
Jey Nar Karey Preeti Man Laai, Surti Nirti Hansa Ghar Jaai||
Puno Din Ke Pichhey Jaani, Bhojan Ek Joon Parmani||
Puno Prabhat Snan Karai, Swet Vastra Ley Hruday Lagai||
Nem Aachaar Sey Rahe Punita, Ashta Pahar Puni Rahey
Avadhuta||

Zuth Kapat Bhakey Nahi Bhai, Satyanaam Ko Sumiran Laai||
Ek Baar Hiy Kahey Kabiru, Sumirat Naam Mitey Jum Piru||
Rup Kabir Nirkhey Dinrati, Hruday Vrat Karey Bahu Bhanthi||

*Sanyam Je Nar Karey Banayi, Paan Prasad Le Taha Dharai||
Jaun Maas Mey Puno Aavey, Rakam Rakam Ke Sugandh
Mangavey||*

*So Sugandh Le Paas Dharai, Le Mrutika Chauk Diwai||
Ta Par Kanik Ko Chauk Purave, Paalo Sahit Klash Dharavey||
Ta Par Deepak Barey Bhai, Gou Ghrut Bharey Puni Aai||
Paan Aam Ke zalar Taani, Meva Ashta Kera Parvani||
Sab Sanyukt Puni Karey Banai, Sadhu Sant Ko Ley Baithahi||
Nariyar Panch Sava So Paana, Sava Ser Naivedya Dharana||
Sab Vidhi Saaaj Dharey Puni Aai, Guru Sadhu Kou Aadar Laai||
Puno Path Pathan Puni Laagu, Shrota Vakta Suni Anuragu||
Aarth Vicharey Sabha Sunavey, Sab Santan Ko Deh Samuzavey||
Jo Koi Adhikari Rahayi, Taakar Bhed Yaahi Vidhi Lahai||
Puno Paath Sampurna Hoi, Nariyar Paanch Morey Puni Soi||*

The merit one attains in doing crores of Yagya and making crores of pilgrimages, circumambulating all the worlds, you will attain merit of all these in one Poornima vrat, those who observe this sincerely from heart, his problems, his difficulties and poverty will be destroyed. The disciple should stay awake in the night and engage the mind in Dhyan and Naam bhajan of Satguru. Such a disciple will attain Amarlok. He should not take food during daytime and he should take food only after sunset in the night after offering to Sahibji then, you partake the food. On the day of vrat do arti to sahibji with the lamp lit. Giving up lies and wickedness, be in the remembrance of Naam. If you are observing vrat and if you cannot remain, awake, then it will be fruitless. Stay awake in the vrat and offer food to the Sadhus in the morning. Those who observe other types of vrat instead of Poornima vrat, they remain entangled in this world itself. Those who are firmly concentrate on Sat Naam, he will cross the ocean of life. He never return to the womb of mother.

Dharmadasji asked:

*Dharmadas Vinnati Anusaari, Sahib Suniye Aarj Humari||
Puno Vrat Nem Man Dinha, Dukh Sukh Mey Kaisey Key Chinha||
Deh Ashuddh Puno Vrat Aavey, Kaisey Ashuddh Mey Vrat
Rahavey||*

*Taki Mahima Kaho Samuzai, So Mey Rakho Hrudaya Maahi||
 So Sahib Kavane Vidhi Kije, Satya Kaho Kas Vrat Rahijey||
 So Baranan Guru Bhakho Humhi, Vrat Prabhav Hruday Mah
 Darhi||*

Dharmadasji asked if the Body is polluted, can we perform vrat?

Sahib says:

*Kahe Kabir Suno Dharmadasa, Sakal Bhed Mey Karo
 Prakasha||*

*Daas Ek Vanik So Vesha, Jin Linho Hey Guru Updesha||
 Naari Purush Ek Mat Kinha, Bhaav Bhakti Parvana Linha||
 Stri Purush Dohu Mam Daasu, Man Sthirr Kar Suno
 Dharmadasu||*

*Man Vach Karm Gurupad Puja, Dev Bhaav Man Aur Na Duja||
 Puno Vrat Karey Chit Dhara, Pativrata Ghat Maahi Sudhara||
 Puno Vrat Karey Dohu Praani, Tasu Katha Mey Kaho
 Bakhani||*

*Tehi Pichhe Ek Bhed Sunau, Man Sthirr Key Suno Prabhu||
 Tehi Daas Ki Daasi Garbhau, Navo Maas Puni Puran Aau||
 Ek Din Purush Vanij Ko Jaai, Ghar Mey Sampati Naahi Rahai||
 Bhayo Putra Puni Mangal Gaaiee, Lagey Paros Ki Naari
 Bulaiee||*

Puno Vrat Taahi Din Aavey, Sab Naarin Mil Bachan Sunava||

Sahibji said that I would tell you the procedure in detail. There was a merchant who had taken Naamdan from Satguru along with his wife. Both of them were devoted in thought, word and deed to me. They had no other thought. Both of them were observing, Poornima vrat. Once, his wife was pregnant. Ninth month again the Poornima came. She gave birth to a boy. That was the day for Poornima vrat.

The women told her:

*Suno Sakhi Tum Vachan Humara, Yaha Toh Vrat Chhuti
 Parihara||*

*Sutak Maahi Vrat Na Kijey, Kaha Humaro Maan Karijye||
 Dusar Vrat Aavey Puni Joai, Ta Din Vrat Karo Tum Soi||
 Ab Tum Aap Rasoi Karaavo, Begi Aaj Anna Jal Paao||*

They told her to keep away from vrat because you are polluted-defiled due to birth of a child. They asked her to keep the vrat the next month.

The mother of the child told:

*Tab Mukh Boli Putra Ki Maata, Sab Sakhiyan So Boli Bataa|
Deh Ashuddh Hruday Suddha Neka, Kaisey Chhado Satguru Teka||
Ashuddh Deh Mey Praan Tajai, Kahu Sakhi Jiv Kaha Ko Jaai||
Bhal Tum Mata Sunayo Aai, Jeetey Mohi Chaurasi Naai||
Jabhi Dukh Hoy Tan Maahi, Tabhu Na Chethi Yaha Sansari||
Jabhi Dukh Hruday Mey Aavey, Nischay Dukh Sakal Mitt Jaai||
Janmey Putra Bhaye Dukh Aani, Satguru Naam Japeu Mey Jaani||
Aaj Vrat Puno Jo Aai, Dil Se Vrat Rahey Mey Bhai||
Puno Vrat Karo Nitt Nema, Kaise Chhodo Satguru Prema||
Puno Din Bhojan Nahi Kijey, Satya Sumiran Hruday Dhari Lijey||
Char Pahar Bitey Sakhi Bhai, Pachva Pahar Chandra Ko Aai||
Tabey Karo Anna Aau Pani, Vrat Mor Sampurna Jaani||
Aisey Baithey Vrat Na Tajahu, Sahib Naam Hruday Mey Bhajahu||
Aisey Kahat Saanz Hoy Gayhu, Naari Vrat Sampurna Bhayhu||
Rain Bhayi Tab Chadhi Rasoi, Ghrut Pakvaan Baney Bahu Soi||
Taahi Samay Sant Doeue Aay, Naari Dekh Bahut Harshaye||
Balak Chhadi Sant Pahey Aai, Badey Bhav Se Aadar Laai||
Thaali Le Charanouday Linha, Hruday Maahi Tab Aasan Dinha||
Aaj Vrat Sampurna Bhayhu, Jabey Sant Puni Daya Kiyehu||
Bhai Pakvaan Vyanjan Sab Soi, Badi Preet So Paras Hoi||
Sant Doeue Jab Baithey Aai, Taal Mrudang Aru Shankh Bajai||
Patra Lay Dharey Pun Agey, Bhog Lagavan Samrath Lagey||
Bhog Lagaye Sant Jab Paye, Mahaprasad Naari Tab Khaye||
Kari Bhojan Jo Baithey Doyee, Purush Dhyaan Ki Asha Hoi||
Purush Daya Sant Jo Aaye, Darsh Purush Ki Turathi Paaye||
Tatey Baas Lok Mey Dinha, Amrut Bhojan Turathi Kinha||
Sona Rupa Basan Paai, Anna Dhan Ki Kachhu Kami Na Rahai||
Naari Subhay Bhakt Puni Soi, Aisey Jiv Koi Virla Hoy||
Tatey Sakal Karm Miti Jaai, Satguru Charan Mey Aani Samai||*

She said may be the body is unclean but my heart is pure. I cannot give up the support of my Satguru. Therefore, she observed the vrat and spend the time in remembrance of the Naam. In the evening, after sunset the fasting came to an end. In the night, she had prepared food

in the kitchen with pure ghee. At the same time, two sants had arrived at her house; looking at the sants she became very happy. She left the child and brought them in inside the home with reverence. She took Charanamrut and offered them seat and then she offered food to them. Sants took the food; after offering gave her Prasad. The lady sat in meditation in which she had a darshan of Parampurush after which she never heard any shortage of things. Such devotees are rare who remains always concentrated in the feet of Satguru. All his accumulated Sins will be destroyed. Dharmadasji says:

*Dharmadas Buzey Kar Jori, Samarth Suniye Vinti Mori||
Tum Ho Dayavant Prabhu Swami, Ghat Ghat Ke Tum
Antaryami||*

*Ek Baat Puchhan Ki Aasha, Taka Swami Karo Prakasha||
Aur Vrat Sabhi Nar Karhi, Puno Vrat Chit Eku Na Dharhi||
So Kaaran Koun Hey Swami, Tum Ab Kaho Prabhu
Antaryaami||*

Dharamadasji asked Sahib, people do all other types of vrat but not the Poornima vrat of Satguru, what is the reason for this?

Sahib says:

*Kahey Kabir Suno Dharmadasa, Sakal Bhed Mey Karo Prakasha||
Aur Vrat Sugam Hey Bhai, Satya Vrat Ko Naahi Tulaai||
Puno Vrat Sada Sukhdaai, Rakhey Vrat Param Pad Paai||
Aur Vrat Sab Karey Karavey, Puno Vrat Ka Bhed Na Pavey||
Ekadashi Vrat Chittso Karai, Chaubiss Phal Saal Mey Parai||
Chaubisso Ka Mat Hey Nyaara, Sadhey Vrat Janmey Sansara||
Jo Jaso Jaisa Phal Chahi, Soi Vrat Karey Man Maahi||
Sunn Dharamani Yaha Agam Sandesha, Puno Vrat Satguru Pad
Bhesha||*

*Aur Suno Sansar Subhahu, Dono Din Ko Bhaav Batau||
Musalmaan Jo Roza Karey, So Taisa Phal Vako Dharey||
Yah Jo Karmakand Vyavhara, Puno Bhed Hey Untey Nyara||
Satya Vrat Purush Anusara, Dharamani Tumso Kahayo Vichara||
Puno Vrat Mul Le Rakha, Aur Vrat Sakal Hey Shakha||
Ja Din Utpati Purush Anusara, Ta Din Puno Ko Vistara||
Soraha Ansh Pragat Jab Kinha, Vrat Upasan Puno Dinha||*

Sahib says all other types of vrat are easy. There is no comparison possible. The Poornima vrat grants all happiness and immortality. All the other types of vrat are concerned with action and reaction (Karmakand) but Poornima's vrat is supreme. This is the vrat of Parampurush.

Further Sahib says:

*Aaho Dharmani Tum Bhali Vichari, Puchhi Katha Saban
Hitkaari||*

*Ab Sunu Varat Mahatam Saara, Suni Tarhi Jiv Karhi Vichara||
Aadi Puno Purush Nivasa, Surti Naam Ami Parkasa||
Tumso Kaho Sunhu Dharmadasa, Aadi Puno Karo Prakasa||
Puno Vrat Purush Mohi Dinha, Teen Ank Jori Hum Linha||
Puno Vrat Surat Se Hoi, Surati Naam Niakshar Samoi||
Puno Katha Mey Kaho Sunai, Jaaso Paap Sakal kshaya Jaai||
Nirgun Brahm Sagun Autara, Jaaso Jiv Hoy Nistara||
Puno Vrat Karey Jo Koi, Tako Aavagaman Na Hoi||
Kaam Krodh Mad Lobh Bhulavey, Ninda Irshya Durr Bahavey||
Karm Bharam Par Aasha Visarey, Satguru Charankamal Chit
Dhaarey||*

Saat Shabd Mey Rahe Samai, Bahuri Na Yoni Sankat Aai||

Sahib says Oh Dharmadas! Parampurush gave me this vrat. This is done with Surti (concentration-dhyan). On this day, keep the Surti on Naam. All the accumulated Sins will come to an end. They will be free from all the bestial nature; Kama (desire), Krodha (anger), Lobha (greed), Moha (attachment), Mada (pride) and Maathsarya (envy). They surrender their mind at the feet of Satguru and free themselves from Karmas and illusions (Bhram). He is always immersed in the sound of Satya and never returns to the womb of a mother.

Dharmadasji says:

Jagran Kahe Koun Ko Kahiye, Taako Bhed Sakal Suni Lahiye||
Dharmadasji asked, Sahibji, how do we perform Jagran (Night Vigil)?

Sahibji says:

*Surti Rahe Sahib Ke Maahi, Bhajan Karey Maan Bhatkey Naahi||
Jagran Katha Satya Hey Bhai, Bin Jagran Kahu Gati Naahi Paai||*

Tatey Sakal Katha Suni Lijey, Shraddha Karke Jagran Kijey||
Ek Phir Sun Jagran Ki Tika, Vah Jagran Hovey Naahi Nika||
Saari Raat Nind Naahi Aavey, Naam Bhajan Mah Chitt Lagavey||
Ninda Karey zuth Labrai, So Jagran Nahi Kahiye Bhai||
Tatey Guru Gum Hruday Dharo, Jagran Bani Aavey So Karo||
Baal Vruddh Rogi Nar Naari, Pahar Ghadi Kshan Sang Piyari||
Shraddha Hin Rahey Nar Suta, Takah Vighna Karey Yumduta||
Jagran Karey Prem Lav Lavey, Amar Hoy Satyalok Sidhavey||
Puno Praata Snaan Karai, Sadhu Sant Mey Ruchi Upjaai||
Santan Ki Charanamrut Lehi, Tako Satguru Bahu Sukh Dehi||
Sadhu Atithi Dwaar Kou Aavey, Prem Sahit jal Ashan Karavey||
Shakti Hoy Soi Bhojan Dijey, Sant Jivay Prem Phal Lijey||
Shatt Darshan Abhyagat Koi, Dwaarey Aay Vimukh Nahi Hoi||
Aisey Puno Vrat Karu Nishanka, Sabhi Suno Raav Aaru Ranka||
Puno Katha Jo Suney Sunavey, Aap Tarey Jiv Aur Taravey||
Uchhishta Bhojan Karo Na Bhai, Parghar Bhojan Karan Na Jaai||
Guru Seva Karey Saanch Hi Boley, Puno Vrat Kabahu Na Doley||
Puno Vrat Sadahi Kijey, Maas Maas Dehi Sukh Lijey||
Aap Karey Aouran Karvavey, Puno Vrat Ko Bhed Batavey||
Puno Vrat Indri Drudh Rakhey, Hruday Naam Purush Ko
Bhakhey||
Puno Chhaadi Anya Vrat Karhi, Bina Bhed Kaisey Uddharhi||
Satya Naam Sumirey Ek Dhara, Puno Vrat Purush Ko Pyara||
Puno Vrat Karey Man Laai, Sarv Siddhi Ta Ghar Mey Aai||
Sukrut Hoy Bhakti Bahu Pavey, Garbhvaas Mey Bahuri Na Aavey||

Sahib says that Jagran should be done in such a way that Surti (Concentration) should be on Sahib and mind should not waver. It should be done by total faith. The entire night, you should not sleep and Naam bhajan should go on continuously. Those who does Jagran with saturation of love, will reach Amarlok. Those who does all vrat other than Poornima vrat has not understood secret. Therefore, they do not attain benediction. This vrat is very dear to Parampurush. Those who observe Poornima vrat in their home recites all Siddhis. They do not return to the womb again.

7.The glory & benefits of Poornima Vrat

Poonam Vat Arti Karai, Takar Phal Kachu Varani Na Jahi||
Gokul Aagam Bahu Gunn Gaai, Koti Shivratri Jagran Laai||
Koti Ekadashi Ke Phal Paai, So Phal Poonam Vrat Ko Bahi||
Agam Chaudas Amavas Aai, Jain Dharm Tap Bahut Karai||
Satyojan Suman Shirparley Aai, Pushkarparikrama Chali Phirilai||
Ravi Som Mangal Guru Raai, So Phal Puno Vrat Karai||
Hakkh So Sahib Sada Hajur, Kaphar Se Toh Sahib Durr||
Kalma Nivaaj Baang Dhunn Laai, Tiso Roza Mahakashta Te Paai||
Aanna Pani Khaye Piye Nahi Bhai, So Phal Ek Poonam Vrat Karai||
Aadsath Tirth Phir Phir Aavey, Ashvamedh Yagya Ko Phal Pavey||
Koti Kanya Godaan Devaai, So Phal Poonam Ka Vrat Karai||
Poonam Vrat Karo Ek Dhyaan, Vako Deu Sarva Phal Daan||
Kahe Kabir Mey Deu Raaj, Navo Nidhi Saaro Kaaj||
Deu Rattan Padarth Chara, Deu Mann Icha Teh Mangal Saara||
Surti Kariye Sumiran Karey, Janam Anek Ko Paatak Harey||
Ajaan Jiv Ki Kiye Ghata, Soi Paap Hooth Nishpata||
Ved Shastra Sabhi Yah Kahey, Poonam Saman Vrat Na Lahey||

Sahibji says, the benefits one gets by performing Arti on the day of Poornima, cannot be described by words. Observing vigil and shivratri nights for 1000s of years, on the benefit of observing 1000s years of ekadashi. This will be equated to one Poornima vrat. 30 days observance of roza without food and drink with difficulty, even if you complete 68 pilgrimages, obtain benefits of Ashwamedh yagya, given charity 1000 cow, all the fruit acquired with all these can be achieved in one Poornima vrat. He acquires Nav nidhi. All his desires will be fulfilled and I grant the four Purushaartas. Vedas and Shastras say that there is nothing, which can be compared to Poornima vrat.

Kabir Sangat Sadhu Ki, Kabhi Na Nishfal Hoye.

Loha Paras Paaras Te, So Bhi Kanchan Hoye.

A piece of iron turns into gold on coming in contact with paras (a stone). In the same manner, the company of a sadhu never goes unrewarded. One is able to achieve some or other benefit.

GLOSSARY

Aavaranasakti - The veiling power.

Achethana - unconscious; form of inertia.

Adhyarupa - superimposition of the unreal

Adhyasa - taking it to be another,

Adwaita - Non-dualism.

Aham - That "I."

Ahamkar - Egotism, the sense of doership, actions.

Ahimsa - Non-violence.

Ajnana - Ignorance

Ajnanasakthi - Incapacity to understand

Ajnani - Unwise Personality.

Akasha- Ether, Space, Sky.

Akhanda - Indivisible.

Akshara- letter and the imperishable.

Amoolam - No root.

Amritha - Nectar.

Anaadi - Beginningless.

Ananda - Bliss.

Anandaswaroopa - Embodiment of Bliss.

Anantha - Without end.

Anithy - Temporary.

Antahchathushtaya - Internal four indriyas.

Antahkarana - Mind-Thought, intelligence, Chitt-Memory and ego together. One's own inner consciousness. The internal indriyas, which moves from one world to another, from one womb to another,

Antharaprapancha - Internal world.

Anubhavajnana - The Jnana of experience.

Anurakthi - Affection.

Anushaana - Action.

Aparinaami - Unevolved.

Asath - Non-existence.

Ashrama Dharma - The four stages in Life—
Brahmachari (the student celibate), Grihastha

(householder), Vaanaprastha (the recluse in the forest), and the Sanyaasin (the ascetic or the monk).

Asritha - Disciple.

Asthi - That which is.

Asthika - One who believes in God, scriptures and/ the Guru.

Asthira - Impermanent.

Asuras - Evil forces, the evil-minded, demonic.

Asuric - Asuric character is that of a person with pride, pomp, vanity, anger, and absence of discrimination.

Atma – Soul in elemental Body.

Atmajnana - Knowledge of the Self

Atmasaakshaatkar - The vision of the Atma.

Atmathatwa - The Atmic Principle.

Atmavichara - Inquiry into the nature of Atam;

Avathar - Incarnation of Gods.

Avidya - Ignorance, Absence of wisdom.

Avidyamaya - External illusion.

Avidyasakti - The power of ignorance.

Avyaktha - Unmanifest.

Bhaati - Knowledge of the knower.

Bhaavanasan - End of ideation.

Bhakth - A devotee

Bhakthi - Devotion

Bhakthi Marga - Path of devotion.

Bhoothaakaasa - Atma conditioned by elements

Bhoothas - Elements.

Bhoutha Prathibandha - Past obstructions.

Bimba - Original.

Bodha - Perception; knowledge; consciousness.

Brahmanda – Cosmos& Macrocosm.

Buddhi - Intellect; faculty of discrimination.

Chaithanya – Consciousness.

Chethana - Super consciousness.

Chidaakaasa - Deflection of Atma.

Chitthaakaasam -Subtle consciousness.

Chidbhumī - Causal world.

Chith - Full knowledge, awareness.

Chiththa - Past impressions.

Chitta - Consciousness.

Dharsan - Seeing the holy person.

Dasendriyas - The ten organs, ten senses.

Deha - Body.

Deha Dharma - Dharma of the body.

Dama/Dhama - Self-control; restraining the sense organs

Dhana - Wealth.

Dharana - concentration, singlemindedness,

Dharma - Righteousness; religion; duty.

Dhyaanaroopam - Form for meditation.

Dhyana - Meditation; concentration of thought

Easwara - The Supreme Ruler;

Grihastha - The worldly life of a Householder.

Guna - Quality, property, trait; Sathwa, Rajas and
Thamas.

Guru - Guide; Teacher.

Hiranyagarbha - Cosmic Womb.

Hridhayaakasa - Firmament of the heart.

Ichha - Yearning, likes and dislikes, preferences.

Ichha Shakthi - The will of man.

Indrajala - Magician's art.

Indriyas - Senses.

Jada - Insentient.

Jagath - The moving, changing,transitory, untrue world;
the universe, creation, world of change.

Japa - Repetition of a name or manthra.

Jiva/Jivaathma - The Hansa bound By Body,Mind and
Maya

Jivanmuktha - Realised soul.

Jivatma - Individualised soul.

Jnana - knowledge of the spirit,

Jnana Yoga - The path of wisdom.

Jnanaswarupa - Embodiments of wisdom;.

Jnanendriyas - Internal senses.

Jnani - A sage with unitive spiritual knowledge and experience

Kama - Craving.

Karma - Action; deed; work

Ksharam - Permanent.

Laya - Merging.Dissolution.

Lobham - Greed.

Mahapralaya - cosmic dissolution.

Mahat - Cosmos, meaningful.

Manav - Man,

Mithya - Apparent truth.

Moha - Illusion.

Moham - Attachment.

Moksha/Mukthi - Liberation from the cycle of birth and death.

Mool - Root cause.

Muktha Purusha - Liberated Soul.

Mumukshuthwa - Desire for liberation.

Naam- Name,

Naam Sadhana- Repetition of the Name.

Naam-roopa - Name-form.

Nasthik - Atheists.

Nithya - Indestructible, timeless.

Papa - Bad deed.

Para - Higher.

Paramatma - God. Creator, Universal Lord. Kal Niranjan.

Paramjyothi - Supreme effulgence.

Parinaam - Evolved.

Parinaami - It changes and evolves.

Praanaagni - Vital force in living beings.

Pradhaana - Primordial matter.

Prakriti/Prakruthi – Nature, Maya Shakti.

Prana - Vital air, vital breath, vitality, the vital essence.

Pranayama - Regulation of breath.

Prapancha - Universe composed of five elements.

Prathyahara - Withdrawal into one's inner consciousness.

Prema - Ecstatic love.

Priyam - Pleasing, desirable.

Punya - Good deed,

Purusha - Man, humans, eternally masculine (God).

Rajas/Rajo Guna – Quality of passion, energy.

Rajasic - Active, passionate. anger, greed, hatred, etc.

Ruchi - Sweetness.

Saadhak - An aspirant for spiritual progress.

Sadhana - Spiritual discipline or effort.

Sakti - Divine energy. Power.

Sama - Purity, Good counsel, Control of the senses, equal.

Samaadhi - It is the superconscious state.

Samsara - Worldly life.

Samyoga - Union.

Sanathana Dharma - Eternal religion

Sankalpasiddha - He whose will prevails.

Santhi - Peace, equipoise, equanimity.

Sanyaasi - One who has renounced everything,

Sath - Truth, reality, existence, Immortal.

Sathwa - The quality of purity, brightness.

Sathwa Guna - Quality of calm, serenity.

Satya – Truth, not modified by time.

Sayujyamukthi - Full union.

Seva - Service.

Sraddha - Steady faith.

Sramam - Burden.

Sthiram - Permanent.

Sthula-akasha - The gross firmament.

Sthula-rupa - The gross form.

Subha - Progress.

Sujnani - The wise personality.

Sukshm-rupa - The subtle form.

Sushupthi - Deep sleep.

Swabhav - Nature, reality.

Tamas - Dullness, inertia, darkness and tendency to evil.

Tapas/Thapas - Austerity, sacrifice and asceticism

Thamo Guna - Dullness, ignorance, and all the evils

Thuriya Stage - The fourth stage

Upadhi(s) - Condition, encasement for the soul i.e. the body.

Uparathi - Withdrawal of desires.

Vairagya - Detachment; to give up all transitory enjoyments.

Vanaprastha - Life as recluse.

Vasanas - Tendencies, impulses and instincts.

Vasthu - Object.

Vichara - Inquiry, discrimination.

Vichara Marga - The Path of inquiry.

Videha - Without body, Transcorporeal Mukthi.

Vidyamaya - Internal illusions.

Vidya - Knowledge.

Vijnana - Higher wisdom.

Vikaara - Changed, transformed.

Virat Pralaya - Final Cosmic Disolution.

Vrittis - Activities or mutations.

Vyamoha - Delusion.

Vyapar - Activity.

The Difference Between Yog matt And Sant Matt

Yog Matt	Sant Matt
In Yog Matt there is Naam with a definite Body.	In Sant Mat there is Bodiless Naam (Soundless sound).
It moves around five postures (techniques of meditation)—Chachri, Bhuchri, Agochri, Unmuni & Khechri that are present in our body	Here the concentration is fixed at a height of about 1¼ hands above the head at 8th chakra—Seat of Satguru.
Here Naam falls within the limit of 5 elements & is used in our daily expression.	Here Nam doesn't fall within the limit of 5 elements & is not used in our daily expression.
Here the musical sounds themselves are taken as God.	Here Param Purush—the real God, is far beyond these narrow limits.
It is a path of earning merits through noble deeds.	It is an easy path in which the grace of Satguru is considered as Supreme. Here the Satguru turns the disciple like himself.
Here Surti Shabad (musical sounds for fixing concentration) is practised.	Here awareness is being created in our Surti.
Here the disciples are blessed with Naam of Kal Niranjan that is associated with the body.	Here the disciples are blessed with a living Naam of Parampurush that is associated with Soul.
Here a Guru has almost no role to play, only your effort.	Here the very essence of worship is the Sant Satguru for his grace.
It has definite limits.	It is limitless. It takes you

Here the devotee can reach upto the 10th aperture-Sahastrasaar only.	through the 11th aperture that lies within our Surti (concentration).
Yog Mat considers the formless Niranjan as the Supreme Lord.	In Sant Mat, Parampurush is the Supreme lord and attainment of the 4th loka (Amarlok) that lies far beyond the limit of 3 lokas of Niranjan.
Here the jiva has to return again to the material world after exhausting the fruit of noble deeds.	Here the jiva attains permanent salvation & will never return back to this mortal world.
It does not function independently& depends on the teachings of religious scriptures.	Here the Satguru speaks out of his inner experiences.
Here the jiva attains with efforts miraculous powers but not the spiritual wisdom .	Here the jiva can attains spiritual powers and true spiritual wisdom by the grace of Satguru.
It is the path of Meen & Papeel.(moving like a fish or an ant)	It is the path of Vihangam. (flying to Amarlok like a Bird-extraordinary speed).
There are five steps in Yog Matt & all of these are under the control of Kal Purush.	Sant Matt is related to the direct worship of the Satguru. Satya Bhakti.

Some Quries Answered By Satguru Sahib Ji

1. Some question that didn't Parampurush knew that Nirnanjan would hurt the beings. Then why did he grant him souls?

My reply is that the souls has been provided in Complete protection that Nirnanjan would not be able to hurt them.

2. Some say that isn't giving a curse to swallow one lakh beings is a punishment for the soul?

No, this is only a punishment for mind. Soul is not hurt in any way. It is safe.

3. Some say that can't Parampurush set souls free?

It could be done in a moment but then it will nullify boon give to Nirnanjan, the reign of 17 chaukdi infinite yugs.

4. Some ask that, what was the fault of the soul?

That's why you will get a chance to go to that country.

5. Which beings wanders lost?

Whoever will get naam daan from me will eventually take the right path. However, your main aim shell be no rebirth. If you are not on right track then you will get signals. When you are being protected then why wander? A mother gives proper care to her child, feeding him, bathing him, feeding milk and also provide protection, even then she may commit a mistake but this protective power accompanying you would never commit a Mistake. You can realise the changes yourself. If you commit a mistake and sahib abandons you then know that Nirnanjan has won. Sahib won't leave you, he will leave you only after improvising you. He will not tell you to go die. You will commit less mistakes as long as you are in the shadow of Nirnanjan.

6. Some query whether we won't be harmed by those we were worshipping before?

When someone queried this, I replied in negative. A goat got lost in a forest. There are many hunters out there.

She straight went to lion and asked for his protection which was promised to her by the lion. He then made an announcement in the forest as not to hurt the goat. After that the goat wandered the forest in safety. So this is the same fundamentals. Nobody ever mentioned that I used to worship Hanuman ji and now he is hurting me. We are not against the shashtras. So have faith. We are saying-

Devi Deval Jagat Mein, Kotik Pooja Koye.

Satguru Ki Pooja Kiye, Sabki Pooja Koye.

Some people say that you are worshipping a human rather than dieties. Firstly, watch where shashtras are pointing. We are not decrying anyone. We are just saying that these are the messengers of the niranjan. Vedas mention-

Dhyan Moolam Guru Roopam, Pooja Moolam Guru Padkam.

Mantra Moolam Guru Vakyam, Moksh Moolam Guru Kripa.

7. Someone asked that the naam given given by you cannot be written, it is a subject of soundless sound but it can be spoken by us.

I replied that you have misunderstood. It is just like the flow of electricity through the wire. This has the similar mechanism.

8. Some people say that a women's guru is her husband. Then why does she need to have a guru?

I asked her husband, where he had read this? Where is it mentioned that a women's husband is her Guru. He was just echoing same thing again and again. I understood that I am facing a perverse. I asked him-have you heard of Lord Shiva? He replied-yes. Do you know his wife's name? He replied-Parvati. I further asked who is Guru of Parvati? He replied in negative. I told him that parvati's guru is Narad ji. If the wife of lord shiva had to have a guru then what is a mere human thinking. I then asked him-have you heard of Ram ji? He said-yes. What is the name of his wife? He replied-Sita ji. When I enquired about sita's guru he didn't had any answer. then I told him that it was Vashisht muni.

Ram ji never said to her that I am your guru. In the end, the person is again saying that a women has no guru.

Arti-2

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

BOOKS IN ENGLISH

01. Sadguru Bhakti
02. The Truth
03. Meditation on a Real Satguru Ensures Permanent Salvation
04. The Whole Game Is That Of Concentration
05. Without Soul Realisation Man Has to Wander
06. Atma-An Exposition (Atam Bhodh)
07. Satguru Bhakti (Uniqueness)
08. Crossing The Ocean Of Life With The Grace Of Satguru
09. Amrit Vani
10. Naam-Words Of This World Cannot Give Real Salvation
11. The Real Naam Is A Hidden One
12. Stealer Of Devotion
13. Seventy Dissolutions On The Path
14. The Secret of Salvation
15. Anurag sagar Vani
16. The Real Disciple
17. The Formless Mind