

Sri Satguru ve Naamah

ANURAGSAGAR VANI

(WORDS OF THE OCEAN OF NECTOR)

Chalo chalo sab kou kahai,
Mohi andesh aur||
Sahib se parichay nahi,
Jayenge kis thour||

- SATGURU SHRI MADHU PARAMHANS SAHIB -



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

ANURAGSAGAR VANI

Satguru Shri Madhu Paramhans Sahib

SANT ASHRAM RANJADI (J&K)

ALL RIGHT RESERVED

FIRST EDITION-	MAY 2013
COPIES -	5000.

PUBLICATION OFFICER-
-RAM RATAN, JAMMU.

WEB SITE ADDRESS- www.sahib-bandgi.org

E-Mail Address- satgurusahib@sahibbndgi.org

Editor-Sahib Bandgi Sant Ashram Ranjadi

Post –Raya Dist.Samba (J&K)

Ph.(01923)242695,242602)

Mudrak:Deepawali Printers,Sodal, Road Prit Nagar,Jalandhar.

CONTENTS

1. Satguru Vandana.....	7
2. Shabd ke Premi	8
3. True saviour at one's time of death.....	12
4. He is sadhu who confronts death.....	13
5. Only Guru kripa makes a Sadhu.....	20
6. The mysteries behind Creation.....	23
7. The creation of sixteen Sons	28
8. Kal Niranjana does penance.....	30
9. Niranjana does penance yet again.....	36
10. Creation of Trinity-Tridev	47
11. Niranjana becomes invisible in the form of mind.....	48
12. The churning of the Ocean	49
13. Vedas Reveal the Secret to Bramhaji.....	54
14. Bramha goes to sky	58
15. Vishnu fails to reach Niranjana	59
16. Adyashakti anxious about Brahma	61
17. Gayatri sets about to fetch Brahma.....	63
18. All were suffered by curse.....	69
19. Vishnu gets a glimpse of his father.....	73
20. Dharmadasji's doubt.....	74
21. Vishnu becomes Thakur.....	77
22. Creation of 84 lakh species of Life.....	79
23. The difference in elements in the 4 categories.....	80
24. The reason behind disparity in knowledge.....	82
25. The identity of human who have come from the different categories of living beings.....	83
26. Why 84 lakh species created.....	87
27. Niranjana swallows Jivas at last by displaying the art of Protector.....	89

28.Niranjan tortures the Jivas.....	91
29.Sahibji sets out from Amarlok.....	92
30.Niranjan argues with Sahib.....	93
31.Furious Niranjan pounces on Sahib and Sahib assumes in his real form.....	102
32.Niranjan's surrender.....	103
33.Sahibji comes into the Mortal World (sansar)....	107
34.Naam is a secret Principle.....	109
35.Importance of Guru Bhakti.....	110
36.Sahibji in Sathya yug.....	113
37.Secret behind Ram Naam.....	116
38.Sathayug ke Hansa	119
39.Sahibji's arrival in Treta yug.....	127
40.Arrival of Sahibji in Dwapar.....	124
41.Sahib and Dharmadas.....	139

A Few Words

This worldly existence (sansar) before Kabir sahib wrongly worshipped Kal as Param Purush. They lived in the world of mind. Even the so-called saints and Prophets of today are unaware about the secrets of devotion to Parampurush. Therefore, they (Pirs, Paegambar, Rishis, and Munis) are misguiding their followers, unknowingly. Everyone freely quotes from the Kabir Vani, but in actuality, they are only engaged in worship of Kal Purush. Some of them simply speak about Satyalok, but they neither actually have the true Naam nor did anyone of them attain Satyalok. They are all only subservient to the mind (Mann), therefore they are entangled in only Sargun and Nirgun Bhaktis. The mind is very vicious, many famous Gurus and Seekers were trapped, in its web. In reality, through such inept Gurus and Seekers, the Jivatmas (souls) are disillusioned; therefore, the whole world is engaged in the business of false Naam:

Santo Yaha Mann Hai Bada Jalim//Mann Karan Ki Inki Chaya,

*Tehi Chaya Mey Atkey/Nirgun Sargun Mann Ki Baji,
Khare Sayane Bhatke//Man Hi Chaudah Lok Banaya,*

*Panch Tatva Gun Kinhe/Tin Lok Jewan Vash Kinhe,
Pare Na Kahu Chinhe//Jo Kou Kahe Hum Mann Ko
Mara,*

*Jakey Rup Na Rekha/Chin Chin Men Kitne Rang Badale,
Je Sapanehu Na Dekha//Rasatal Yekesh Brahmanda,
Sab Par Adal Chalave/Shat Ras Mey Bhogi Mann Raja,
So Kaise Ko Pavey//Sabke Upar Naam Nirakshar,
Tahan Le Mann Ko Rakhey/Tab Mann Ki Gathi Jani
Parey,*

Yah Satya Kabir Muk Bhakhey/

SATGURU RANJADIWALE SAYS:

With a very Scientific approach, our path has brought renaissance in the field of devotion. First five distinct aspects are enunciated for the benefit of humanity. * This universe is the domain of Kalpurush. Kal Niranjan's kingdom is in the three lokas. He is referred by the Vedas and Shastras as Nirakar, Nirankar, Niranjan, and ParBrahmas etc. All Gann, Gandharvas, Sidhdas, Sadhakas, Rishi- Munis, Pirs, and Paegambars have attained upto this level. *Amarlok cannot be attained with one's own effort. It is possible only with the grace and benediction of a real living Satguru. *The 'SaarNaam', is not to be found in 52 Varnaksharas (Hindi Alphabets) and it cannot be either written, read or pronounced in the worldly manners.* The 'Naam' as said above is an art that the Poorna Satguru (true master) possesses, with which the soul is awakened and separated from the mind. This process of awakening the soul and being made aware of its own infinite power is called 'Naamdan'. This 'Naam' is imparted to the soul and not to the physical body of the human beings. * Beyond the fourteen lokas of the kalpurush, there is only vacuum – nothingness - Mahashunya Lok comprising of the Achintyalok, Sohangelok, Mulsuratilok, Ankurllok, Ichalok, Vanilok, and Sahajlok. During the mahaparakalaya all lokas upto the Sahajlok are destroyed.

Sahaj Purush Tak Jetak Bhakha, Yah Rachana Paraley Te Rakha/ |

Age Achay Lok Hey Bhai, Adi Purush Yaha Ap Rahai | |

Amardham is the world of Parampurush, which is beyond Sahajlok. It is always safe and free from Mahaparakalaya.

Kabir Sahib arrived on this earth for the welfare of souls, to help them to attain Amarlok.

1. SATGURU – VANDANA

*Pratham Vedo Satguru Charan,
 Jin Agam Gamyā Lakhaiya /
 Gyandip Prakash Kari,
 Pat Khol Darash Dikhaiya / /
 Jihi Karane Sidhya Pache,
 So Guru Krupa-Te Paiya /
 Akah Murti Amiya Surti,
 Tahi Jaye Samaiya / /*

Firstly, pay obeisance to the holy feet of Satguru who in a natural and effortless way has shown you the glimpse of the Amarlok, which is otherwise unattainable with one's own efforts. The Satguru has banished the darkness of ignorance and darkness associated with it by lighting a lamp of wisdom within the soul. Sahib, who could not be reached or realized by all the great Sidhdas and Prophets during their lifetime, has granted us, and by his grace helped the souls to blend with the nectar (Amrut) of Satyalok.

*Aagun Merey Bapji, Baksh Gareeb Nivaj.
 Jo Main Poot Kapoot Hoon, Tohi Pita Ki Laj.
 —Sahibji*

O Satguru! O Param Purush! Pardon my vices. Though I am your foolish son, yet you should uphold the dignity of being a father. Kindly don't feel offended and pardon me for all my wrong doings.

*Surti Karo Mum Sayiyan, Hum Hain Bhavjal Mahin.
 Aaphe Hum Bah Jayen Ge, Jo Nahin Pakro Bahin.*

—Sahibji

O Satguru! Keep your kind attention on us. We are entangled in the worldly mayaic mesh. We will be drifting away in this huge worldly ocean if you don't support us.

2. TRUE LOVER OF THE WORD (SHABD KE PREME).

*Koi Bujhai Jann Johari,
Jo Shabd Ki Parakh Karey/
Chitlay Sunahin Sikhavano,
Hithlay Ke Hirday Dharey//
Tam Moh Mo Sam Gyan Ravi,
Jab Pragat Ho Tab Sujayi/
Kahat Ho Mey Shabd Sancha,
Sant Koi Bujai//*

Like a jeweler who can assess the value of the gold, word of sahib propounds the essential truth of Parampurush. Sahibji says that one should attentively listen and understand his words and accepts the same as the benefactor in one's heart. When the intense sun of knowledge of Sahibji manifests, only then the darkness of ignorance can be, distinguished. He utters the true words that only a true Sant can understand.

<i>Koi Ek Sant Sujan, Jo Mam Sabd Bicharai/ Pavey Pad Nirvan, Basat Anurag Jasu Ur//</i>
--

Only those, whose heart is, filled with love, can attain salvation and it is only he, who is an intelligent saint.

Dharmadas enquires:

*Hey Satguru Binvo Kar Jori/
Sanshay Prabhu Ek Meto Morey//
Jakey Chit Anurag Samana/
Tako Kaho Kavan Sahidana//
Anuragi Kaise Lakhi Parayi/
Bin Anurag Jiv Nahi Tarai//
So Anurag Prabhu Mohi Batao/
Dei Drushtant Bhaley Samajhao//*

Dharmadasji with folded hands prays to Kabir Sahib to graciously clear his doubt, whether without love, the Jivatma can attain salvation; Dharmadasji requests Sahibji to tell him the way to recognise a true lover.

Sahib replies

*Dharmadas Parkhahu Chitt Lai/
 Anuragi Lachan Sukhdayi//
 Jaise Mruga Nad Suni Dhavey/
 Magan Hoy Vyadh Dhig Avey//
 Chit Kachu Shunk Na Avey/
 Deth Sish So Nahi Darahi//
 Suni-Suni Nad Sis Tin Dinha/
 Aise Anuragi Ko Chihna//*

Sahibji says that the sign of a true lover is very endearing. He says that the true lover is like a muskdeer that gets enchanted with the sound of a flute and runs towards the hunter, mesmerized with the notes of the flute, fearless of the fact that, the hunter would kill him. Listening to the notes of the flute the muskdeer simply offers his neck and loses his life to the hunter. True lovers are very much like this proverbial muskdeer.

*Jarat Nari Jyo Mrut Pati Sanga/
 Tan Ko Jarat Na Morat Anga//
 Taje Sugruh Dhan Dham Suheli/
 Piy Virahin Utt Chaley Akeli//
 Sutt Ley Logan Age Kinha/
 Bahut Moh Tahi Puni Dinha//
 Balak Durbal Tohi Binu Marihai,
 Dhar Bho Sun Kahi Bidhi Karihai//
 Bahu Sampati Tumare Ghar Ahai,
 Palat Chalhu-Gruh Sab As Kahai//
 Takey Chitt Kachu Vyapey Nahi,
 Priya Anurag Basey Hiy –Mahi//*

Sahibji further says that true lovers can also be likened to the satis, who burn themselves to death on the funeral pyres of their dead husbands. Such satis did not move or stir even one bit, even when their bodied caught fire. These satis used to sacrifice everything to join their husband's souls. People used to tempt such satis with the love of spring by saying that their children would die without them or would say that her house would be

foresaken without her. People would even dissuade the satis by saying that, she still has a lot of wealth that she can enjoy. In spite of all these temptations the sati for the love of her husband, would still climb on the funeral pyre of her dead husband and give up her life.

*Tehi Bahut Samujhawate/
Nahi Nari Samajat So Dhani //
Nahi Kam Hai Dhan Dham Se |
Kachu Mohi To Aisi Bani //
Jag Jivana Din Chari Hey |
Kahi Nahi Sathi Anth Ko //
Yah Samujhi Dekho Sakhi,
Tatey Gaho Pad Kant Ko //*

This is the way, in which a sati does not yield to the dissuading and tempting relatives and instead says that, there is no meaning in her life, even with all the wealth and progeny, in the absence of her husband. She says that she is also nearing death every day and she has no partner who will make the remainder of her life happy, worthwhile, and clinging to the feet of her dead husband and in the bereavement lays down her life.

*Sunn Dharma Anurag Ki Bani |
Tum Tat Dekhi Kahey Hitt Jani //
Aise Jo Naamhi Lo Lavey |
Kul Parivar Sabhi Bistravey //
Nari Sut Ka Moh Na Ane |
Jivan Janaam Sapna Kari Janey //
Jag Mey Jivan Thor Hey Bhai |
Anth Samay Koi Nahi Sahai //
Bahut Piyari Nari Jag Mahi |
Mat Pita Jahi Sam Nahi //
Nij Swarath Vaha Rodan Karahi |
Turant Hi Nehar Ko Chit Dharahi //
Sut Parijan Dhan Sapan Sanehi |
Satyanaam Gahu Nij Mati Ahi //
Nij Tanu Sam Priy Aur Na Ana |
So Tanu Sang Na Chalahi Nidana //*

Sahib says to Dharmadas that for his benefit he has told him the signs of true lover's soul. Now he should identify the true essence of love and forgetting his ego about his caste and family background he must contemplate and meditate in the 'Naam', that sahibji has bestowed on him. Sahibji cautions Dharmadas that he should banish all his love and attachment with his son and wife. He must remember that, this worldly life is only a dream and that he should know that his life is very short and in the end he will have no one to help him. He says that his wife, whom he loved more than his parents and would even sacrifice his life for her, would not be of any use in the last moments of his life. She would weep, but only with selfish interest in her mind and she would immediately lean towards her parental abode. Sahibji further tells Dharmadas that one's affection for family and wealth is only a dream. Stay true to the Satya Naam and this is what Sahibji intends Dharmadas to imbibe in his heart, since one's wife who is the dearest, would not stay by him on his death.

Adi Purush Kirpa Karau, Sabb Avgun Chhut Jahin.

Sadh Hoan Lachchhan Milain, Charan Kamal Ki Chhahin.

—Charan Dass ji

O' Satguru! You are Adi Purush (beginingless). Pray bless me so that I may become free from vices and may develop saintly virtues that may enable me to sit beside your holy feet.

3. TRUE SAVIOUR AT ONE'S TIME OF DEATH

Aisa Koi Na Dikhey Bhai /
Anth Hu Yum So Lei Chudai//
Ahai Ek So Kaho Bakhani /
Jehi Anurag Hoy So Mani //
Satguru Ahi Chudavanhara /
Nishchay Manu Kaha Humara //
Kal Hi Jit Hans Ley Jahi /
Avichal Desh Purush Jahan Ahi //
Jaha Jay Sukh Hoy Apra /
Bahuri Na Avey Yahi Sansara //

Kabir Sahib says that there is no one in this mortal world who can save the soul from the hands of Kalpurush after one's death. Sahibji says that we should have faith in Satguru alone who will in the end, as a true savior, save the soul from the hands of Kalpurush by overcoming the power of Kalpurush. He will carry the soul to the imperishable Satlok, where in resides the immortal Parampurush. This is where the soul attains boundless bliss and will never return to the miseries of this worldly existence (Sansar).

Tum To Samarth Sayiyan, Drudh Ker Pakro Bahin.
Drudhi Lai Pahunchayiyo, Jani Chhodo Mug Mahin.

O'Satguru! You have full power and competence. I pray to you to hold my arm tightly and take me to your Amar Lok. Pray don't leave me midway.

4. HE IS SADHU WHO CONFRONTS DEATH

MRUTAK HOY SO SADHU.

*Vishvas Kar Mam Bachan Ko, Chad Sat Ki Rah Ho/
Jyo Surma Ran Mey Dhase, Fir Pache Chitvat Nahi Ho//
Sati Shura Bhav Nirkhi Ke, Satya Ko Mag Dhariye/
Mrutak Dasa Vichar Gurugam, Kal Kasht Nivariye//*

Sahibji says that one should have faith in what he says and he must embark on the path of truth like a warrior, once stepped into the battle field, never looks back. Sahibji says one should set on the path of truth with firm determination and with immense faith and love for one's Satguru. He must learn to die while living and escape from the miseries that will be meted out by the Kalpurush.

Koi Sura Jiv, Jo Aisi Karani Karey//

Tahi Milaigo Piv, Kahahin Kabir Bichar Kai//

Sahib further says that one, who sets on the path of love for one's Guru, never bothers or fears, he will be no less than a warrior, and he will definitely meet his lover in the form of Sahibji.

DHARMADASJI ENQUIRES:

Mrutak Bhav Prabhu Kaho Samujhai/

Jatey Mann Ki Tapan Bujhai//

Kehi Vidhi Mirtak Hoy Sajivan/

Kaho Viloy Nath Amrut Dhan//

What is the secret of death and kindly explain to satisfy my genuine query. How one experiences death while living and taste the nectar (AMRUT).

Sahibji replies

Dharmadas Yah Kattin Kahani/

Guru Naam Te Koi Birale Jani//

Mrutak Hoy Ke Khojahu Santa/

Shabd Bichar Gahain Mag Antha//

Jaise Bhrung Kit Ke Pasa/

Kit Hi Gahi Sur Gami Parkasa//

Pankhghat Kar Mahi Tihi Dare/

Bhrungi Shabd Kit Jo Dhare//
Tab Laigo Bhrungi Nib Geha/
Swas Dei Kinhe Nij Deha//
Bhrungi Shabd Kit Jo Mana/
Varan Pher Apan Kar Jana//
Birla Kit Hoy Sukhdai/
Pratham Avaj Gahey Chit Layi//
Koi Dujee Koi Tije Maney/
Tanman Rahit Shabd Hit Maney//
Bhrungi Shabd Kit Na Gahahi/
To Puni Kit Asare Rahahi//
Dharmadas Yah Kit Ko Bheva/
Yahi Mati Shishya Gahe Gurudeva//

Sahib says to Dharmadas that this is a difficult question only with the grace of the Satguru and love for him; some rare people have unraveled this mystery by meditating on the shabd (Soundless Sound). With the help of this Naam they have traversed the inner path and while living, experienced a death like state, and uncovered the truth of Amarlok. Just as bumblebee, (Bhrunga) sounds it's vibration into another larve and transforms the insects into Bhrunga's own shape and form, convert it into another Bhrunga. Any insect that moulds itself to the vibration of the bhrunga willingly loses its own inept state and form and completely transforms itself into another Bhrunga. Only a rare insect that attunes itself to the vibration of the Bhrunga, transforms. Other insects who are not responsive enough, will attune themselves to the vibration of the Bhrunga at the second or third attempt, however those insects who have failed to attune to this vibration remain as they are and can never become another Bhrunga. Similarly, Sahib tells Dharmadas that a Satguru transforms and transmutes his disciples like his own state of spiritual refinement, those surrenders to the him and attunes to the Satguru's word.

*Bhrunga Matt Drudh Ke Gahe To/Karo Nij Sam Tohin Ho//
 Dutiya Bhav Na Chitt Vyape/ So Lahai Jiv Mohi Ho//
 Guru Shabd Nishchay Satya Mane/Bhrung Gati Tab Pavai//
 Taji Sakal Asa Shabd Vasa/ Kaga Hans Kahavai//*

Sahibji says that like in the evolution of the Bhrunga, if you attune to my words dedicatedly, then I will transform you in to my own similer state and level. Sahibji says that the soul who does not think of anything else but the Satguru's words will reach me, when the disciple wholeheartedly accepts the word of the Satguru and has complete faith in the same; he will transmute himself to the form and substance of the Satguru like the Bhrunga. He, who faithfully and loyally sticks to and believes only in the word of the Satguru, will transform himself from a crow into divine Swan (Hansa).

*Dharman Sun Tum Mrutak Subhava/
 Mrutak Hoy Satguru Pad Pava//
 Mrutak Chhoh Nibhav Ur Dhare/
 Chhoh Nibhavahi Jiv Ubare//*

Sahib now says that only a rare soul who learns the art of death while living attains to the state of the Satguru. Anyone with his heart laden with love, and who conducts himself as per the word of the Satguru, will be liberated from this worldly ocean of life (Sansar) while living (Jeevan Mukta). He will help others, to attain liberation.

*Jas Pruthvi Kai Ganjan Hoi/ Chit Anurag Gaho Gun Soi//
 Koi Chandan Koi Vishtha Dare/ Koi Kodi Krushi Anusare//
 Gun Avagun Tinha Sam Kar Jana/Maha Virodh Adhik Sukh Mana//*

Just as this earth is abused and violated, but still maintains its equanimity, so also one should maintain and tolerate one's equanimity. There may be showers of fragrant sandal and there may also be showers of dirt and dirty insect but the earth tolerates all such abuses with equanimity. It considers both honors and insults equally

and does not oppose or resist any such abuse, while remaining in peace.

*Aur Mrutak Bhav Suni Lehu/
 Nirkhi Parkhi Guru Mag Pag Dehu//
 Jaise Ukh Kisan Banavai/
 Rati Rati Kai Deh Katavai//
 Kolhu Muh Puni Ap Pirave/
 Ras Nisarai Puni Tahi Tapavai//
 Nij Tan Dahe Gud Puni Hoi/
 Bahuri Tav Dai Khand Biloi//
 Tahu Mahi Tav Puni Dinha/
 Chini Tabahi Kahavai Linha//
 Chini Hoy Bahuri Tan Jara/
 Tate Misari Hai Anusara//
 Misari Te Jab Kandh Kahava/
 Kahe Kabir Sabke Mann Bhava//
 Yahi Vidhi Te Jo Shish Sahai/
 Guru Krupa Sahaje Bhav Tarai//*

Sahibji says that the living dead Jivatmas has one nature that is more distinct. Just as the farmer grows sugarcane and then he cuts the sugarcane one by one, then crushes them and extracts the sugarcane juice. He then pours the sugarcane juice into big iron pan, heats and cooks the same to form Jaggery. He further heats the Jaggery, which forms into the red mass of sugar, which is further heated and formed into white sugar and further process into diamond sugar (Kujjewali Mishri), which is liked by all. Similarly, the disciple, who tolerates and sustains all the difficulties and pains and still stays firm on the path marked by the Satguru and with his grace, will easily cross the ocean of life and reaches Amarlok.

*Mrutak Hoy So Sadhu, So Satguru Ko Pavai/
 Mete Sakal Upadh, Tasu Dev Asa Karey//*

Only such a true sadhu experiences death while living, who will attain to the Guru's feet. Such a Sadhu

becomes completely free of worries and attains salvation by reaching the Amarlok, which even Gods of this heaven envy.

*Sadhu Marg Kathin Dharmadasa/
Rahani Rahe So Sadhu Suvasa//
Pancho Indri Sam Kari Rakhe/
Naam Amiras Nishi Din Chakhey//*

Sahibji tells Dharmadasji that the path of a true Sadhu is very difficult. He who stays within the command of his Guru and who reins in his five sense organs will be a sadhu and he will drink the nectar of Naam everyday.

*Prathamhi Chakshu Indri Kahey Sadhe/
Guru Gam Panth Naam Avaradhe//
Sundar Rup Chakshu Ki Puja/
Rup Kurup Na Bhave Duja//
Rup Kurup Hi Sam Kar Jane/
Daras Videhi Sada Sukh Mane//*

Firstly, he should control his sense of sight and contemplate on the 'Naam', while proceeding on the path of love for one's Guru. The eyes always seek and admire beautiful forms, while refusing to look at anything ugly, but to a sadhu both beauty and ugliness are the same and therefore he should only concentrate on the Atma and stay in constant bliss.

*Indri Shravan Vachan Shubh Chahai/
Utkat Vachan Sunat Chit Dahai//
Bol Kubol Dou Sam Lekhe/
Hruday Shudh Gurugyan Vishekhe//*

The ears only desire to hear sweet word but if they hear harsh and rude words, then one's heart is shaken. However, for a Sadhu both sweet and harsh words should be equal.

*Nasika Indri Subas Adhina/
Yahi Sam Rakhai Sant Pravina//*

The nose is always desirous of fragrance, but an intelligent Sadhu should be free of this aspect, and not get attracted to fragrance.

*Jibhya Indri Chahai Swado/
 Khatta Mitha Madhur Swado//
 Sahaj Bhav Mey Jo Kachhu Avai/
 Rokha Phika Nahi Bilagavai//
 Jo Koi Panchamrut Le Avai/
 Tahi Dekh Nahi Harash Badhava//
 Taje Na Rukha Sag Aluna/
 Adhik Prem So Pavai Duna//*

The tongue is always appreciative of tasty food but to a sadhu any food which he gets naturally, even if it is tasteless or stale, it should not matter to him and he should not go after the taste that his tongue desires. Even if someone serves a Sadhu with nectar, he should not be ecstatic and in case he is served some food without salt, he should not refuse the same, but eat it happily.

*Indri Dusht Maha Aparadhi/
 Kutil Kam Koi Virale Sadhe//
 Kamini Rup Kal Ki Khani/
 Tajahu Tasu Sang Ho Gurugyani//*

The sense of lust is hugely wicked and criminal, which is rarely controlled by anyone. Therefore one should think of a beautiful woman as a trap, set by kalpurush and should sacrifice the same and anyone who does so, will be the wise one or a true Sadhu.

*Jabahi Kam Umang Tan Avai/
 Tahi Samay Jo Ap Jugave//
 Shabd Videh Surat Lai Rakhe/
 Gahi Mann Maun Naam Ras Chakhe//
 Jab Hiy Tatva Mey Jay Samai/
 Tabahi Kam Rahai Murajhai//*

Another hallmark of a true Sadhu is that when he is overcome by lust, he will cleverly save himself from such lust and keeps it at bay. In such a situation one

should concentrate on the saar shabd (holy Naam), keep silent while keeping the mind still and drink the substance of true Naam , if one concentrates on the Naam, then the lust becomes helpless and will simply sub-side.

Kam Parbal Ati Bhayankar,

Maha Darun Kal Ho/

Sur Nar Muni Yaksh Gandharv Kinnar,

Sabahin Kinh Behal Ho//

Sabahi Lute Birale Chhute,

Gyan Guru Jinha Drud Gahe/

Guru Gyan Dip Samip Satguru,

Bhakti Marag Tinha Lahe//

Sahib further says that lust (kam) is immensely powerful and is a prime weapon of kalpurush who has troubled all the Gods and Goddesses, Humans, Rishi-Munis, Yakshas, Kinnars etc Lust has exploited everyone without exception. Only a rare one, who is firmly entrenched in the Guru's word and is always alert and awake, can escape lust. It will be the abode of the Satguru wherever there is the light of Gurugyan. It is only such Jivatma, who received Naam from Satguru, and abides by the path of devotion attains permanent salvation (mukti).

Koyi Na Yam Se Bachiya, Naam Bina Dhari Khaye.

Jo Jan Birhi Naam Ke, Ta Ko Dekhi Daraye.

None in this world can escape death. Without the holy Naam, one is sure to be devoured by Kal. Only those who are in possession of the holy Naam, can escape death. Kal itself runs away in fear from those who are devoted to the holy Naam.

5. ONLY GURUKRUPA MAKES A SADHU

GURU KRUPA TE SADHU KAHAVAI.

*Guru Kirapa Te Sadhu Kahavai/
 Anal Pachch Hai Lok Sidhavai//
 Dharmadas Yah Parakho Bani/
 Analpachch Gati Kaho Bakhani//
 Analpachch Jo Rahe Akasha/
 Nishi Rahai Pawan Ki Asha//
 Drushtibhav Tin Rati Vidhi Thani/
 Yahi Vidhi Garbh Rahai Tehi Jani//
 Anda Prakash Kinha Puni Tahanva/
 Niradhar Anda Rahu Jahanva//
 Marag Mahi Pusht Bho Anda/
 Marag Mahi Biharbha Khanda//
 Marag Mahi Chakshu Tin Pava/
 Marag Mahi Pankh Parbhava//
 Mahi Dhig Ava Sudhi Bhai Tahi/
 Iha Mor Ashram Nahi Ahi//
 Surati Samhar Chale Puni Tahanva/
 Mat Pita Ko Ashram Jahanva//
 Anal Pachch Tehi Len Na Avai/
 Ulat Chinh Nij Dharahi Sidhavai//
 Bahu Panchi Jag Mahi Rahavai/
 Anal Pach Sam Nahi Kahavain//
 Anal Pachch Jas Pachchin Mahi/
 As Birle Jiv Naam Samahi//
 Yah Vidhi Jo Jiv Chete Bhai/
 Meti Kal Sataok Sidhai//*

It is only with Gurukrupa that a Jivatma can become equal to a Sadhu who like ANAL PAKSHI (MYTHICAL BIRD) ascends to Amarlok. Sahibji says to Dharmadas that I will now narrate to you about how Anal pakshi attains Amarlok which he should attentively listen.

This Anal Pakshi lives at a great height above the earth in the sky and even dies if it comes down to the earth. It even sleeps in the sky while airborne. It has no

nest. It stays and consumes only air and no food grains at all. It does not engage in sex, but impregnate the female bird with his mere sight. The female bird lays the eggs while airborne, and the egg starts descending and while descending from such a great height the egg warms up and hatches into the young bird, unlike a hen that warms her eggs beneath her body. Even while a new born baby bird is still descending from the sky, it opens it's eyes. If the bird were to fall upon the earth, he would die. However before this happens the young bird becomes active and instinctively knows that it's abode is not on the earth and coming to it's senses completely starts flying up towards it's abode in the sky and It's parent birds never come to take it. There are many birds in this world, but none of them is as pure and flawless as the Anal Pakshi. Just as Anal Pakshi by himself moves towards the abode of his parent. Some rare Jivatmas contemplate on the Naam of the Satguru and by overcoming the kalpurush attain the Satyalok.

*Mann Vachan Karma Guru Dhyan,
Guru Agya Nirakhat Chaley//
Dehi Mukti Guru Dan,
Naam Videh Lakhay Ke//*

He who obeys and meditates on the Satguru in his thought, words and actions and always abides by the word. He will be blessed by the Satguru, with the bodiless Naam and attains true salvation.

*Jab Lag Dhyan Videh Na Avey/
Tab Lag Jiv Bhav Bhataka Khavey//
Dhyan Videh Au Naam Videha/
Doi Lakh Pave Mitai Sandeha//
Chhan Ik Dhyan Videh Samai/
Taki Mahima Barani Na Jai//
Kaya Naam Sabai Gohrave/
Naam Videh Birle Koi Pavey//
Jo Yug Char Rahe Koi Kasi/*

Sar Shabd BeenYampur Basi//
Nimkhar Badri Pardhana/
Gaya Dwarika Prag Asnana//
Adsath Tirath Bhu Parikarma/
Sar Shabd BeenMitey Na Bharama//
Kahan Lag Kaho Naam Parabhau/
Jo Sumirey Jam Tras Nasau//

The Jivatma keeps wandering until such time that his concentration (dhyān) does not attain a bodiless state, when one unravels the mystery of bodiless concentration and bodiless Naam. Everyone chants different Names related to the body with one's mouth, but this bodiless Naam is earned by only a rare few. The illusion that the human beings live in, cannot be eliminated without the Sar Shabd, even if one bathes in all the pilgrim centres and visits all the sixty-eight (68) pilgrimages or even circumambulates the earth. Sahibji says that he cannot appropriately describe the limitless power of Naam and whosoever, mentally chants the same, will never fear death.

Sar Shabd Su Videh Swarupa/ Niachar Vahi Rup Anupa//
Tatva Prakruti Prabhav Sab Deha/Sar Shabd Nitatva
Videha//
Sar Naam Satguru So Pavey/Tab Hansa Amar Lok
Sidhave//

Dharmaray Tako Sir Nave/Jo Hansa Nitatva Samave//
 Saar shabd is formless and bodiless, cannot be spelt in Alphabets and is unique. Human body is made of five elements, but the Sar Shabd is not formed of any element and is therefore bodiless. Dharmaraj salutes such a Jivatma who is blessed with the Saar Naam from Satguru and by climbing; the thread of this Saar Naam escapes the worldly ocean (sansar), and reaches his own abode in Amarlok and merges in immortal Amartatva (Satyapurush).

6. THE MYSTERIES BEHIND CREATION

DHARMADAS ENQUIRES:-

*Ab Sahab Mohi Deu Batai/
 Amar-Lok So Kahan Rahai//
 Kaun Dwip Hansa Ko Basa/
 Kaun Dwip Purush Rah Basa//
 Bhojan Kaun Hansa Tahan Karai/
 Au Bani Kahan Tahan Ucharai//
 Kaise Purush Lok Rach Rakha/
 Dwipahi Ko Kaise Abhilakha//
 Tin Lok Utpati Bhakho/
 Varnahu Sakal Goy Jani Rakho//
 Kal Niranjana Kis Vidhi Bhayau/
 Kaise Shodash Sut Nirmayau//
 Kaise Char Khani Vistari/
 Kaise Jiv Kal Vash Dari//
 Kaise Kurm Shesh Uparaja/
 Kaise Min Barahahi Saja//
 Tray Deva Kaune Vidhi Bhayau/
 Kaise Mahi Akash Niramau//
 Chandra Surya Kahu Kaise Bhayau/
 Kaise Taragan Sab Thayau//
 Kis Vidhi Bhai Sharir Ki Rachna/
 Bhasho Sahib Utpati Bachna//*

Dharmadasji requests Sahibji to narrate about the whereabouts of Amarlok. The status and situation of the Jivatmas in Amarlok. The food and language of the Jivatma in Amarlok. The creation of Trilok and creation of Kalpurush himself, the formation of sixtin sons of Satyapurush, the placement of the pure souls into four classes of life, the reason behind the entrapment of the Jivatmas in the clutches of kalpurush, the creation of Tridevas, the creation of the earth, the sky, the sun, the moon and stars etc. Dharmadasji again prays to sahibji to

reveal to him the whole mystery behind the creation of the universe, so that all his doubts will be cleared.

Adi Utpati Kaho Satguru, Krupa Karo Nij Das Ko/

Bachan Sudha Su Prakash Kijai, Nash Ho Yam Tras Ko//

Ek Ek Viloy Barnahu, Das Mohi Nij Jani Kai/

Satya Vakta Satguru Tum, Lev Nishchaya Mey Mani Kai//

Dharmadasji again prays to Sahibji that He, be kind to this servant and reveal to him the mysterious facts about creation. He is again entreating that, Sahibji reveal every minute details about the creation of the universe and that whatever he told by Sahibji will be believed by him, as Sahibji is truthful and honest.
SAHIB SAYS

Dharmdas Adhikari Paya/

Tate Main Kahi Bhed Sunaya//

Ab Tum Sunahu Adi Ki Bani/

Bhakha Utpati Pralay Nishani//

Now Sahibji is replying that whenever any deserving soul enquires with him of the above matters, he will definitely reveal all.

Tabaki Bat Sunhu Dharmdasa/

Jab Nahi Mahi Patal Akasha//

Jab Nahi Kurm Barah Au Shesha/

Jab Nahi Sharad Gor Ganesha//

Jab Nahi Hate Niranjana Raya/

Jin Jivan Kah Bandhi Jhulaya//

Taitis Koti Devata Nahi/

Aur Anek Bataiun Kahin//

Brahma Vishnu Mahesh Na Tahiya/

Shasta Ved Puran Na Kahiya//

Tab Sab Rahe Purush Ke Mahi/

Jyon Bat Vruksha Madhya Rah Chahi//

Sahibji says to Dharmadas that he will start from the time before the earth, the sky, Kurma, Shesh, Varah, Sharada, Gowri, Ganesh etc. came into existence. This is about the time when Niranjana, who is torturing the

Jivatmas also did not exist nor even the thirty-three crores Godheads existed. Sahib says even Brahma, Vishnu, Mahesh nor even Vedas, Shastras, Puranas came into existence and only Parampurush existed and all the Jivatmas were part of Him like the shade of banyan tree stays within it's midst.

*Adi Utpati Sunahu Dharman,
Koi Na Janat Tahi Ho /
Sabhi Bho Vistar Pachhe,
Sakh Deu Main Kahi Ho//
Ved Charon Nahin Janat,
Satya Purush Kahaniya/
Ved Ko Tab Mul Nahi,
Akath Katha Bakhaniya//*

Sahib says to Dharmadas that he is revealing the precreation mystery that no one knows. Neither neither Sakar nor Nirakar existed two forms of worship and even the fourteen Lokas were created much later and hence there is no one, who can corroborate the mysteries that Sahib would reveal. Even the four Vedas are ignorant and silent about the existence of the Satyapurush but only speak about the episodes relating to Kalpurush.

*Satya Purush Jab Gupt Rahaye/
Karan Karan Nahi Nirmaye//
Samaput Kamal Rah Gupt Sneha/
Puhup Mahi Rah Purush Videha//
Icha Kinha Ansh Upajaye/
Insan Dekh Harash Bahu Paye//
Pratham Hi Purush Shabd Parkasha/
Dip Lok Rachi Kinha Nivasa//
Chari Kar Sihasan Kinha/
Tapar Puhup Dip Karu Chinha//
Purush Kala Dhari Baithe Jahiya/
Pragati Agar Vasana Sahiya//
Sahas Athasi Dip Rachi Rakha/
Purush Icha Tai Sab Abhilakha//
Sabai Dwip Rahu Agar Samayi/*

Agar Vasana Bahut Suhayi//

Sahib says that in the very beginning, Parampurush was unmanifest, he had no companion or partner and he was in bliss at some point of time he willed it and he created a unit of himself. Firstly, he pronounced one word, and created a magnificent and brilliant white light and merged himself into that brilliance, which came to be known as Amarlok. Then he willed again and created many islands. This truth this was held secret.

Then Sahib says, that foremost willed and uttered one word, due to which a magnificent white brilliant light emerged which spread infinite. This brilliance was uncomparable to any worldly light, it was so magnificent, and each particles of this brilliant light would put to same millions of Suns.

When this magnificent brilliant light, spread into the infinite, Satyapurush himself became one with this brilliance and this brilliance came to life and was simply vibrating, with life force. This magnificent brilliance came alive just as a body comes to life with an Atma entering the same. Before entering the magnificent light, Satyapurush himself was unknown. When this brilliant light entered, it becomes Satpurush, and it is referred as Amarlok.

Even then Satyapurush was alone. Then he willed and sprinkled some parts of this magnificent light from himself. Infinite particles of this light came into being, then entered in to these magnificent lights. Just as when one takes handful of water from the sea and sprays it above, several particles of water are scattered around. Just as the particles of water fall back into the sea and they become one with it. Unlike this these infinite particles of magnificent light also entered this light but surprisingly they remained a separate entity. Since Satyapurush willed that, these particles of light must have their own

individual identity. These particles came to be known as Hansa (Individual Soul). All these Hansaa started blissfully living amidst of this magnificent light.

The individual identity of Hansa in the magnificent light is a miraculous thing, unlike the particles of the water from the sea when scattered and again fell back, into the sea. They lose their individual identity. However, just like the fish move about the sea, all the Hansas also started moving about in this magnificent light that is Satyalok. On seeing this, Parampurush was immensely pleased and showerd Love. For a long long time, these Hansas were inhabiting this magnificent Satlok and enjoying themselves. Then later Parampurush uttered some more words and created sons; in the sense that each utterance took the form of a son.

Niranjan Dhan Tumro Durbar, Jahan Tanik Na Nyaye Vichar.

Rung Mahal Mein Basein Muskhre, Pass Tere Sardar.

Dhoor-Dhoop Mein Sadhu Birajain, Bhaye Jo Bhavnidhi Par.

Veshya Aurey Khasa Malmal, Gal Motiyan Ko Har.

Pativrata Ko Milai Na Khadi, Sukha Niras Ahar.

Pakhandi Ko Jug Mein Adar, Sant Ko Kahain Labar.

Agyani Ko Param Viveki, Geyani Ko Moor Ganwar.

Kah-hin Kabir Faqeer Pukari, Ulta Sabb Vyavhar.

Sanch Kahey Jug Maran Dhaye, Jhuthan Ko Aitbar.

Every thing in this world of Kal Niranjan is abnormal. There is nothing like justice and fair play here. Here the hypocrites are accorded warm welcome while the followers of truth are made to suffer. The people of the world believe in all that the hypocrites and unreal sages say but they do not care for what the Sants say.

7. THE CREATION OF SIXTEEN SONS

*Duje Shabd Ju Purush Parakasa/
 Nikse Kurma Charan Gahi Asa//
 Tijey Shabd Bhayeju Purush Uchara/
 Gyan Naam Sut Upaje Sara//
 Teki Charan Sammukh Hai Raheu/
 Agya Purush Dwip Tinha Daeu//
 Chauthe Shabd Bhaye Puni Jabhi/
 Vivek Naam Sut Upaje Tabhi//
 Ap Purush Kiye Dwip Nivasa/
 Pancham Shabd So Tej Parakasa//
 Panchav Shabd Jab Purush Uchara/
 Kal Niranjan Bho Autara//
 Tej Ang Te Kal Hai Ava/
 Tate Jivan Kah Santava//
 Jivara Ansh Purush Ka Ahin/
 Adi Anth Kou Janat Nahi//
 Chhathaen Shabd Purush Mukh Bhasha/
 Pragate Sahaj Naam Abhilasha//
 Sataen Shabd Bhayo Santosha/
 Dinho Dip Purush Paritosha//
 Athaen Shabd Purush Uchara/
 Surati Subhav Dip Baithara//
 Navmen Shabd Anand Apra/
 Dashaen Shabd Chama Anusara//
 Gyarahen Shabd Naam Nishkama/
 Barahen Shabd Suth Jalrangi Naama//
 Rahen Shabd Achinta Suth Jano/
 Chaudahen Shabd Suth Prem Bakhano//
 Pandrahen Shabd Suth Din Dayala/
 Solahen Shabd Bhe Dhitya Rasala//
 Satrahen Shabd Suth Yog Santayan/
 Ek Knal Shodash Suth Payan//*

As soon as Parampurush uttered the second word, Kurmaji was formed. Similarly, he uttered the third word Gyan (wisdom) was born and with the fourth word Vivek

was born. Parampurush as per his will created all those son but, the jivatmas were not created because of his will, since they were part of Parampurush himself. Then Parampurush uttered the fifth word in a shrill and loud voice due to which Niranjan was created. By uttering the sixth word, Sahaj was born and from the seventh word Santosh, from the eleventh word Nishkam, from twelfth Jalrangi, from the thirteenth Achinta, from the fourteenth Prem, from the fifteenth Dindayal, from the sixteenth Dhairya, from the seventeenth Yog Santayan was born. Parampurush was conjoined to all the sixteen sons by a single thread of the spiritual concentration (Surati) of him.

Shabdahith Bhayo Sutan Akara/ Shabd Te Lok Dwip Vistara//
Agra Ami Diy Ansh Ahara/ Dwip Dwip Anshan Baithara//
Anshan Shobha Kala Ananta/ Hoth Taha Sukh Sada Basanta//
Sab Sut Kare Purush Ko Dhyana/ Ami Ahar Sada Sukh Mana//

Parampurush created his sixteenth sons and the islands of Amarlok with the utterance of his words. On each island, Jivatmas were provided their own space and all of them started partaking of the nectar (form of Parampurush). The grandeur of these Jivatmas cannot be described in words; they always live in bliss. All the sons of Parampurush started meditating upon him and partook of the nectar and they were living in complete joy and bliss.

Dwip Kari Ko Anant Sobha, Nahin Barnat So Banai/
Amiya Kala Apar Adbhut, Sutan Shobha Ko Ganai//
Purush Ke Ujiyar Se Sut, Sabai Dip Ujiyar Ho/
Satpurush Rom Prakash Ekhi, Chandr Sury Karor Ho//

The grandeur of the islands in Amarlok and that of his sons cannot be described in words. All the islands of Amarlok are brilliantly illuminated with the magnificent light of Parampurush; each strand of this light is equal to the light of millions of Suns and Moons.

Satpur Anand Dham, Sok Moh Dukh Taha Nahi/

Hansan Ko Bisram, Purush Daras Anchvan Sudha//

Satyalok is an abode laden with bliss, which is free of sorrows and sentimental attachment. Atmas in the form of swan, partake nectar of Satyapurush in satyalok.

8. KAL NIRANJAN DOES PENANCE

Yahi Bidhi Bahut Divas Gayo Biti/

Ta Piche Aisi Bhai Riti//

Dharmaray As Kinha Tamasa/

So Charitra Bujhahu Dharmadasa//

Yug Sattar Seva Tin Kinha/

Ik Pag Thadh Purush Chit Dinha/

Seva Kathin Bhanti Tin Kinha/

Adi Purush Harshit Hoy Chinha//

Everyone in Amarlok was living in bliss for a long time. Thereafter the fifth son of Niranjana started meditating on Parampurush. He meditated on Parampurush for 70 eras (Yug), standing on a single feet with total concentration. Being pleased with his hard penance Parampurush appeared before Niranjana. PARAMPURUSH ASKS

Purush Awaj Uthi Tab Bani/ Kaha Jani Tum Seva Thani//

Parampurush asked Niranjana about the reason for hard penance and service unto him.

NIRANJANA REPLIES

Kahai Dharam Tab Sis Naamayi/

Dehu Thaur Jahan Baithon Jayi//

Niranjana requested Sahibji to grant him some independent space.

PARAMPURUSH SAYS

Agya Kiye Jahu Sut Tahavan/

Mansarovar Dip Hai Jahavan//

Parampurush granted Niranjana's request and tells him to go and live on the Mansarovar Island.

*Chale Dharam Tab Mansarovar/
 Bahut Harashchit Karat Kalohar//
 Mansarovar Aye Jahiya/
 Bhave Anand Dharam Puni Tahiya//
 Bahuri Dhyam Purush Ko Kinha/
 Sattar Yug Seva Chit Dinha//
 Yak Pagu Thadhe Seva Seva Layi/
 Purush Dayal Daya Ur Ayi//*

Kal Niranjana became happy after coming to Manasarovar Island and he was living in bliss there. Here, he again started meditating on Paramapurush. Again, he meditated another 70 eras, standing on single foot Parapurush was deeply moved with kindness.

*Vikasyo Puhup Uthyo Jab Bani/
 Bolat Vachan Uthyo Adharani//
 Jahu Sahaj Tum Dharam Kai Pasa/
 Ab Kas Dhyam Kinha Paragasa//*

Now Paramapurush sent Sahaj to Niranjana to enquire as to why he was meditating again and what it is that he wants.

*Chale Sahaj Tab Sis Navai/
 Dharamray Pahan Pahunchhe Jai//
 Kahe Sahaj Sun Bhrata Mora/
 Seva Purush Man Lai Tora//
 Ab Ka Mangahu So Kah Mohi/
 Purush Awaj Dinha Yah Tohi//*

After taking permission from Paramapurush, Sahaj came to Niranjana and told him that, Paramapurush was pleased with his service and therefore he has sent message to ask Niranjana, as to what he wants now.

NIRANJANA SAYS

*Aho Sahaj Tum Jethe Bhai/
 Karo Purush So Binti Jai//
 Itna Thanav Na Mohi Suhai/*

*Ab Mohi Bakasi Dehu Thakurai//
 More Chit As Bhau Anurag/
 Deu Desh Mohi Karahu Sabhaga//
 Kai Mohi Dehu Lok Adhikara/
 Kai Mohi Dehu Des Yak Nyara//*

Niranjan replied to Sahaj that since he was his elder brother, he should go to Parampurush and with humility tell him that he was not happy with only Mansarovar and he should kindly grant him the domain of the Amarlok itself or another separate domain where he can freely exercise his authority.

*Chale Sahaj Suni Dharm Ke Bata /
 Jay Purush So Kahe Vikhyata//
 Jo Kachu Dharmaray Abhilashi/
 Taise Sahaj Sunaye Bhashi//*

Sahaj came back to Parampurush with the message from Niranjan and conveyed the same to him.

*Sunyo Sahaj Ke Bachan Jabahi,
 Purush Bain Uchareu//
 Dharam Se Santusht Hai Hum,
 Bachan Mam Hiy Dhareu//
 Lok Tinon Tahi Dinho,
 Shunya Desh Basavahu//
 Karahu Rachana Jay Tahanvan,
 Sahaj Vachan Sunavahu//*

On hearing from Sahaj about Niranjan's message, Parampurush said that he was indeed very pleased with Niranjan and told him to convey to Niranjan that he is granted seventeen innumerable quadruple eras of reign and governance and that he should create a separate domain of his own in the Shunya Lok.

*Aya Sahaj Tab Vachan Sunava/
 Satya Purush Jas Kahi Samujhava//
 Sunatahin Bachan Dharma Harashana/
 Kachuk Harash Kachhu Vismaya Ana//*

When Sahaj conveyed to Niranjan the message of Parampurush, Niranjan felt very happy, but also felt a little surprise.

Kahe Dharm Sunu Sahaj Piya/
Kaise Rachaun Karaun Vistara//
Purush Dayal Dinha Mohi Raju/
Janu Na Bhed Karon Kim Kaju//
Gamya Agamya Mohi Nahin Ayi/
Karo Daya So Yukti Batayi//
Vinati Karau Purush Son Mori/
Aho Bhrat Balihari Tori//
Kihi Vidhi Rachun Nau Khand Banai/
He Bhrata So Agya Pai//
Mo Kahan Dehu Saj Prabhu Soi/
Jate Rachana Jagat Ki Hoi//

Niranjan now said to Sahaj that Parampurush has awarded him the domain of Trilok, but he does not know how to construct and create the same or how to go about it. He further said that he should be given material with which he can create and construct a domain of Triloks that has been granted to him.

Tabahi Sahaj Lok Pagu Dhara/
Kinha Dandavat Barambara//

Sahaj then came back to Parampurush and lay prostrate before him.

Aho Sahaj Kas Ihava Au/
So Humso Tum Sabd Sunau//

Parampurush asked Sahaj as to why he has come now.

Kahyo Sahaj Tab Dharma Ki Bata/
Jo Kachhu Dharma Kahi Vikhyata//

Sahaj conveyed to Parampurush about Niranjan's request.

Agya Purush Dinha Tehi Bara/
Suno Sahaj Tum Bachan Humara//
Kurm Udar Ahi Sab Saja/
So Le Dharam Kare Nij Kaja//
Vinati Kare Kurm So Jayi/

Mangi Lei Tehi Math Navayi//

Now Parampurush ordered Sahaj and told him that all the material for creation were present in the stomach of Kurmaji; he should also tell Niranjan to go to Kurmaji and request him to give the material for creation, which lay in his stomach.

Gaye Sahaj Puni Dharm Kai Pasa/

Agya Purush Kinh Pargasa//

Vinati Karo Kurm So Jai/

Mangi Lehu Tehi Sis Navai//

Jay Kurm Dhig Sis Navavahu/

Karihain Krupa Bahut Tab Pavahu//

Sahaj then came to Niranjan, conveyed to him the order of Parampurush, and told him to go to kurmaji and request him to give the material required for creation and that Kurmaji would surely oblige.

Chali Bhau Dharam Harash Tab Badho/

Manhi Kin Guman Ati Gadho/

Jay Kurma Ke Sanmukh Bhayau/

Dand Paranaam Ek Nahin Kiyau//

Ami Swarup Kurm Sukhdai/

Tapat Na Tani Ko Ati Shitalai//

Kari Guman Dekhyo Jab Kala/

Kurm Dhir Ati Hai Balawala//

Barah Palang Kurma Sharira/

Chhai Palang Dharam Balavira//

Dhavai Chahun Dash Rahai Risai/

Kihi Vidhi Lije Utpati Bhai//

Kinho Rosh Kopi Dharm Dhira/

Jay Kurm Kai Sanmukh Bhira//

Kinho Kal Sis Nakh Ghata/

Udarate Nikase Pawan Aghata//

Tin Sis Kai Tinqu Ansha/

Brahma Vishnu Maheshwar Bansha//

Panch Tatva Dharati Akasha/

*Chandra Surya Udagan Rahivasa//
 Nisaryo Nir Agni Shashi Sura/
 Nisarayo Nabh Dhakan Mahi Asthula//
 Chhina Sis Kurm Ko Jabahi/
 Chale Parasev Thanva Puni Tabahi//
 Jabahi Parasev Bund Jal Dinha/
 Unchas Kot Pruthvi Ko Chinha//*

Niranjan very arrogantly approached Kurmaji. He neither made any polite request nor paid any respect due to kurmaji. However, Kurmaji was very calm, and serene, he did not get angry. Niranjan got very aggressive and with fury started running around kurmaji, while thinking as to how he could snatch the material for creation from him. He attacked on kurmaji's head with his claws. He chopped of the three heads of kurmaji and ate them. Then he tore kurmaji's stomach and snatched the five elements of the Earth, Sky, Sun, Moon, Stars etc from inside. With all these materials, Niranjan came to Shunya and ceated and constructed the domain of Trilokas, but all this was lifeless.

Kurmaji says

*Adi Kurma Rah Lok Manjhara/Tin Puni Dhyan Purush
 Anusara//
 Nirankar Kinho Bariyaya/Kal Kala Dhari Mopahan Aya//
 Udar Bidar Kinha Un Mora/Agya Jani Kinha Nahin
 Thora//*

On the other side kurmaji meditated on Parampurush and complained about the misdeeds of Nirankar (Niranjan) and as to how he forcibly tore his stomach, but still he did not resist, since it was the command of Parampurush.

Parampurush replies

*Purush Awaj Kinha Tehi Bara/ Chhot Vah Ahi Tumhara//
 Ahi Yahhi Badan Ki Riti/ Augun Thava Karahin Vah Priti//*

Parampurush pacified Kurmaji by saying that Niranjana was his younger brother and that it is the duty of elders to forgive the younger ones, even when they trouble the elder. Parampurush also said that the elder should love the younger one.

9. NIRANJANA DOES PENANCE YET AGAIN.

Purush Dhyana Puni Kinha Niranjana /
Yug Anek Kiy Sayam //
Swartha Jani Seva Tin Layi/
Kari Rachana Baithe Pachtai//
Dharmarai Tab Kinha Bichara/
Kaise Lo Trayapur Vistara//
Swarga Mrutyu Kinha Patala/
Binabij Kimi Kijai Khyala//
Kaun Bhanti Kas Karab Upai/
Kihi Vidhi Racho Sharir Banai//
Kar Seva Mango Puni Soi/
Tihun Pur Jivit Mero Hoi//
Ek Pav Tab Seva Kiyau/
Chausath Yug Lo Thadhe Raheu//

Niranjana created trilokas like the heaven, patal and the mortal world, but then thought as to how he could extend and expand the trilokas. Since he did not have the seeds, he could not create the bodies and all that he had created was lifeless creation, as he did not have the living beings like the swans in Amarlok. Worrying on these lines Niranjana once again standing on single foot in Shunya, meditated on Parampurush for another 64 eras, aspiring for the three lokas to be full of life and living beings, as still the three lokas that he has created were lifeless and bland.

Dayanidhi Satpurush Sahib, Bas Suseva Ke Bhaye/
Bahuri Bhashyo Sahaj Seti, Kaha Ab Yachat Naye//
Jahu Sahaj Niranjana Pahan, Deu Jo Kucha Mangai//
Karahi Rachana Purush Vachana, Chal, Mata Sab Tyagai//

Parampurush again yielded to meditation and service of Niranjan and again sent Sahaj to Niranjan.

*Chale Sahaj Sirnay, Jabahi Purush Agya Kiyo /
Tahava Pahunche Jay, Jaha Niranjan Thadh Raho//*

Sahaj then bowing to the command of Parampurush comes to Niranjan.

*Dekhat Sahaj Dharm Harshana/Seva Bas Purush Tab
Jana//*

On seeing Sahaj approaching him, Niranjan understood that Parampurush was again pleased with his service.

*Tabai Sahaj As Bhashe Linha/
Sunahu Dharm Tohi Purush Sab Dinha//
Kurm Udar So Jo Kachu Ava/
So Tohi Den Purush Pharamava//
Tin Lok Raj Tohi Dinha/
Rachana Rachahu Hohu Jani Bhina//
Kahai Sahaj Sunahu Dharmaraya/
Kehi Karan Ab Seva Laya//*

Sahaj asked Niranjan why he was again making penance, even after Parampurush has granted him the domain of the three lokas and after he has already taken the material from the stomach of kurmajī.

*Tabai Niranjan Vinati Layi/
Kaise Rachana Rachu Banayi//
Purush Hi Kaho Jori Yug Pani/
Main Sevak Dutiya Nahi Jani//
Purush So Vinti Karo Humara/
Dije Khet Bij Nij Sara//
Main Sevak Dutiya Nahi Janu/
Dhyan purush ka nishi din anu//*

Niranjan replies that he has no seeds left for creation .So he wants seeds for the creation and wants Jivatmas over whom he can rule.

Sahaj Kahyo Puni Purush Hi Jai/

Jas Kachu Kahyo Niranjan Rai//

Sahaj came back to Parampurush and conveyed the prayer of Niranjan.

Icha kin purush tehi bara/ Ashtangi Kanya Upchara//

Asht Bahu Kanya Hoy Ai/Bayen Ang So Thadh Rahai//

Math Nai Purush So Kahai/ Aho Purush Agya Kas Ahai//

On hearing, this Parampurush created a female form (Adya shakti) who has eight arms. Adyashakti then asked Parampurush about his purpose behind creating her.

Tabahi Purush Vachan Pargasa/

Putri Jahu Dharam Ke Pasa//

Dehun Vastu So Lehu Samhari/

Rachahu Dharm Mili Utpati Vari//

Dinho Bij Jiv Puni Soi/

Naam Suhang Jiv Kar Hoi//

Jiv Sohagam Dugar Nahi /

Jiv So Ansh Purush Ko Ahi//

Parampurush handed innumerable souls to Adyashakti and addressing her as his daughter, asked her to go to Niranjan in Mansarovar with these Atmas and along with Niranjan create a true world like Amarlok. He also told her that Sohag is the Name of the Jiva and that Jiva is a part of the Parampurush himself.

Purush Seva Vash Bhaye, Tab Ashtangahin Dinha Ho /

Mansarovar Jahu Kahiya, Dehu Dharmahin Chinha Ho/

Ashtangi Kanya Hati, Jehi Rup Shobha Ati Bani/

Jahu Kanya Mansarovar, Karahu Rachana Ati Ghani//

Yielding to the service and penance by Niranjan, Parampurush sent the eight armed Adyashakti along with the Jivatmas to Niranjan in Mansarovar.

Chaurasi Lakh Jiv, Mul Bij Tehi Sang De //

Rachana Rachahu Sajiv, Kanya Chali Sir Naya Ke//

Parampurush while handling Jivatmas to Adyashakti ordained that she should create only true creation that is, she should not bind Atmas in perishable bodies.

Adyashakti after paying obeisance to Parampurush set out for Mansarovar.

*Yah Sab Dinho Adi Kumari/
 Man Sarovar Chali Bhai Nari//
 Tatchin Purush Sahaj Terava/
 Dhavat Sahaj Purush Pahi Ava//
 Jahi Sahaj Dharam Yah Kahehu/
 Dinhi Vastu Jas Tum Chahehu//
 Mool Bij Tum Pahan Pathavava/
 Karahu Srushti Jas Tum Man Bhava//
 Man Sarovar Jahi Rahahu/
 Tate Hoi Hai Srushti Urahu//*

After Adyashakti left for Mansarovar, Parampurush immediately called Sahaj and asked him to go to Niranjana and say that he has been given the material that he had asked for and that the original seeds have been sent to him and he should now go to Manasarovar and do his creation.

*Chale Sahaj Tahava Tab Aye/
 Dharma Dhir Jahan Thadh Rahaye//
 Kaheu Su Vachan Purush Ko Jabahi /
 Dharmaray Sir Nayo Tabahi||*

After getting, the command of Parampurush Sahaj came to Niranjana and conveyed him the message of Parampurush.

*Purush Vachan Sun Tabahi Gaja /
 Man Sarovar An Viraja//
 Avat Kamini Dekhyo Jabahi/
 Dharmaray Man Harashyo Tabahi//
 Kala Anant Anth Kachu Nahi/
 Kal Magan Hai Nirakhat Tahi//
 Nirakhat Dharam Su Bhayo Adhira/
 Ang Ang Sab Nirakh Sharira//
 Dharmaray Kanya Yah Grasa/
 Kal Swabhav Suno Dharmadasa//*

Niranjan came to Manasarovar and took his seat after receiving the message of Parampurush. On seeing Adyashakti approaching towards him, he became very happy. Adyashakti was an embodiment of innumerable arts extremely beautiful and Kalpurush, on seeing her was bewitched and overcome with lust. Niranjan caught Adyashakti's legs by one hand and her head by another hand and simply swallowed her. From this moment, he came to be known as Kalpurush or Kal Niranjan.

*Kino Gras Kal Anyai/ Tab Kanya Chit Vismay Lai//
Tatchan Kanya Kinha Pukara/Kal Niranjan Kinha Ahara//*

As soon as Niranjan swallowed her, Adyashakti called out to Parampurush and told that Kal Niranjan has eaten her.

Tabahi Dharm Sahaj Lag Ai|

Sahaj Shunya Tab Linha Chudai||

Then Niranjan went to Sahaj and banished him from there, by misusing the power he had gained from the penance.

Purush Dhyam Kurma Anusara/

Mosan Kal Kinha Adhikara//

Tin Shish Mam Bachan Kinho |

Ho Satpurush Daya Bhal Chinho//

Yahi Charitra Purush Bhal Jani/

Dinaho Shap So Kaho Bakhani//

Lacha Jiv Nit Grasan Karahu/

Sava Lachha Nit Prati Bistarahu//

On Adyashakti's communication, Parampurush remembered that Niranjan had torn the stomach of Kurma earlier to take out the seeds for creation and now he has even swallowed Adyashakti. Parampurush was very bitter about it and he cursed Niranjan that his stomach will not be satiated, even when he swallows a lakh Jivas everyday

and he would create one and a quarter lakh of Jivas everyday.

*Puni Kinha Purush Tiwan / Tihi Chan Meti Dari Kal Ho//
Kathin Kal Karal Jivan /Bahut Karai Bihal Ho//
Yahi Metath Sabe Mitihain/ Bachan Dol Adolasan//*

Parampurush thought that he will eliminate Kalpurush, as he felt that he would now torture the Jivatmas, but he remembered that he had already granted him seventeenn countless quadruple eras of domain and lordship. He thought that if he eliminates him now his word will be falsified and since he has conjoined sixteen sons by a single thread of concentration (surati). The rest of his sons will also be eliminated along with Kalpurush.

*Dolai Vachan Hamar, Jo Ab Meta Dharam Ko/
Vachan Karo Pratipal, Desh Mor Ab Na Lahain//*

As Parampurush wanted that his word be kept, he cursed Kalpurush that he can never enter Satyalok again nor could be see or meet him ever.

*Jogjit Kaha Purush Bulava/Dharma Charit Sab Kahi
Samujhaya//*

*Jogjit Tum Begi Sidharo/ Dharmaray Ko Mari Nikaro//
Masarovar Rahan Na Pavai/Ab Yahi Des Kal Nahin Avai/
Dharma Ke Udar Mahin Hai Nari/Taso Kaho Nij Shabd
Samhari//*

*Udar Phari Ke Bahar Ave/ Kurm Udar Vidar Phal Pavai//
Dharmaray So Kaho Viloi/Yahai Nari Ab Tumhari Hoi//
Jakar Raho Dharm Vahi Desha/Swarg Mrutyu Patal
Naresha//*

Parampurush summoned Yogjit (kabir sahib). In facts, Parampurush himself became Yogjit. He churned himself and extracted Kabir Sahib. In addition, told him to banish Niranjana from Manasarovar so that he can never re-enter Satyalok again. He told Kabir Sahib to tell Adyashakti that she should meditate on Parampurush and come out after tearing open of Niranjana's stomach. This way

Niranjan will be melted out, the punishment for tearing Kurmaji's stomach. He also told Kabir Sahib to tell Niranjan that Adyashakti became his own now and that along with her he should reside in the Swarglok (heaven) Mrutulok (mortalworld) and Patal lok (underground world) that Niranjan has created.

Jogjit Chal Bhe Sir Nai/

Masarovar Pahunche Jai//

Jogjit Ko Dekha Jabahi /

Ati Bho Kal Bhayankar Tabahi//

Pucha Kal Kaun Tum Ahu/

Kaun Kaj Tum Yaha Sidhahu//

Yogjit after paying obeisance to Parampurush came to Manasarovar. When Niranjan saw Yogjit, he became very angry and ferocious and questioned him, who was he? And why was he there?

Jogjit As Kahe Pukari/

Aho Dharma Tum Grasehu Nari//

Agya Purush Dinha Yah Mohi/

Ihite Begi Nikaro Tohi//

Jogjit Kanya Ko Kahiya /

Nari Kahe Udar Mahan Rahiya//

Udar Phari Ab Avahu Bahar /

Purush Tej Sumiro Tohi Thahar//

Yogjit replied that he was there at the command of the Parampurush to banish him from Manasarovar because of his act of swallowing Adyashakti. Then Yogjit asked Adyashakti why she was sitting in the stomach of Niranjan. He told her to meditate on Parampurush, tear open Niranjan's stomach and step out.

Sunike Darm Krodh Ur Zareu /

Jogjit So Sanmukh Bhireu //

Jogjit Tab Kinhe Dhyana /

Purush Pratap Tej Ur Ana//

Purush Agya Bhai Tehi Kala /

Marahu Surati Lilar Karala//

Jogjit Puni Taiso Kinha /

Jas Agya Purush Tehi Dinha //

On hearing all this from Yogjit , Niranjan angrily charged at Yogjit to fight him .Yogjit then remembered Param purush and then drawing power and energy from Parampurush focused his concentration (Surati) on Niranjan , which simply made him unconscious .

Gahi Bhuja Phatakar Dinho ,

Pareu Lok Te Nyar Ho //

Bhayo Trasit Purush Darate,

Bahuri Utheu Samhar Ho //

Nirasi Kanya Udar Te,

Puni Dekh Dharmahi Ati Dari //

Ab Nahin Dekhon Des Wah,

Kaho Kaun Vidhi Kahanva Pari //

Then Yogjit caught Niranjan by his arms and swung him out of Amar lok down into Shunya lok Kal Niranjan was terrified with Yogjit, he gathered himself and got up and Adyashakti forced herself out of Niranjan's stomach. She suddenly started fearing Niranjan and wondered how she had come there. She felt sorry that she could not go back to Amarlok again.

Kamini Rahi Saka, Trasit Kal Dar Adhika /

Rahi So Sis Navay, As Pas Chitavat Khadi //

Full of fear of Niranjan, Adyashakti bowed her head and stood near Niranjan.

Niranjan says

Kahe Dharma Sunu Adi Kumari /

Ab Jani Darapo Tras Humari //

Purush Racha Tohi Hamare Kaja /

Ik Mati Hoy Karahu Upraja //

Hum Hai Purush Tumahin Ho Nari /

Ab Jani Darapo Tras Humari //

Then Niranjan addressed Adyashakti as Kumari (Maiden) and asked her not to fear him, as Parampurush had created her to assist him. Therefore two of them shall rule

together. He said that he is the man (Purush) and she his woman (Nari) and that there was no need for her to fear him.

Adhya shakti Replies

*Kahe Kanya Kaise Bolahu Bani /
 Bhrata Jeth Pratham Ham Jani //
 Kanya Kahai Sunu Ho Tata /
 Aisi Vidhi Jani Bolahu Bata //
 Ab Main Putri Bhai Tumhari /
 Tate Udar Manz Liyo Dari //
 Jeth Bandhu Parthamahi Ke Nata /
 Ab To Aho Humare Tata /
 Niramal Drushti Ab Chitavahu Mohi /
 Nahin To Pap Hoy Ab Tohi //*

Adyashakti said to Niranjan that she could not understand, what he was saying. She reasoned that in one way he would be elder brother, as they were both the children of Parampurush and in another way she has now become his daughter as he had swallowed her and that she had come out of his stomach, making him infact her father. Therefore she requested him to look upon her with pure thoughts, free of lust, otherwise he would be sinning.

Niranjan now says

*Kahe Niranjan Suno Bhavani /
 Yah Main Tohi Kaho Sahi Dani //
 Pap Punya Dar Hum Nahin Darata /
 Pap Punya Ke Humahin Karata //
 Pap Punya Humahin Se Hoi /
 Lekha Mor Na Lehai Koi //
 Pap Punya Hum Karam Pasara /
 Jo Bajhe So Hoy Humara //
 Tate Tohi Kahon Samujhai /
 Sikh Hamar Lo Sis Chadhai //
 Purush Din Tohi Hum Kahan Jani /
 Manahu Kaha Hamar Bhavani //*

Niranjan firmly told her that he does not care about sinning or doing good deeds because he is the one who

will now define both and there is no one to whom he would now to account for. He even said in the time to come he is going to create a web of both bad and good deeds (Pap and Punya) and everyone would get entangled and trapped in it and would never be free to get out of there and stay enslaved to him for ever .

*Vihansi Kanya Sun As Bata /
Ik Mati Hoy Doi Rangrata //
Haras Vachan Boli Mrudu Bani /
Nari Nich Budhi Rati Vidhi Thami //
Rahas Vachan Sun Dharam Harashana /
Bog Karan Ko Man Men Ana //*

Adyashakti then simply smiled to him in consent, agrying all that he said to her and in an endearing tone started conversing with him secretly and declared her willingness to stay with him.

*Bhag Na Kanya Ke Hati /
As Charit Kinha Niranjana//
Nakh Ghat Kiye Bhag Dwar Tat Chhin/
Ghat Utpati Gajna //
Nakh Resh Shonit Chala /
Tihun Ko Sab Khas Arbhani /
Adi Utpati Sunahu Dharmani,
Kou Nahin Janat Jam Mani //
Triyavar Kinhi Rati Tapai,
Bhaye Brahma, Vishnu, Mahesh Ho /
Jethe Vidhi Vishnu Laghu Tihi ,
Utpati Adi Prakash ,
Yah Vidhi Tehi Prasang Bho //
Kinho Bhog Vilas ,
Ik Mati Kanya Kal Hai //
Tehi Pichhe Aisa Bho Lekha /
Dharma Das Tum Karau Viveka Ka //
Agni Pawan Jal Mahi Akasha /
Kurma Udar Te Bhayo Prakasha //
Panchon Ans Tahi San Linha /
Un Tinon Sisan Son Kinha //*

*Yahi Vidhi Bhaye Tatva Gun Tinon /
Dharma Ray Tab Rachana Kino //*

Sahibji says to Dharmadas that Niranjana had taken away the five elements from the stomach of Kurmaji and also had eaten up his three heads from which were formed three gunas (tendencies) of Rajogun (Bharmha) Satvagun (Vishnu) and Tamogun (Shiv). From the five elements and three gunas Niranjana created the whole universe.

Aisa Koyi Na Milai, Ja So Kahoon Dukh Roye.

Jason Kahiye Bhed Ki, So Phir Bairi Hoya.

Sahibji says that he finds none to whom he can tell his woes. He, whom he tries to explain the reason behind his woes, turns into his foe. The Sants hold that this world belongs to Kal Purush (Lord of death). Sants give the people of the world information about Amarlok. They are pained to see the sad plight of the jivas that are made to suffer the sorrows and pains inherent in the cycle of repeated births and deaths. However, the worldly people don't understand this secret and turn against the holy Sants.

10. CREATION OF TRINITY (TRIDEV)

Gun Tat Sam Kar Devihin Dinha /
Apan Ans Utpan Kinha //
Bund Tin Kanya Bhag Dara /
Ta Sang Tino Ans Sudhara //
Panch Tatva Gun Tinon Dinha /
Yahi Vidhi Jag Ki Rachana Kinha //
Pratham Bund Te Brahma Bhayau /
Raj Gun Panch Tatva Tehi Dayau //
Dhujo Bund Bisnu Jo Bhayehu/
Satgun Panch Tathva Tin Payehu//
Tije Bund Rudr Utpane /
Tamagun Panch Tatva Tehi Sane //
Panch Tatva Gun Tin Khamira /
Tinon Jann Ko Rachyo Sharira /

From trigunas and five elements Niranjana created his three sons (Brahma, Vishnu, Mahesh) and in the same way from the five elements and three gunas created this world. First with Rajogun he blended the five elements from which Bramhmaji was formed, from the Satva gunn and five elements Vishnu was created then from Tamogun and five elements Shivji was created. Thus with five elements and each of three gunas the three bodies of tridev were created.

Kahe Dharam Kamini Sun Bani /
Jo Main Kahun Lehu So Mani //
Jiv Bij Ahai Tuv Pasa
So Le Rachana Karahu Prakasha //
Kahai Niranjana Puni Sunu Rani /
Ab As Karahu Adi Bhavani //
Tray Sut Saup Tohi Dina /
Ab Hum Purush Seva Chit Linha //
Raj Karahu Tum Lai Tihunvara /
Bhed Na Kahiyo Kahu Hamara //
Mor Darash Tray Sut Nahin Paihain /
Jo Muhi Khojat Janma Siraihain //

Aiso Mata Didhaiho Jani /

Purush Bhed Nahin Pavai Prani //

Tray Sut Jabahain Hohin Budhi Vana /

Sindhu Manthan De Patahu Nidana //

Niranjan told Adyashakti that she has all the Jivas and the seeds of creation and now he is handing over his three sons too. He declared to her that in form of Nirakar or the formless, he will blend with the Shunya and will live with all the Jivas in the form of mind and along with the three sons must rule the universe. Niranjan also cautioned her not to reveal his secrets to anyone. He also told her that since he has assumed form of the invisible mind and become incognito, none of his sons could ever see him, even if they lay down their lives in search of him. Thus, no one must unreveal this mystery. He also told her that when his sons grow up, she should send them for churning (Manthan) the ocean.

11. NIRANJAN BECOMES INVISIBLE IN THE FORM OF MIND

Kaheu Bahut Bujhay Devihi,

Gupta Bhaye Tab Ahi Ho /

Shunya Gufahi Nivas Kinho,

Bhed Lah Ko Tahi Ho //

Vaha Gupta Bha Puni Sang Sabakai,

Man Niranjan Janiye /

Man Purush Dhyan Uched Deve,

Apu Paragat Aniye //

Niranjan has become incognito in His invisible essence; he has blended with the Shunya and in the form of mind resides inside and outside of everyone. This mind never allows anyone to meditate on the Parampurush.

Jiv Satave Kal , Nana Karm Lagay Ke /

Ap Chalave Chal , Kasht Dey Puni Jiv Ko //

Kalpurush himself by deceit makes the Jivas to engage in karmas (actions) and then he troubles the jivas.

<i>Gupta Bhayo Hai Sang Sabake / Mann Hi Niranjan Janiye //</i>

12. THE CHURNING OF THE OCEAN

SAMUDRAMANTHAN BY THRI DEVAS

Tray Balak Jab Bhaye Sayane/
 Pathaye Janani Sindhu Mathane//
 Balak Matai Khel Khilari/
 Sindhu Manthan Nahin Gayai Ukharari//
 Tehi Antar Ik Bhayo Tamasa//
 So Charitra Bujho Dharmadasa//
 Dhanyo Yog Niranjan Rai/
 Pawan Arambh Kinha Bahutai//
 Tyago Pawan Rahit Puni Jabahin/
 Nikaseu Ved Swas Sang Tabahi//
 Swas Sang Ayeu So Veda/
 Birla Jan Koi Jane Bheda//
 Astuti Kinh Ved Puni Tahan/
 Agya Ka Mohi Niragun Nahan//
 Kaho Jay Karu Sindhu Nivasa/
 Jehi Bhete Jaihau Tihi Pasa//
 Uthi Awaj Rup Nahin Dekha/
 Joti Agam Dikhalavat Bhekha//
 Chaleu Ved Tahanva Ko Jai/
 Jahanva Sindhu Racha Dharmarai//
 Pahunche Ved Tab Sindhu Manjhara /
 Dharmaraya Tab Yukti Vichara //
 Gupt Dhyan Devihin Samujhava /
 Sindhu Manthan Kahan Kas Vilamava //
 Pathavahu Begi Sindhu Tray Bara /
 Dithakai Sochahu Bachan Hamara //
 Bahuri Ap Puni Sindhi Samana /
 Devi Kinh Manthan Anumana //
 Tihun Balak Ko Kaha Samujhayi /
 Asish De Puni Tahan Pathayi //
 Paiho Vastu Sindhu Kai Mahin /
 Jjahu Begi Tinon Sut Tahi //
 Chalibhau Brahma Man Sikhahi /
 Doi Lahura Puni Pachhe Jai //

When the young tridevas grew up a bit Adyashakti told them to go for churning of the ocean, but the young tridevas were engrossed in playing and did not go the ocean. Just then, Niranjana played a trick. He with the power of Yoga created air or the atmosphere and when he released it from his breath, the words of Vedas were expelled i.e Niranjana spelled out the Vedas in the air, he wrote no book. This wonder is known to a rare few. Vedas spelt words in praise of Niranjana and awaited his command. Then Niranjana ordered Vedas to go and blend into the ocean and come out at the time of churning of the ocean and stay with the one who finds him at the time of the churning of the sea. Niranjana spoke from the sky and displayed brilliant mass of light (jyoti) but the Vedas could not see the form of Niranjana. That is why the Vedas say that they cannot completely describe the complete appearance and form of the Nirakar / Niranjana. Therefore, after Niranjana gave out the Vedas he created Tej (Divine radiance) and asked Tej to blend into the ocean. After Tej, Niranjana created poison and asked it too to blend into the ocean. Once the Vedas blended into the ocean, Niranjana through meditation, communicated with Adyashakti asking her why there was delay in churning the ocean, that she should pay attention to his words and to persuade his three sons immediately and after blessing them, send them for the churning of the ocean. Upon these, Adyashakti persuaded her sons, blessed them, and sent them for the churning of the ocean and told them that there are some things in the ocean and that they should go fast. Brahmaji being the eldest, lead two younger brothers (Vishnu and Shivji) to the ocean.

Gaye Sindhu Ke Pas , Bhaye Thadh Tino Jane /

Yukti Mathan Parakas , Ek Ek Ko Nirakhahin //

All three of them went and stood by the ocean and discuss among them about the process of churning the ocean.

Tinon Kinha Manthan Tab Jai /
Tin Vastu Tinon Jan Pai //
Brahma Ved Tej Tehi Chhota /
Lahura Tasu Mile Vish Khota //
Bhet Vastu Tray Tinon Bhai /
Chali Bhai Harsha Kahat Jahan Mai //
Mata Pahan Aye Tray Bara /
Nij Nij Vastu Pragat Anusara //
Mata Agya Kinha Prakasa /
Rakhu Vastu Tum Nij Nij Pasa //

When they so churned the sea, they found three objects. Brahmaji got Vedas, Vishnuji the divine radiance and Shivaji the poison. The three of them gathered happily and came to their mother. Adyashakti told them that each of them keep with himself, whatever one found from the sea.

Puni Tum Mathahu Sindhu Kahan Jai/
Jo Jihi Mile Lehu So Bhai//
Kinha Charit As Adi Bhavani/
Kanya Tin Kinha Utpani//
Kanya Tin Utpanyo Jabahin/
Ans Vari Mahan Nayo Sabahin//
Pathayo Sindhu Mahin Tahin /
Tray Sut Maram So Janat Nahin//
Puni Tin Manthan Sindhu Ko Kinha/
Bhetyo Kanya Harshit Hai Linha//
Kanya Tinahu Linhe Satha/
Aa Janani Kahan Nayau Matha//
Sab Mata Kai Agey Kinha/
Mata Banti Tinhan Kahan Dinha//
Mata Kahe Sunahu Sut Mora/
Yah Toh Kaj Bhaye Sab Tora//
Ek Ek Banti Tinhu Ko Dinha/
Karahu Bhog As Agya Kinha//
Savitri Brahma Tum Leu/
Hai Lakshmi Vishnu Kahan Deu//
Parawati Shankar Kaha Dinhi/

Aisi Mata Agya Kinhi//
Tinau jan Linhi Sirr Nai/
Dinha Adya Jas Bhag Lagai//
Pai Kamini Bhaye Ananda/
Jas Chakor Paye Nishichanda//
Kam Vasi Bhaye Tinon Bhai/
Dev Dait Donon Upajai//
Dharamadas Parakho Yah Bata/
Nari Bhayi Hati So Mata//

The mother Adyashakti once more asked the three sons, to go for the churning of the sea, and take from it, whatever each one of them found from it and keep it for him. Just then, Shakti created three maidens and sent them to blend into the ocean. None of the three sons knew about this secret and when the three of them churned the ocean again, they found the three maidens. They took these three maidens and came to their mother, Adyashakti. She told them that these maidens were reward for the churning of the sea and therefore distributed one maiden to each one of them and asked them to live together with them. Thus, Savitri was given to Brahmaji, Laxmi to Vishnu and Parvati to Shivji. On getting these three maidens, the three brothers became very happy and got deeply engrossed in the company of their consort, just as deeply as a enraptured by the sight of beautiful moon in the night. Thus, the three brothers were enslaved by lust, and were engaged in them, from which were born the various Devtas and Daityas. Devtas were born by Brahmaji and Vishnuji and the Demons were born of Shivji. This is the reason that in later time Shivji favoured the Demons freely with many boons.

Mata Bahuri Kahe Samujhayi /
Ab Phir Sindhu Matho Tum Jai //
Jo Jehi Milai Lehu So Jai /
Ab Jani Karo Vilamb Tum Bhai //

At this point of time, the mother again asked her sons to go once again immediately for churning of sea.

Tray Sut Chale Math Navayi /

Jo Kachhu Kaheu Karab Ham Jayi //

Mathyo Sindhu Kachhu Vilamb Na Kina /

Nikase Chaudah Ratan So Liha //

Chaudha Ratan Ki Nikasi Khani /

Ie Mata Pahan Pahunche Ani //

Tinahu Bandhu Harashit Hai Linha /

Visnu Shudha Payau Har Vish Dinha //

The three brothers after paying obeisance to mother again went to churn the ocean and this time they returned with fourteen bejewelled chests to the mother who out of which gave nectar (Amrut) to Vishnuji and poison to Shivji.

*Yogi Hoyeke Jog Kamave, Rome Rome Kari Chhanega.
Teem Lok Mein Kachu Na Chode, Pura Yog Kamave Ga.
Tabhun Nahin Guru Kai Bacha, Abhin Kaccha Re
Kaccha.*

Even if a devotee attains so many powers based on yoga that nothing in the three lokas remains out of his reach, he is still considered as imperfect.

*Ek Shunya Ki Kaun Kahavai, Saat Shunya Le Javaga.
Maha Shunya Per Asan Marey, Sohan Ka Ghar Pavega.
Tabhun Nahin Guru Kai Bachha, Abhin Kaccha Re
Kaccha.*

Even if a devotee rises far higher than Shunya into Mahashunya or attains Sohan Lok, he will still be called as an imperfect one. Without being blessed with the holy Naam, a devotee can't become perfect.

13. Vedas Reveal the Secret to Bramhaji

Brahma Ved Padhan Tab Laga /
Padhat Ved Tab Bha Anuraga //
Kahe Ved Purush Ik Ahi /
Hai Nirakar Rupna Tahi //
Shunya Mahin Vahi Jot Dhikave /
Chitavat Deh Drushti Nahi Ave //
Swarga Sis Pag Ahi Patala /
Tehi Mat Brahma Bhau Matwala //
Chaturanjan Kahen Vishnu Bujhava
Ahi Purush Mohim Ved Lakhava //
Puni Brahma Shivason As Kahaish /
Ved Manthan Purush Ik Ahai //
Ahai Purush Ik Ved Betava /
Ved Kahe Ham Bhed Na Pava //

Bramha studied the Vedas, and learned that there is a person who is formless (Nirakar). Who has no face or identity. Who displays mass of light in Shunya and whose feet extend to the bottom of the underground. (Niranjan, who has himself spelt the Vedas as spoken only about himself in effort of his own praise and completely silent about grandeur or identity of Parampurush) on reading the Vedas Brahma got absorbed in the same and came to Vishnuji and declared to him that Vedas speak of a Purush who is the originator.

Then Brahma also went to Shivji and told him the same. He said that on a deeper understanding of the Vedas, one learns that there is an originator, a person, but the Vedas say that they do not have a complete picture or description of this Purush.

Tab Brahma Mata Pah Ava/
Kari Pranaam Tab Teke Pava //
He Mata Mohi Ved Lakhava /
Sirajanahar Aur Batlava //

Lastly, Brahma came to Adyashakti and inquisitively pointed to the mother that the Vedas Dictinctly shows that there is some one who is the origin of all creation and he is formless and invisible

Brahma Enquires

*Brahma Kahe Janani Suno,
Kahahu Kaha Kant Tumhar Hai/
Kijai Krupa Jani Mohi Duravo,
Kahan Pita Hamar Hai //*

Brahma then enquire Adyashakti who her husband was and requested her to tell him the truth and not to hide anything from him. He also asked her who their father is. Shakti replies;

*Kahe Janani Suno Brahma,
Kou Nahi Janak Tumhar Ho /
Hamahite Bhai Sabe Utpati,
Hamhin Sab Kin Samahar Ho //*

The mother told Brahma that he has no father. She said that she created him and that she alone is both his mother and father .

Brahma says,

*Brahma Kahe Pukar,
Sunu Janani Tai Chitt De /
Kahat Ved Niruvar ,
Purush Ek So Gupta Hai //*

Brahma told mother that she should seriously hear what he is saying. He said, that in the Vanis or the Vedas, there is a definite reference to a person who is incoginito. He showed her the Vedas.

Shakti Replies;

*Kahe Adya Sunu Brahma Kumara /
Mose Nahin Kou Srashta Nyara //
Swarga Mrutyu Patal Banai/
Sat Samudra Ham Niramai//*

Shakti again replied she alone is a creator. That she who has created Pataal (hell) and Mortal world and heaven and also the ocean and there is no creator other than her.

Brahma further says

Mana Vachan Tumahi Sab Kinha /
Pratham Gupta Tum Kas Rakh Linha //
Jabai Ved Muhi Jahai Bujhai /
Alakh Niranjana Purush Batai //
Ab Tum Ab Ap Bano Karatara
Pratham Kahe Na Kiya Bichara //
Jo Tum Vedh Ap Kath Rakha /
So Kas Tum Alakh Niranjana Bhakha //
Ape Ap Aap Niramai /
Kahena Kathan Kin Tum Mai //
Ab Mosan Tum Chhal Jani Karahu /
Sanche Sanch Sab Kahi Ucharahu //

Brahma now says even if he agrees that she only has created everything why she never told earlier, why she hide it from them and now when the Vedas show to us that there is person – Niranjana – Nirakar who is invisible, she still maintains that she alone is the creator. Now if Adyashakti alone is the creator then she would also have created Vedas and when Vedas clearly speak about Alakh Niranjana she should come clear of this aspect and not hide anything from him. Shakti replies

Jab Brahma Yahi Vidhi Hath Thana/
Tab Adya Mann Kinha Tivana//
Kehi Vidhi Yahi Kahun Samajhai/
Vidhi Nahin Manat Mor Badhai//
Jo Yahi Kahaun Niranjana Bata/
Kaihi Vidhi Samajhe Yah Vikhyata //
Pratham Kahyo Niranjana Rai /
Mor Darash Kahu Nahin Pai //
Abai Jo Yahi Alakh Lakhavo/
Kauni Vidhi Tako Dikhalavon//
Ab Vichar Puni Brahmai Samajhava/
Alakh Niranjana Nahin Daras Dikhava//

When Bramha became adamant Shakti realized that Brahma does not believe in what she is saying that she alone is the creator and wondered how she could convince him. She felt that if she told him the truth about Niranjana he would not comprehend it. Because Niranjana has already told her that no one can see him and if Bramha asks her to show Niranjana, she would not be able to show him. Therefore, she simply told him that any one could not see him. Bramha again says

*Bramha Kahe Mohin Thaur Batao/
Aga Pichha Jani Tum Lavo/
Main Na Mano Tamhari Bata/
Aisi Bat Na Mohi Suhata//
Pratham Tum Muhi Din Bhulava/
Ab Tum Kaho Na Daras Dikhava//
Tasu Daras Na Paiho Puta/
Aisi Bat Kaho Ajaguta//*

Brahma did not agree with Shakti and asked her to tell him as to where he can find Niranjana since she had first told him that there is no Niranjana and she was saying that no one could see him.

Shakti says

*Kahe Janani Suno Brahma,
Kahon Toson Satta Hi//
Sat Swarga Hai Math Tako,
Charan Patal Sapta Hi//*

Shakti told Brahma that she is telling him the truth and that the head of Niranjana extends to the limits of the seventh heaven and his feet extend downwards to the bottom of the seventh pataal.

*Lehu Pushpa Tum Hath, Jo Icha Tihi Darash Ki/
Jay Navao Math, Brahma Chalai Shir Nai Kai//*

Shakti then gave him some flowers and told him to offer Niranjana the flowers if he sees him and pay obeisance to him. Now Brahma set about into the sky in search of his father.

14. BRAHMA GOES TO THE SKY

*Janani Gunyo Vachan Chit Mahin/
 Mori Kahi Yah Manat Nahin//
 Ya Kahan Ved Dinha Upadesa/
 Pai Daras Tai Nahin Pave Bhesa//
 Kah Ashtangi Suno Re Bara/
 Alakh Niranjan Pita Tumhara//
 Tasu Daras Nahin Paiho Puta/
 Yah Main Bachan Kahaun Nij Guta//*

Shakti then realized that Brahma did not believe her words because the Vedas have clearly instructed him about the existence of Niranjan. Therefore, she now told him that Alakh Niranjan is indeed his father. Nevertheless, there is no way that he would get to see him.

*Brahma Suni Vyakul Hai Dhava/
 Parasan Sis Dhyan Hiy Lava//
 Brahma Chale Janani Sirr Nayi/
 Sirr Parasi Avon Tohi Thai//
 Turatahi Brahma Dinha Ringayi/
 Uttar Disha Begi Chali Jayi//*

On hearing, this Brahma ran anxiously telling his mother that he would come back after seeing his father's head. So, saying he set out in the Northern direction.

<i>Jehi Khojat Brahma Thake, Sur Nar Muni Aru Dev/ Kahain Kabir Sun Sadhava, Karu Satguru Ki Sev//</i>

15. VISHNU FAILS TO REACH NIRANJAN

*Agya Mangi Vishnu Chale Bala/
 Pita Darash Ko Chale Patala//
 It Ut Chitay Mahes Na Dola/
 Seva Karat Kachhu Nahin Bola//
 Tehi Shiv Mann As Chita Abhava/
 Seva Karan Janani Chit Lava//
 Yahi Vidhi Bahut Divas Chali Gayau/
 Mata Soch Putra Kas Kiyau//*

Like Brahma, Vishnu also took permission of his mother and started towards pataal lok to have glimpse of his father, Niranjan. However, Shivaji did not go anywhere, he stayed back to serve his mother. Many days lapsed and the mother was wondering why her sons did all this.

*Pratham Vishnu Janani Dhig Aye/
 Apani Katha Kahi Samujhaye//*

Vishnu returned first to the mother and told her the truth that he could not see his father's feet.

*Suni Harshit Bhai Adi Kumari/
 Linha Vishnu Kah Nikat Dulari//
 Ghumeu Badan Sis Diyo Hatha/
 Satya Satya Boleu Sut Bata//*

On hearing Vishnu's truth, the mother blessed him and affectionately kissed his face and fondled him with a lot of motherly love.

*Puni Kaha Mata Vishnu Dulara/
 Sunahu Putra Ik Vachan Hamara//
 Satya Satya Tum Kaho Bujhai/
 Pitu Pad Parsan Jab Ge Bhai//
 Pratham Huto Tum Gaur Sharira/
 Karan Kaun Shyam Bhae Dhira//*

The mother asked Vishnu that even when he could not get to touch his father's feet how were it that his fair complexion turned into black.

Agya Paya Ham Tatkala/
 Pitu Pad Parasan Chale Patala//
 Akshat Puhup Linha Kar Mahan/
 Chale Patal Panth Mag Jahan//
 Pahunchi Sheshnag Pah Gayau/
 Vish Ke Tej Ham Alasayau//
 Bhayo Shyam Vish Tej Samava/
 Bhai Awaj As Vachan Sunava//
 Aho Vishnu Mata Pah Jayi/
 Bachan Satya Kahiyo Samajhayi//
 Satayug Treta Jaihai Jabahi/
 Dwapar Hai Chautha Pad Tabahi//
 Tab Tum Hauhu Krushna Avatara/
 Laiho Oyal So Kahi Vichara//
 Nathahu Nag Kalindi Jai/
 Ab Tum Jahu Vilamb Na Lai//
 Pahunche Ham Tab Hi Tuv Pasa/
 Kinheu Satya Vachan Parakasa//
 Bheteu Nahin Mahi Pad Tata/
 Vish Jwala Savale Bho Gata//
 Vyakul Bhayo Tabai Phiri Ayo |
 Pitu Pad Darshan Main Nahin Payo//

Vishnu told his mother that on reaching the hell after collecting the flowers and taking her permission of her, he confronted Shesh Nag, due to the venom of Shesh Nag. Vishnu said he became unconscious and that his fair complexion turned into dark. Vishnu said that SheshNag advised him to return to his mother and tell her the truth. Shesh nag also said that after Satyayug, Tretayug, Dwaparyug arrives and in the Dwaparyug Vishnu will incarnate as Krishna and then Vishnu would get to avenge him. But that he should return, soon. That is why Vishnu says that he returned to his mother (The same SheshNag incarnated as Kalia Nag in the river Yamuna during the period of Krishna Avatar).

16. ADYASHAKTI ANXIOUS ABOUT BRAHMA

Dharmadas asks

*Kahe Dharamani Yah Sanshaya Biti/
Sahab Kahahu Brahma Ki Riti//
Pita Sis Tin Parasan Kinha/
Ki Hoy Niras Pichhe Pag Dinha//*

Dharmadas asks Sahib as to what happened to Brahma and whether he could see or touch the face of Niranjana or he also returned disappointed.

Sahib narrates

*Dharmadas muhi ati priya ahahu/
Kaho sandesh parakhi drudh gahahu//
Chalat brahma tab var na lava/
Pita daras kahain ati mann bhava//
Tehi Sthan Pahuchigai Jai/
Nahin Tahan Ravi Sasi Shunya Rahai//
Bahu Vidhi Astut Kare Banai/
Jyoti Prabhav Dhyana Tahan Lai//
Aise Bahu Din Gaye Bitayi/
Nahin Payo Brahma Darash Pitayi//
Shunya Dhyana Yug Char Gamana/
Pita Daras Ajahun Nahin Pava//*

Sahib after expressing his fondness for Dharmadas, asked him to be attentive and understand the further events about Brahma. Sahib says that Brahma had a deep desire to see his father Niranjana and without wasting time, he set about on his mission to search and see his father. He reached a place where there was neither the sun nor the moon and which was only space. Brahma sat there in meditation and in various modes started mentally praising his father and this went on for a long long time. However, Niranjana was unmoved and Brahma never got to see his father. In this way, he sat in meditation for over four eras, but still failed to have a glimpse of Niranjana.

Brahma Tat Darash Nahin Paya/

*Shunya Dhyan Mahan Bahu Jaya//
 Mata Chinta Karat Mann Mahan/
 Jeth Putra Brahma Rahu Kahan //
 Kihi Vidhi Rachana Rachahu Banai/
 Brahma Ave Kaun Upai//*

While Brahma was meditating for four eras together and still could not see Niranjan, his father. His mother Shakti got anxious about him and was all the time worrying of his whereabouts. Since the process of creation had to continue. She was thinking about how to ask Brahma to return and resume his task of creation.

Kya Huwa Vedon Ke Padne Se Na Paya Bheid Ko.

Atma Janey Bina Koyi Gyani Kehlata Nahin.

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

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

Tera Bairi Koyi Nahin, Tera Bairi Munn.

It is none but your Mind is your enemy.

17. GAYATRI SETS ABOUT TO BRING BRAHMA

*Ubati Sharir Mail Gahi Kadhi/
Putri Rup Kinha Rachi Thadhi//
Shakti Ansh Nij Tahi Milava/
Naam Gayatri Tahi Dharava//
Gayatri Matahi Sir Nava/
Charan Chum Nij Sis Chadhava//*

Shakti now created Gayatri out of the dirt scaped from her body and invested her with her essence. This Gayatri fell at her mother's feet and kissed them.

Gayatri asks

*Gayatri Vinvai Kar Jori/
Sunu Janani Ik Vinati Mori//
Kaun Kaj Mo Kahan Niramai/
Kahi Bachan Leun Sis Chadhai//*

Gayatri asked her mother about the reason behind having created her.

*Kahe Adya Putri Sunu Bata /
Brahma Ahi Jetthi Tuv Bhrata//
Pita Darash Kaha Gayo Akasha /
Anau Tahi Vachan Paragasa//
Darash Tat Kar Vah Nahin Pave/
Khojat Khojat Janaam Gamave//
Jaune Vidhi Te Ihava Aai/
Karo Jay Tum Taun Upai//*

Adyashakti replied to her daughter, Gayatri that her elder brother Brahma has gone into the sky to have a glimpse of his father, but he would fail in his futile search, would lose his life. Therefore, she asked Gayatri to do something. So that Brahma returns soon.

*Chali Gayatri Marag Aai/
Janani vachan Priti Chit Lai/
Chalat Bhai Marag Sukumari/
Janani Vachan Dhyan Ur Dhari//*

Gayatri listened to her mother carefully and set about on her mission to fetch Brahma back.

*Jay Dekhyo Chaturmukh Kahan,
Nahin Palak Udharai//
Kachuk Din So Rahi Tahava,
Bahuri Yukti Vicharai//
Kaun Vidhi Yah Jagihai,
Ab Karon Kaun Upay Ho//
Mann Gunan Soche Bahut Vidhi,
Dhyan Janani Lay Ho//*

Gayatri reached where Brahma was sitting in deep meditation, his eyes were closed she waited there for him for some days, but when she saw that he is not awakening from his meditation, she started wondering as to how to awaken him up. So thinking she meditated on AdyaShakti.

*Adya Ayasu Pay, Gayatri Tab Dhyan Mahan//
Nij Kar Parasahu, Brahma Tabahi Jagihain//*

Adyashakti replied that Brahma would wake up when she would touch his feet.

*Gayatri Puni Kinhi Taisi/
Mata Yukti Batayi Jaisi//
Gayatri Tab Chitt Lagai/
Charan Kamal Kahan Paraseu Jayi//*

As per the trick of Adya Shakti, Gayatri touched his feet.

*Brahma Jag Dhyan Man Dola/
Vyakul Bhayo Bachan Tab Bola//
Kawan Ahai Papin Aparadhi/
Kaha Chhudavahu Mori Samadhi//
Shap Dehun Tokahan Main Jani/
Pita Dhyan Mohi Khandyo Ani//*

Brahma woke up and in a very anxious mood said that he was meditating on his father and who could be that sinner who broke his meditation. He said he would curse that person who disturbed him.

Gayatri says

*Kahi Gayatri Mohi Na Papa/
Bujhi Lehu Tab Dehahu Shapa//*

*Kahon Tohi So Sanchi Bata/
 Tohi Len Pathayi Tuv Mata//
 Chalahu Vegi Jani Lavahu Vare/
 Tum BeenRachana Ko Bistare//*

Brahma says

*Brahma Kahe Kaun Vidhi Jaun/
 Pita Darash Ajahun Nahin Paun//*

Gayatri says

*Gayatri Kah Darash Paiho/
 Begi Chalahu Nahin To Pachataiho//*

Brahma says

*Brahma Kahai Dehu Tum Sakhi/
 Parasyo Sis Dekh Main Ankhi//
 Aise Kaho Matu Samujhayi/
 To Tumhare Sang Ham Chali Jayi//*

Gayatri says

*Kah Gayatri Sun Shrut Dhari/
 Hum Nahin Mithya Bachan Uchari//
 Jo Mam Swarath Puravahu Bhai/
 To Ham Mithya Kahab Banayi//*

Brahma says

*Kah Brahma Nahin Lakhi Kahani/
 Kahau Bujhay Pragat Ki Bani//*

Gayatri says

*Kah Gayatri Dehu Rati Mohi/
 To Kah Jhuth Jitaun Tohi//
 Sun Brahma Chit Kare Vichara/
 Ab Ka Yatna Karahun Ihi Bara//*

Brahma attentively listened to Gayatri and thought as to what he could do now.

*Jo Vimukh Ya Kah Karon,
 Ab To Nahin Banavai//
 Sakhi To Yah Dey Nahin,
 Janani Mohi Lajavai//
 Yahan Nahin Pita Payo,
 Bhayo Na Eko Kaj Ho//
 Pap Sochat Nahin Banai,*

*Ab Karau Rati Vidhi Saj Ho/
 Kiyo Bhog Rati Rang,
 Visarayo So Man Darash Ka//
 Dou Kahan Badhayon Umang,
 Chhal Mati Budhi Prakash Kiye//
 Kah Brahma Chal Janani Pasa/
 Tab Gayatri Vachan Prakasha//
 Aurau Karau Yukti Ik Thani/
 Dusari Sakhi Lehu Utpani//
 Brahma Kahe Bhali Hai Bata/
 Karahu Soi Jehi Manai Mata//
 Tab Gayatri Yatan Bichara/
 Deh Mail Gahi Kinha Niyara//
 Kanya Rachi Nij Ansh Milava/
 Naam Savitri Tasu Dharava//
 Gayatri Tihi Kah Samujhawa/
 Kahiyo Daras Brahma Pitu Pava//
 Kah Savitri Ham Nahin Jani/
 Jhuthi Sakh Dai Apani Hani//
 Yah Sun Dou Kahan Chinta Vyapa/
 Yah To Bhayo Kathin Santapa//
 Gayatri Bahu Vidhi Samajhayi/
 Savitri Ke Mann Nahin Ayi//
 Puni Gayatri Kaha Bujhayi/
 Tab Savitri Bachan Sunayi//
 Brahma Kar Moson Rati Saja/
 To Main Jhuth Kaho Yah Kaja//
 Gayatri Brahmahin Samujhava/
 Dai Rati Ya Kahun Kaj Banava//
 Brahma Rati Savitrihin Dinha/
 Pap Mot Apan Shir Linha//
 Savitri Kar Duser Naun/
 Kahi Puhapavati Vachan Sunaun//
 Tino Mili Ke Chali Bhe Tahanva/
 Kanya Adi Kumari Jahavan //*

Savitri tells Brahma to call her with the Naame of Puhupavati. Then the thri of them returned to mother.

Kari Pranaam Sammukh Rahe Jai/

*Mata Sab Puchhi Kushalai//
Kahu Brahma Pitu Darasan Paye/
Dusari Nari Kahan Se Laye//*

The three of them reached the mother, and paid obeisance to her. The mother enquired about their well being and asked Brahma whether he could have a glimpse of his father. She also asked who that second woman was (Puhupavati) and from where he has brought her.

Brahma says

*Kah Brahma Duo Hain Sakhi/
Parasyo Sis Dekh In Ankhii//*

Brahma says that Gayatri and Puhupavati are witness to his having seen his father, Niranjan and of having touched his head.

The mother asks gayatri

*Tab Mata Bujhe Anusari/
Kachhu Gayatri Vachan Vichari//
Tum Dekha In Darshan Pava/
Kaho Satya Darshan Parabhava//*

Mother asked Gayatri whether it was true that Brahma really had a glimpse of his father.

Gayatri replies

*Tab Gayatri Vachan Sunava/
Brahma Darsha Sis Pitu Pava/
Main Dekha In Paraseu Shisha/
Brahmahi Mile Dev Jagadisha//*

Gayatri tendered false evidence that Brahma did get a glimpse of his father and that she even saw him to touch his father's head.

*Lei Puhup Paraseu Sis Pitu,
In Drushti Main Dekhat Rahi//
Jal Dhar Puhup Chadhay Dinha,
He Janani Yah Hai Sahi//
Puhupate Puhupavati Bhayi,
Pragat Tahi Thamate//
Inahu Darasan Lahyo Pitu Ko,
Puchahu Ihi Puhupavati//*

*Sabahi Sanch Main Toso Kahun,
Nahin Jhuth Hai Eko Rati//*

Gayatri further lied to the mother that Brahma touched his father's face and offered the flower given by Shakti and Puhupavati (Pampavati) the second maiden was born .She swore that she was telling the truth and that Shakti could find out the same from Pampavati.

Mother speaks to puhupavati

*Kahu Puhupavati Mohi, Darash Katha Niravar Ke//
Yah Main Puchhon Tohi, Kimi Brahma Darasan Kiye//*

Adyashakti enquired from Puhupavati whether Brahma really had a glimpse (Darshan) of his father. Puhupavati says

*Puhupavati Bachan Tab Boli/
Mata Satya Bachan Nahin Doli//
Darshan Sis Lahyo Chaturanan/
Chadhe Sis Yah Dhar Nishchay Mann//*

Puhupavati also tendered false evidence and states that Brahma really saw his father's face.

*Sakh Sunat Adya Akulani/
Bha Acharaj Yah Marma Na Jani//*

Shakti was bewildered with the false statement of Brahma, Gayatri, and Puhupavati; she was shocked as to how Brahma could have seen his father's face. Because Niranjana had told her that, he would not be seen by anyone. Adyashakti did not immediately recognize that all the three were lying.

*Kal Jo Kahiye Alakh Niranjana,
Charon Vedan Gai Ho /
Yah Mat Se Sab Duniyan Uraji,
Pap Punya Bhugatai Ho//*

18. ALL THRI WERE SUFFERED BY CURSE

Adyashakti was suspicious on hearing the false statements made by them; she enquired Niranjan through a telepathic meditation.

Niranjan replies

*Alakh Niranjan As Pran Bhakhi/
Mokahan Kou Na Dekhai Akhi//
Ye Tinahun Kas Kahahin Labari/
Alakh Niranjan Kahahu Samhari//
Dhyan Kinha Ashtangi Tehi Chhan |
Dhyan Mahi As Kahyo Niranjan//*

Niranjan replied that Brahma, Gayatri and Puhupavati were all lying and no one has sin him.

*Brahma Mor Darash Nahin Paya/
Jhuthi Sakhi In Aya Divaya//
Tinon Mithya Kahe Banai/
Jani Manahu Ye Hain Labarai//*

Niranjan told that Brahma never has to seen him and that he has influenced both Gayatri and Puhupavati to tender false evidence they were all speaking only lies.

Mata curses all the three

*Yah Suni Mata Kinhen Dapa/
Brahma Ko Tab Dinhon Shapa//
Puja Tori Kau Koi Nahin/
Jo Mithya Boleu Mam Pahin//
Ik Mithya Aru Akaram Kinha/
Narak Mot Apame Shir Linha//
Agey Hai Jo Shakh Tumhari/
Mithya Pap Karahi Bahu Bhari//
Pragat Karahin Bahu Nem Achara/
Antar Mail Pap Vistara//
Vishnu Bhakta Son Karahin Hankara/
Tate Pari Hain Narak Manjhara//
Katha Puran Aurahin Samujhaihain/
Chal Bihun Apan Dukh Patihain//
Unase Aur Sunain Jo Gyana/
Kariso Bhakti Kahon Paramana//*

*Aur Dev Ko Ansh Lakhaihai/
 Auran Nindi Kal Mukh Jaihain//
 Devan Puja Bahuvidhi Laihai/
 Dachhina Karan Gala Kataihain//
 Ja Kah Shishya Karai Puni Jayi/
 Paramarath Tihi Nahin Lakhayi//
 Paramarath Ke Nikat Na Jaihain/
 Swarath Artha Sabai Samujhaihan//
 Ap Swarathi Gyan Sunaihain/
 Apani Puja Jagat Drudhai Hain//
 Apan Puja Jagahi Didhayi/
 Paramarath Ke Nikat Na Jayi//
 Ap Unch Aurahi Kahan Chhota/
 Brahma Tor Sakha Hoi Khota//
 Jab Lag As Kinha Prahara/
 Brahma Murchhit Mahi Kar Dhara//*

On hearing the curses by the mother, Brahma fainted and fell on the ground.

*Gayatri Janyo Tihi Vara/
 Hui Hain Tor Panch Bharatara//
 Gayatri Tor Hoi Vrushabh Bhatara/
 Sat Panch Aur Bahut Pasara//
 Dhar Autar Akhaj Tum Khayi/
 Bahut Jhuth Tum Bachan Sunayi//
 Nij Swarath Tum Mithya Bhakhi/
 Kaha Jani Yah Dinhi Saakhi//
 Mani Sap Gayatri Linhi/
 Savitrihi Tab Chitavat Kinhi//*

Then Adyashakti cursed Gayatri, to become a cow. She will be married to many. From the mouth, which she lied, she will take blood and then Shakti glanced at Savitri.

*Puhupavati Nij Naam Dharayehu/
 Mithya Kah Nij Janm Nashyehu//
 Sunahu Pushpavati Tumharo Vishvasa/
 Nahin Pujihain Tumase Kachhu Asa//
 Hoy Kugandh Thaur Tab Basa/
 Bhugathu Narak Kam Gahi Asa//
 Jo Tohi Sinch Lagave Jani/*

*Takar Hoy Vansh Ki Hani//
 Ab Tum Jay Dharo Autara/
 Kyoda Koutaki Naam Tumhara//*

Then Adyashakti cursed Puhupavati saying that, since she has lied that she was created from flower, she shall become the flower from a banana tree and that she will grow in dirty marshland and he who thread you will lose all his progeny.

*Bhaye Shapavash Tinon Vikal
 Mati Hin Chhin Kukarmte/
 Yah Kal Prachand Kamini
 Dasyo Sab Kahe Charmte//
 Brahmadi Shiv Sanakadi
 Narad Kou Na Bachi Bhagi Ho/
 Sunu Dharamani Viral
 Bache Sabd Sat So Lagi Ho//*

When cursed so harshly, all the three were disturbed also due to their misdeeds. They lost their wisdom and intelligence. Sahib tells Dharmadas that this humongous spell of Kalpurush affects everyone due to which the lust and lecherous nature of Maya does not spare anyone, it has stung everyone. Sahib says that Brahma, Shivji, the Sages, Sanak, Narad etc. also have not managed to escape the spell of lust and lecherous desire. Sahib tells Dharmadas, that it is only a rare few people who escapes the clutches of lust with the power of true 'Naam' given by Satguru in which they immerse themselves.

*Shap Tino Ko Dai Liyo,
 Man Mahin Tab Pachatavai/
 Kas Karahi Mohi Niranjana,
 Pal Chama Mohi Na Avai//*

After cursing the three, Adya Shakti started repenting as to why she cursed them all and why did she not forgive them? In addition, wondered how Niranjan would react to the same.

Niranjan speaks from the sky

*Akas Bani Tab Bhayi,
Yahu Kaha Kin Bhavaniya /
Utpati Karan Tohi Pathayo,
Kaha Charit Yah Thaniya//*

Speaking from the sky, Niranjan addressed Adyashakti as Bhavani and asked her why she had cursed them. He said that he had entrusted her with the task of creation. However, what character has she shown?

Adya also gets curse

*Nich Hi Unch Sitay,
Badal Mohi So Pavai//
Dwapar Yug Jab Aay,
Tumahun Panch Bhatari Ho//*

Niranjan said that in future, if a mighty one troubles a weak one then he will give him sorrows and cursed Adya that during Dwapar era the five husbands of Draupadi (Gayatri) shall be the sons of Adya and they shall be fatherless.

*Shap Oyal Jab Suneu Bhavani/
Mann San Gune Kaha Nahin Bani//
Oyal Prabhav Shap Ham Paya/
Ab Kaha Niranjan Raya//
Tore Bas Pari Ham Ai/
Jas Chaho Tas Karo Mitai//*

Adyashakti upon hearing Niranjan from the sky simply stayed quiet and thought within herself that she has been cursed in return for her having cursed Brahma, Gayatri, and Puhupavati. She also thought that she subordinates Kal Niranjan and she has to surrender to his will.

<p><i>Mann Hi Sakhyi Dev Niranjan, Tohi Raha Bharamai/ Panch Pachis Tin Ka Pinjada, Jamen Tohi Rakha Bharamai//</i></p>

9. VISHNU GETS A GLIMPSE OF HIS FATHER

*Ab Mata Vishnu Paha Aai/
 Linha Vishnu Kaha Godh Uthai//
 Puni As Kaheu Adi Bhavani/
 Ab Sunehu Putra Mam Bani//
 Dekh Putra Tohi Pita Bhitavo/
 Tore Man Kar Dhokh Mitavo//
 Prathamahin Gyan Drushti So Dekho/
 Mor Bachan Nij Hruday Parekho//
 Man Swarup Karata Kahan Jano/
 Manate Duja Aur Na Mano//
 Swarg Patal Daur Man Kera/
 Man Asthir Man Ahai Anera//
 Kshanmaha Kala Anant Dikhave/
 Mankahn Dekh Koi Nahin Pave//
 Nirakar Manhi Ko Kahiye/
 Mann Ki Asha Nishi Din Rahiye//
 Dekh Hu Palti Shunya Moh Jothi/
 Jahava Jilmil Jalar Hoti//
 Pherahu Shwas Gagan Kahan Dhao/
 Marg Akashahi Dhyan Lagao//
 Jaise Mata Kahi Samujhava/
 Taise Vishnu Dhyan Mann Lava//*

Pleased with Vishnu's truthfulness, Adyashakti placed him on her lap and told him that she will show him a glimpse of his father. The mind is the force behind all creation from which heaven, hell etc. been created. No one can see the mind, which is formless or Nirakar and that this Nirakar was is father adyashakti showed Vishnu the mass of light in the space and told him to reverse his breath to move up above his head into space and meditate. Vishnu did as he was directed.

*Tehi Pichhe Dharmadas, Man Puni Ap Dikhayau /
 Kinh Jyoti Parkas, Dekhi Vishnu Harshit Bhaye//
 Mapahi Nayo Shish, Bahu Adhin Puni Vishnu Bha/
 Main Dekha Jagadish, He Janani Parsad Tuv//*

Vishnu could then see the mind who showed in the light (jyoti). On seeing it, Vishnu was ecstatic. Then Vishnu bowed his head to mother and said he was grateful, for she showed him his father.

20. DHARMDASJI'S DOUBT

Dharmdas says

*Dharmdas Gahi Teke Paya |
He Sahib Ik Sanshaya Aya ||
Kanya Mann Ko Dhyan Batava |
So Yah Sakal Jiv Bharamava||*

Dharmdas held Sahibji's feet and humbly said that he has a doubt as to why Adyashakti showed Vishnu how to meditate on the mind (Niranjan) who has kept all the jivas in a state of illusion.

Sahibji's replies –

*Dharmdas Yah Kal Swabhau |
Purush Bhed Vishnu Nahin Pau ||
Kamini Ki Yah Dekhahu Baji|
Amrut Goy Diyo Vish Saji ||
Dekh Jyoti Patang Hulasa|
Priti Jan Avai Tihi Pasa||
Parsat Hove Bhasma Patanga |
Anajane Jari Mare Patanga||
Jyoti Swarup Kal Asas Ahi |
Kathin Kal Wah Chhadat Nahin ||
Kahi Vishnu Autarahi Khaya |
Brahma Rudrahi Khay Nachaya||
Kaun Vipati Jivan Ki Kahaun |
Parakhi Vachan Nij Sahajahi Rahaun ||
Lakh Jiv Wah Nityahi Khai |
As Vikaral So Kal Kasai||*

Sahibji clarifies to Dharmdas that it is the nature of the Kal purush and that Vishnu did not gain any insight or knowledge about Parampurush. Sahibji marvels at the deceptive play of Adyashakti while imparting the knowledge of the Kalpurush in the form of mind who is

highly vicious and poisonous to Vishnu, She very tactfully withheld the knowledge about Parampurush, which is the real nectar, or Amrut. Just as a moth, which is enchanted and attracted to a burning flame and goes near the flame is reduced to ashes out of ignorance, in the same way; the Kalpurush in the form of brilliant light (Jyoti Nirangan) also never spares anyone. Kal purush has eaten millions of Vishnu Avatar (incarnate) and has swallowed many Brahmas and shivas. It will be difficult to imagine the sad and pitiable plight of ordinary Jivas. He is a frightful butcher who consumes one lakh jivas everyday.

Dharmdas asks again

*Dharmadas Kaha Sunhu Gusai/
 Morey Chit Sanshai As Aai//
 Ashtangihi Purush Uthpani /
 Jjihi Vidhi Upaji So Main Jani//
 Puni Wahi Gras Linha Dharmarai /
 Purush Pratap Su Bahar Aai//
 So Ashtangihi As Chal Kinha /
 Goisi Purush Pragat Yam Kinha //
 Purush Bhed Nahin Sunat Batava /
 Kal Nirangan Dhyani Karava//
 Yah Kas Charit Kinha Ashtangi/
 Taja Purush Bhai Kal Ki Sangi //*

Dharmdas expressed his doubt to Sahibji, that when Parampurush had created Adyashakti and with the grace of Parampurush alone she escaped any annihilation on being swallowed by Kalpurush, how could she not reveal to Vishnu the secret about the power and kind grace of Parampurush. Instead prompted people, to do Bhakti of Kal Nirangan and meditate upon him, who is the annihilator of jivas. Sacrificing Parampurush, She took the side of Kalpurush.

Sahib replies

*Dharm Sunhu Jan Nari Subhau /
 Ab Tohi Pragat Varni Samajhaun//*

*Hoy Putri Jehi Ghar Mahi/
 Anek Yatan Paritosh Tahin//
 Gayi Suta Jab Swami Geha /
 Ratya Tasu Sang Gun Neha//
 Mat Pita Sabai Visarava /
 Dharmdas As Nari Swabhava //
 Tate Adya Bhai Vigani/
 Kal Ang Hai Rahi Bhavani //
 Tate Purush Pragatane Layi /
 Kal Rup Vishnuhi Dikhalayi //*

Sahibji again clarifies to Dharmdas that it is in the nature of woman that as a daughter of the house she is loved and pampered a lot, but when she marries and goes to her husband's house, she gets lost there and develops greater love and affection towards her husband and house, forgets all about her parent. Adyashakti did the same and she became alien to her parent the Parampurush. This is reason that she introduced Vishnu only to the deceitful form of Kalpurush and not the true nectar of Param purush.

Kal niranjan

*Chakiya Sab Ragan Ki Rani//Ek Pat Dharti, Ek Chale
 Asamani/
 Kal Niranjan Pisan Lage, Savalakh Ki Ghani//
 Bade Bade Is Jagame Pis Gaye, Pise Gaye Yogi Jinda/
 Chappan Koti Yadava Pis Gaye, Pare Kal Ke Phande//
 Nau Bhi Pis Gaye Das Bhi Pis Gaye, Pis Gaye Sahas Atthasi /
 Kathani Kath Kath Pis Gaye Bhakta Bhaye, Garbha Ki Vasi //
 Naunath Chaurasi Pis Gaye, Brahma Sut Atthasi //
 Mauni Au Sanyasi Pis Gaye, Pare Kal Ki Phansi //
 Jangam Aur Sebada Pis Gaye, Ravan Kansa/
 Kahe Kabir Suno Bhai Sadho, Bache Viveki Santa//*

21. VISHNUJI BECOMES THAKUR

Dharmdas asks

He Sahab Yah Janyo Bheda/

Ab Agey Ka Karahu Uchheda//

Dharmadas requests to sahib to narrate to him the later facts and details about the world of Kalpurush.

Sahibji says

Puni Mata Kahi Vishnu Dulara /

Mardayo Maan Jethnijbara //

Aho Vishnu Tum Lehu Asisa /

Sab Devan Men Tumhi Isa//

Pratham Putra Brahma Duri Gayau /

Akaram Jhuth Tahi Priya Bhayau//

Devan Shreshth Tumahin Kahan Manahin/

Tumhari Puja Sab Koi Thanahin//

Adyashakti blessed to Vishnuji and conferred the lordship of all the angels (devatas) because Brahma, the eldest son could not earn this merit as he had committed sins like lying and misdeeds. Therefore, she said that all would worship only Vishnu.

Rudr Pas Gayi Tab Mata /

Tum Shiv Kaho Hruday Ki Bata //

Mangahu Jo Tumhare Chitt Bhave /

So Tohi Deun Math Pharamave //

Then adyashakti asked Shivji as to what he would want from her.

Jori Pani Shiv Kahabe Linha /

Dehu Janani Jo Agya Kinha//

Kabahun Na Binse Meri Dehi /

He Mata Mangon Bar Aihi //

He Janani Yah Kijai Daya /

Kabahu Na Binase Meri Kaya //

Shivaji begged that he might be granted immortal body.

Kah Ashtangihi As Nahin Hoi /

Dusra Amar Bhayo Nahi Koi //

*Karahu Yog Tap Pawan Sanehi /
 Rahe Char Yug Tumhari Deha //
 Jau Laun Prathvi Akash Sanehi /
 Kabahun Na Vinshai Tumhari Dehi//*

Adyashakti tells shiv that no one is immortal. She also advised him to do Pawan Yog (pranayam) and told him that he will live on as long as the earth, sky and the universe exist.

*Brahma Mann Mey Bhayo Udasa /
 Tab Chali Gayo Vishnu Ke Pasa//
 Jay Vishnu So Vinti Thana /
 Tum Ho Bandhu Dev Paradhana //
 Tum Par Mata Bhai Dayala /
 Shap Vivash Ham Bhaye Bihala//
 Nij Karani Phal Paye Ho Bhai/Ki
 Hi Vidhi Dosh Lagaun Mai//
 Ab As Jatan Karo Ho Bhrata/
 Chale Parivar Vachan Rahai Mata//*

Brahma was dejected and approached Vishnu and said that the mother has been kind to you, but due to her curses, he was in a pitiable condition. He said that Vishnu is granted the fruit of his good deeds. Therefore, mother cannot be faulted on that count. Therefore, he requested Vishnu to find a way. Therefore, that the mother's word will not be violated and his progeny did not suffer.

*Kahe Vishnu Chhodo Mann Bhanga/
 Main Karihaun Seveakai Sanga//
 Tum Tethe Ham Lahure Bhai/
 Chitt Sanshaya Sab Dehu Bahai//
 Jo Koi Hove Bhakt Hamara/
 So Sevai Tumharo Parivara//*

Vishnu tells Brahma that he is the elder brother while he himself is the younger one. He said that he will serve him and so he should not worry Vishnu said that whenever his devotee, performs any religious ritual such as Yagya, kirtan, charity he will have to do it only through the priestly intervention of Brahma's family. That is

anybody who performs auspicious and religious rituals would have to do it as per the instructions of, who are the progeny of Brahma.

*Brahma Bhaye Anand,
Jabahi Vishnu As Bhaseu//
Metu Chitt Kar Dwanda,
Sakha Mor Sab Sukhi Bhau//*

On hearing this, Brahma was relieved and his worries ended. Since he realized that, his progeny can live happily even if it is by deceitful means.

<i>Chalo Chalo Sab Kou Kahai, Mohi Andesha Aur / Sahib Se Parichaya Nahin, Jayenge Kis Thaur//</i>
--

22. CREATION OF EIGHTY-FOUR (84) LAKH SPECIES OF LIFE

*Yah Sab Dwanda Bad Hai Gayau/
Tab Puni Jaga Ki Rachana Bhayau//
Chaurasi Lakh Yonin Bhayau/
Char Khani Charahu Nirmau//*

After finishing disputes the creation of this world were done 8.4 million (84 lakh) species and their classification into four major categories (classes) of living beings were created.

*Pratham Andaj Rachyo Janani,
Chaturmukh Pindaj Kiyo //
Vishnu Ushmaj Rachyo Tabahi,
Rudra Asthavar Liyo//
Linha Rachi Jehi Khani Charo,
Jiv Bandhan Dinha Ho//*

Firstly, Adya Shakti created Andaj category (birds, reptile), Brahma created Pindaj category (mammals, human beings), Vishnu created Ukamaj category (insects),

Shivji created Asthavar category (trees and plants). Thus the four categories of living beings were created and they bound the Jivatmas.

*Nau Lakh Jal Ke Jiv Bakhani/
Chaudhah Lakh Pakshi Paravani//
Kiram Kit Sattaish Lakh/
Tis Lakh Pindaj Bhakha//
Chatur Laksh Manush Paramana/
Manush Deh Param Pad Jana//
Aur Yoni Parichaya Nahin Pave/
Karma Bandh Bhav Bhataka Khave//*

23. THE DIFFERENCE IN ELEMENTS IN THE FOUR CATEGORIES

Dharmadas enquires

*Dharmadas Nayo Pad Shisha/
Yah Samujhay Kaho Jagadisha//
Sakal Yoni Jiv Ek Samana/
Kimi Karan Nahi Ik Sam Gyana//
So Charitra Muhi Bujhai /
Jate Chitt Sanshaya Mit Jai//*

Dharmadas enquires Satguru as to why there is disparity in knowledge and wisdom in the difference species of life that it is the same Jiva that is present in all.

Sahib clarifies

*Char Khani Jiv Ekai Ahin/
Tatva Vishesh Ahain Sun Tahin//
So Ab Tumason Kaho Bakhani /
Tatva Ek Asthavar Jani//
Ushamaj Doy Tatva Paramana /
Andaj Tin Tatva Gun Jana//
Pindaj Char Tatva Gun Kahiye/
Panch Tatva Manush Tan Lahiye//
Tason Hoy Gyan Adhikare/
Nar Ki Deh Bhakti Anusari//*

Sahib said that even when the same Jiv is present in all the four categories of life, due to the different composition of

elements, there would be difference in knowledge and awareness. In the Asthavar khani, the living beings are composed of a single element. In the Ukamaj catagory, there are two elements. In the Andaj category, there are three elements. In the Pindaj categoey, there are four elements and the human species there are all the five elements. Due to this reason, human beings have the most knowledge and awareness, which is conducive to devotion and meditation.

Dharmadas asks again

*He Sahib Muhi Kahu Samujhai/
Kaun Kaun Tatva In Sab Pai//
Andaj Aru Pindaj Ke Sanga/
Ushmaj Aur Asthavar Anga//
So Sahib Mohi Varani Sunao/
Karo Daya Jani Mohi Durao//*

Dharmadas requested Sahib to reveal what are the different elements comprised in each of the four categories.

Sahib replies

*Khaani Andaj Tin Tatva Hain, Ap Vayu Aru Tej Ho/
Achal Khani Ek Tatvahi, Tatva Jalka Theg Ho//*

Sahib said that Andaj category is comprised of three elements Naamely water, air and fire.

On the other hand, the Asthavar category is comprised of only one element Naamely water.

*Ushamaj Tat Hain Doy, Vayu Tej Sam Janiye/
Pindaj Charahin Soy, Pruthvi Tej Ap Vayu Sam//*

The Ukamaj category has two elements of Air and Fire while the Pindaj has four elements Namely Earth, Water, Fire, and Air.

*Pindaj Nar Ki Deh Savara/
Tamen Panch Tatva Vistara//
Tate Gyan Hoy Adhikai/
Gahe Naam Sat Lokahin Jai//*

In the Pindaj category itself, human species have all the five elements present and therefore have the most knowledge and awareness and with the help of Naam can attain Amarlok.

*Durlabh Manush Janma Hai,
Mile Na Barambar/
Taruvar Jyon Patti Jhade,
Bahuri Na Lage Dar//*

24. THE REASON BIHIND DISPARITY IN KNOWLEDGE

Dharmadas enquires

*Kahe Dharmadas Sun Bandichhora/
Ik Sanshay Prabhu Meto Mora//
Sab Nar Nari Tatva Sam Ahin/
Ik Sam Gyan Saban Ko Nahin//
Daya Sil Santosh Chhama Gun/
Koi Shunya Koi Hoy Sampuran//
Koi Manushya Hoy Aparadhi/
Koi Shital Koi Kal Upadhi//
Nana Gun Kihi Karan Hoi/
Sahib Baran Sunao Soi//*

Dharmadas enquired as to why there is difference in knowledge between different men and women when all of them possess equal number of five elements. Among them, one is sinner and another is altruist. One is a fond of knowledge while another is ignorant. Why are men and women of different qualities?

Sahib replies

*Dharmadas Parakhahun Chitt Layi/
Nar Nari Gun Kahun Samajhayi//
Chari Khani Jiv Bharmaya/
Tab Le Nar Ki Dehi Paya//
Deh Dhare Chhode Jas Khana/
Taise Ka Kahun Gyan Bakhana//*

Sahib replies that after passing through the four categories of life the Jiva comes into the human body.

Jiva's knowledge and characteristic would be influenced by the previous category of life from which the Jiva comes into the human body.

25. THE IDENTITY OF THE HUMANS WHO HAVE COME FROM THE DIFFERENT CATEGORIES OF LIVING BEINGS.

Pratham Andaj Ki Kahaun Main Bani/

Ekahi Ek Kaho Bilachhani//

Alas Nidra Ta Kahan Hoi/

Kam Krodh Daridri Soi//

Chori Chugali Ninda Thane/

Gyan Dhyani Kachhu Manahin Na Anai//

Guru Satguru Chinhe Nahin Bhai/

Ved Shashtra sab Dei Uthai//

Apan Nich Unch Mann Hoi/

Ham Sam Dusr Aur Na Koi//

Mainle Bastar Nahin Nahai/

Ankh Kich Mukh Lar Bahai//

Pansa Juva Chitt Mann Ane/

Guru Charanan Nisi Nahin Jane//

Kubara Mudh Tahni Ka Hoi/

Lamba Hoy Pav Puni Soi//

Sahib says that he who comes into the human body from the Andaj category will always be very slippery and have high degree of lust and anger. They are very poor, engage in theft, sneaking, criticizing others, and create fights in other's home, arguing with everyone but lack in knowledge, meditation etc. These people cannot identify Gurus and Satgurus and are ignorant about the Vedas and shastras and though they are insignificant, they think very highly of themselves. They wear soiled clothes with discharge emanating from their eyes and drool from their

mouth. They also engage in gambling, they have a deformed head and long legs.

*Kahe Kabir Suno Dharmadasa/
 Oshmaj Bhed Kahaun Parakasa//
 Jai Shikar Jiv Bahu Mare/
 Bahut Anand Hoy Timi Vare//
 Mar Jiv Jab Ghar Kahan Ayi/
 Bahu Vidhi Randh Tahi Kahan Khai//
 Ninde Shabd Aur Guru Deva/
 Ninde Chauka Nariyar Bheva//
 Jhuthe Vachan Sabha Men Kahai/
 Tedhi Pag Chhor Uramai//
 Daya Dharam Manahin Nahin Ave/
 Karen Punya Tehi Hansi Lave//
 Bhala Tilak Aru Chandan Karai/
 Hat Bajar Chicken Pat Firai//
 Antar Papi Upar Daya/
 So Jiv Yam Ke Hath Bikaya//
 Lamb Dant Aru Vadan Bhayavan |
 Pire Netra Unch Ati Pawan //*

People who came from Ukamaj khani are fond of hunting. They hunt and with a lot of effort cook it and eat. They criticize the Guru and the 'Naam' and are habitual liars, wear tilled turbans and have a long tail from their turbans. They are cruel, lack in kindness and righteousness, and poke fun at people who engage in good deeds. They wear tilak and sandal paste on their forehead and flaunt the same. They are hypocrites, cruel but pretend to be of soft nature. They have long teeth and freaghtful body with bulging eyes.

*Achal Khani Ko Kahaun Sandesa/
 Deh Dhare Jas Hoven Bhesa//
 Chhanik Budhdi Hove Jiv Kairi/
 Palatat Budhdi Na Lage Beri//
 Zanga Pheta Sir Par Pagi/
 Raj Dwar Seva Bhal Lagi//
 It Ut Chitavat Sain Jumarahhi/*

Par Nari Kahan Sain Bulavahi//
Ras Son Bat Kahan Mukh Jani/
Kam Ban Lage Ur Ani//
Par Ghar Takahin Choron Jayi/
Laj Sarm Upaje Nahin Bhai//
Chhan Ik Mann Mahan Bisare Deva/
Chhan Ik Mann Mehan Kije Seva//
Chhan Ik Gyani Pothi Bancha/
Chhan Ik Mahin Saban Ghar Nacha//
Chhan Ik Mann Mey Kije Dharma /
Chhan Ik Mann Men Kare Akarma//
Bhojan Karat Math Khajaai/
Banha Jangha Puni Bhinjat Bhai//
Bhojan Karat Soy Puni Jai/
Jo Jagay Tihi Maran Dhai//
Ankhen Lal Hohin Puni Jaki/
Kahan Lag Bhed Kahaun Main Taki//

Human beings born after being in Asthavar category of life has an unstable mind, their decision keep changing, they wear turbans, serve in the government, covet other's wives, and keep signaling them to come, speak in provocative and lustful manner. They stealthily enter other's houses and if caught are unabashed, they keep laughing. They are erratic in worshipping their God. They, may at one point be reading the scriptures and the very next moment will seize chance to dance in other's houses. They may act as brave warriors at one time and then immediately run away like cowards. They will at one point be doing good deeds and the very next moment the sinful acts. While eating they may scratch their head, rub their arms and thighs, sleep soon after eating food and if any one tries to wake them up, they would chase and beat them, they have red eyes and they are ever more mysterious.

Pindaj Khanik Lach Sunaun/
Gun Augun Ka Bhed Bataun//
Bairagi Unaamuni Mati Dhari/

Kare Dharma Puni Ved Vichari //
Tirath Au Puni Yog Samadhi/
Guru Ke Charan Chitt Bhal Bandhi//
Ved Puran Kathe Bahu Gyana/
Sabha Baithi Baten Bhal Thana//
Raj Bhog Kamini Sukh Mane/
Mann Shanka Kabahun Nahin Ane//
Uttam Bhojan Bahut Suhai/
Llaung Supari Bira Khai//
Chachu Tej Jakar Puni Jani/
Parakrama Dehi Bal Thani//
Dekho Swarg Sada Tehi Hatha/
Dekhe Pratima Nave Matha//

Human born after coming from the Pindaj category are detached and abide by the Vedas, performing religious rituals and Pilgrimages and Yoga and have their love for their Guru, read the Vedas and Puranas and discuss about spiritual knowledge. They enjoy luxurious life and woman, do not entertain doubts in their mind , they enjoy good food, they have luster in their eyes and are able-bodied, they have heaven within reach as they are sure to attain heaven with their good deeds.

Chute Nar Ki Deh,
Janma Dhare Fir Aya Ke //
Tako Kahao Sandesh,
Dharmadassun Kan De//

Sahib now says that he will describe the identification of a human who has come in from human body earlier.

Ai Achhat Jo Nar Mar Jai/
Janma Dhare Manus Ko Ai//
Sura Hove Nar Ke Mahin /
Bhay Dar Take Nikat Na Jahin//
Maya Moh Mamata Nahin Vyape/
Dushman Tahin Dekh Dar Kape//
Satya Shabd Pratit Kar Mane/
Nindarup Na Kabahin Jane//
Satguru Charan Sada Chitt Rakhe/

*Prem Priti So Dinan Bhakhe//
 Gyan Agyan Doi Kahan Bhujhe/
 Satya Naam Parichay Nit Sujhe//
 Jo Manus As Lachan Hoi/
 Dharmadas Lakhi Rakho Soi//*

People who had died early before completing their age, they are brave people, they fear nothing, they are free from affection, attachment etc. Their enemies fear them they honour truthful words and do not criticize others. They are devoted to their Guru and instantly recognise true 'Naam'. Such people come into the human form to fulfil their short-lived life in their previous birth.

26. WHY 84 LAKH SPECIES CREATED

Dharmadas asks

*Chaurasi Yonin Ki Dhara/
 Kih Karan Yah Kinha Pasara//
 Nar Karan Yah Srushti Banai/
 Ke Koi Aur Jiv Bhugatai//*

Dharmadas asks Sahib that, if this creation of the worlds is for Human Beings, than why were other species created. What was the need for creating 84 lakh species of life?

Sahib replies

*Dharmani Nar Dehi Sukhadayi/
 Nar Dehi Guru Gyan Samayi//
 Nar Tanu Kaj Kinha Chaurasi/
 Shabd Na Gahe Mudh Mati Nashi//
 Chaurasi Ki Chal Na Chhade/
 Satya Naam So Neh Na Made//
 Lai Dare Chaurasi Mahin/
 Parachai Gyan Jahan Kachhu Nahin//
 Puni Puni Dhaud Kal Mukh Jahi/
 Tahi Te Jiv Chetat Nahi//
 Yah Tan Pay Gahe Satanaama/
 Naam Pratap Lahe Nijadhama//*

Sahib tells Dharmadas that this human form is full of joy and it can really absorb the knowledge given by

the Satguru. Actually, it is because of the human form that 84 lakh species of life were created, to confuse and confound the Human Beings so that they cannot recognise the true world. Human being's (Hansas) wisdom and awareness significantly reduces, after passing through 84 lakh species of life forms and their tendencies. If the Jivatma is put into the human form directly, he will become aware and engage in the devotion of the Parampurush and the business of worldly life (Sansar) would be hampered. Therefore, he is passed through 84 lakh species where there is no real knowledge and self-realization cannot be obtained. Thus, Jivatma repeatedly goes into the mouth of Kal Purush to lose all his knowledge and awareness. If Human Beings catch the true 'Naam' they will reach Amarlok.

Nih Achhar Hai Saar, Achhar Te Lakhi Pavai//

Dharmni Karo Vichar, Nih Achhar Nih Tatva Hai//

Sahib then tells Dharmadas that the Sar Shabd/Tatva is not the written or spoken word and it does not contain any of the elements therefore it is a soundless sound.

<p><i>Shabd Shabd Sab Koi Kahe, Wah To Shabd Videh/ Jibhaya Par Ave Nahin, Nirakh Parakh Ke Leh//</i></p>

27. NIRANJAN SWALLOWS JIVAS AT LAST BY DISPLAYING THE ART OF PROTECTOR

Dharmadas enquires

*Dharmadas Kahe Shubh Din Mora/
He Prabhu Darshan Payau Tora//
He Sahib Main Tum Balihari/
Agal Katha Kaho Niravari//
Char Khani Rachi Puni Kas Kinha/
So Sab Mohi Batavo Chinha//*

Dharmadas asks Sahib that, the day is very auspicious, as he could have Darshan of Sahib. Then he prays to Sahib to narrate to him the happening of the time after the creation of four categories.

Sahib replies

*Sun Dharman Yah Hai Yamabaji/
Jehi Na Chinhe Pandit Kaji//
Charahu Mili Yah Rachana Kinha/
Kacha Rang Su Jivahi Dinha//
Panch Tatva Tinon Gun Jano/
Chaudah Yam Ta Sang Pichhano//
Yahi Vidhi Kinhin Nar Ki Kaya/
Mare Khay Bahuri Upajaya//
Omkar Hai Ved Ko Mula/
Omkar Mey Sab Jag Bhula//
Hai Omkar Niranjan Jano/
Purush Naam So Gupt Amano//
Sahas Athasi Brahma Jaya/
Bha Vistar Kal Ki Chhaya//
Brahma Te Jiv Upaje Bara/
Tin Puni Kathe Bahut Vistara//
Smruti Shashtra Puran Bhatakava/
Alakh Niranjan Dhyen Drudhava//
Ved Mate Sab Jiv Bharamane/
Satya Purush Ko Marm Na Jane//
Nirankar Kas Kinha Tamasa/
So Charitra Bujho Dharmadasa//*

Sahib tells Dharmadas the scheme and play of Kalpurush could not be deciphered by the Pandit and Kazis. Adyashakti and Tridevas created the world and given the Jivas with the ever-perishable colour of the mortal body. She packed 5 elements, three gunas, 14 Yamas with the innocent Jiva. The 14 Yamas were placed to mislead the Jiva. Thus, human body was constructed and created, humans repeatedly suffer in this Mortal World. Even the Vedas speak about the 'Onkar', which is the causative factor that confuses and misguides the world. Onkar is nothing but Niranjan or Nirakar himself (The form less Lord). The information and existence of Parampurush is hidden from the world. Kal Purush expanded his creation and spread to such an extent that 88 thousand Brahmas were created with life forms, confused everyone in the web of Shastras and Vedas and force everyone to worship and meditate on Niranjan. As per the sant Matt; All, the Jivas were confounded and confused without the knowledge about Parampurush. Sahib tells Dharmadas that all this was wicked design of Niranjan.

Asur Hai Jiv Satavai, Dev Rushi Muni Karank/

Puni Dhari Avatar Rakshak, Asur Karat Swaharakam//

Jiv Ko Dikhalay Lila, Apani Mahima Ghani/

Yahi Jan Jiv Bandh Asa, Yahi Hai Rakshak Dhani//

Rakshak Kala Dikhal Kar, Anth Kal Bhakshan Karai/

Pichhe Jiv Pachhitay Bahut, Jab Kal Ke Mukh Men Pare//

Niranjan comes in the form of Asuras and torture Jivas, Rishi Muni etc. Then the same Niranjan again incarnates as an Avatar, pretends to be the savior, and kills the demons in this way Niranjan cheats Jivas by enacting play and makes the Jivas believe of his power and protection and the Jivas naively believe him to be the protector. In the pretence of being a protector in the end, he devours the Jivatmas this is when the Jivatma repents about having naively trusted Niranjan.

28. NIRANJAN TORTURES THE JIVAS

*Yam Baji Koi Chinha Na Paya/
 Asha De Yam Jiv Nachaya//
 Lakh Jiv Yam Nita Prati Khai/
 Maha Aparbal Kal Kasai//
 Tapt Shila Nishi Din Tahan Jarai/
 Tapar Lai Jivan Kahan Dharai//
 Jivahi Jarai Kasht Dikhave/
 Tab Fir Lai Chaurasi Nave//*

Sahib says that no one can understand deceitful design of Kal who is such a terrifying butcher that he roasts alive a lakh Jivas on burning hot rock and devours them. This is how he tortures the Jivas by first burning them and then pushing them into one of ‘84 lakh’ species of life

*Jiv Kinh Tab Bahut Pukara/
 Kal Kasht Det Apra//
 Yamkar Kasht Sahyo Na Jai/
 Hey Koi Rakshak Karo Sahai//*

When Kal was so torturing, the Jivas wailed and called out to be saved by someone, as they could not endure the torture by Kal.

<p> <i>Chakiya Sab Ragan Ki Rani// Ek Pat Dharati Chale, Ek Chale Asamani/ Kal Niranjan Pisan Lage Savalakh Ki Dhani//</i> </p>

29. SAHIB SETS OUT FROM AMARLOK

*Dekh Jivan Vikal Aati,
 Daya Purush Janaiya/
 Dayanidhi Sat Purush Sahib,
 Tabahin Mohi Bulaiya//
 Kahe Muhin Samujhay Bahu Vidhi,
 Jiv Jay Chitavahu/
 Tum Darash Te Ho Jiv Shital,
 Jay Tapan Bhujhavahu//*

When Parampurush heard the calls and wails of the Jivas, he was overcome with mercy, and then he summoned Kabir Sahib, briefed him about the sorry plight of the Jivas, and commanded him to awaken and empower.

*Kar Paranaam Gyani Chale,
 Karan Hans Ko Kaj/
 Jopai Kal Na Mani Hai,
 Tumhin Purush Ko Laj//*

Kabir Sahib paid obeisance to Parampurush and set out true to save the Jivas.

<p><i>No Bhi Pis Gaye Das Bhi Pis Gaye, Pis Gaye Sahaj Athasi/ Kathani Kath Kath Pis Gaye Bhakta, Bhaye Garbha Ke Vasi//</i></p>

30. NIRANJAN ARGUES WITH SAHIB

*Jabhin Purush Agya Kinha/ Jivan Kaj Pruthvi Pag Dinha//
 Avat Milyo Dharm Anyai/Tin Puni Hamso Rar Badhai//
 Mo Kaha Dekhi Dharm Dhig Aava/Maha Krodh Bole
 Aturava//*

Yogjit Ihanva Kas Aavo/ So Tum Hamso Vachan Sunavo//
 When Sahib came on to the earth, Niranjana accosted him on the way and he very angrily asked why did he come here?

Niranjana says

*Jahu Gyani Ghar Apane, Mano Vachan Hamar/
 Tin Lok Purushin Diye, Swarg Pataal Sansar//*

Niranjana addressing Sahib as Gyani and ordered him to go back to home, saying that this world (Sansar) belongs to him; Parampurush gave it to him.

Sahib replies

*Muhi Jo Pathayo Purush Ko, Karan Hans Ke Kaj/
 Kalhi Mar Sanhari Ho, Dinha Sakal Mohe Saj//*

Sahib tells Kal that he has been deputed by Parampurush for the welfare and benefit of the Jivas he has also given the ammunition to destroy him.

*Taso Kahyo Suno Dharmrai/
 Jiv Kaj Sansar Sadhai//
 Tapta Shila Par Jiv Jaravahu/
 Jari Bari Nij Swad Karavahu//
 Tum As Kasht Jiv Kahe Dinha/
 Tabahi Purush Mohi Agya Kinha//
 Jiv Chitay Lok Le Jaun/
 Kal Kasht Se Jiv Bachaun//
 Tate Ham Sansarahi Jayab/
 De Paravana Lok Pathayab//*

Sahib tells him that he knows how he is torturing and terrifying the Jivas by roasting them alive and devouring them and that is why Parampurush has commanded him to

save the Jivas, awaken them and to take them back to Amarlok.

Niranjan asks

*Tabai Niranjan Bole Bani/
 Kaise Hansa Chhadavo Gyani//
 Jag Ke Mahin Kinha Ham Basa/
 Pashu Panchhi Jal Thal Mey Asa//
 Tinasau Sath Ham Paith Lagahin
 Tamen Sakal Jiv Urajhahin//
 Tapar Kam Krodh Ham Dari/
 Trushna Sakal Jiv Kahan Mari//
 Tapar Kinhon Ek Ham Kaja/
 Pap Punya Thap Ham Raja//
 Inmey Jiv Banhe Sab Jhari/
 Kaise Hans hi Lev Ubari //*

Niranjan tells Sahib that he cannot save and release the Jivas from him as he has permeated and resided in every one in the form of the mind. He also tried to discourage Sahib by saying that he has posted 360 power centers in the world where he has placed his various powers and where he presides. All Jivas are entangled in worshiping Niranjan. He says that he has weakened the Jivas by with lust, anger; greed etc. and the Jivas are in an awful state. He also says that he has bound the Jivas in the mesh of good deeds and bad deeds (Punya and Pap). Therefore, there is no way that Sahib can release Jivas.

Sahib replies

*Satt Shabd Ham Bole Bani/
 Bachan Hamare Chhute Prani//
 Gahe Shabd Jab Mann Chitalai/
 Bhajihe Kal Jiv Leb Chhudai//*

Sahib says that he swears by the truth that when the Jivas catch and absorb the word, that he would give them. The Jivas will definitely, be set free.

Niranjan says

Tabai Niranjan Bole Bani/

Sakal Jiv Bas Hamare Gyani//
Tinasau Sath Paith Urajhera |
Kaise Hansan Lev Ubera//
Ganga Jamuna Sarasvati Jani/
Pushkar Godavari Mani//
Badri Kedar Hamaka Thaun/
Jahan Tahan Ham Tirath Lagaun//
Setu Bandh Puni Kinha Thikana/
Pushkar Kshetra Ay Ham Thana//
Gadh Giranar Datt Ko Thana/
Tahi Gher Ham Baithe Nihana//
Kamaru Mah Kamacha Devi/
Nimakhar Misarakh Jam Levi//
Nagar Ayodhya Ramahin Raja/
Khaihain Dait Bandh Sab Saja//
Yahi Paith Jag Jiv Bhulai |
Kihi Vidhi Hansa Lev Mukatai//

Niranjan says that there are a lot of places where Jiva is entangled in fallacy of some noted Pilgrim Centres, places like the Ganges ,Yamuna Godavari, Mathura, Badrinath, Kedar, Ayodhya ,and Pushkar, etc. where he himself presides and captures the Jivas in the mesh of illusion. Then there is no way that Sahib could free the Jivas from his clutches.

Sahib replies

Tab Gyani As Bole Bani/
Jjamate Jiv Chudavahun Ani//
Purush Naam Ko Kahun Samujhai/
Jam Raja Tab Chhod Parai//
Ghat Ghat Baithe Urajhera/
Hamare Shabda Te Hoy Nibera//
Sun Re Kal Dusht Anyai/
Shabd Sang Hansa Ghar Jai//

Sahib tells Niranjan that he would administer the Naam of the Parampurush to the Jivas,.Then the Yama(Angel of Death) will be powerless, even if Niranjan presides over his several power centres and enchants the Jivas , with the

power of this Naam Jivas will be released and the Naam will also carry them to Amarlok.

Niranjan says

*Ka Gyani Deho Adhikari/
Humro Nahi Chutey Yam Jara//
Panch Pachis Tin Gun Ahi/
Yah Lai Sakal Sharir Banai//
Tamen Pap Punya Ko Vasa/
Mann Baitha Le Hamari Phansa//
Jahan Tahan Jag Bharamavai/
Gyan Sandhi Kachhu Rahan Na Pavai//
Ek Shabd Ki Kaitak Asha/
Mere Hain Chaurasi Phansa//*

Niranjan again says to Sahib that he just cannot free the Jivas from his clutches as he has created the body of the Jiva with five elements. Then captured them in the mesh of bad deeds and good deeds (Pap and punya), that in the form of the mind, he permeates everyone and just does not let anyone think for themselves, decipher the puzzling code of his creation. What will one word (Naam) of Parampurusha do as he has trapped the Jivas in 84 lakh species of life?

Sahib replies

*Bole Gyani Shabd Vichari/
Chhute Chaurasi Ki Dhari//
Chhute Panch Pachhis Gun Tinon/
Aisa Shabd Purush Main Dinon//*

Sahib warns Niranjan that the Naam of the Parampurush that he possesses is a powerful one and Niranjan can not violate this Naam in the least, whenever Sahib administer the same to any Jiva, he will surely escape the noose of Kal.

Niranjan says

*He Gyani Ka Karo Badai/
Hamate Nahin Chhut Jiv Jai//
Isane Yug Bhaye Ka Tum Dekha/*

*Gyani Hansa Na Aiko Pekha//
 Ka Tum Karo Ka Shabd Tumhara/
 Tin Lok Paralay Kar Dara//
 Sadhu Sant Ham Dekhi Riti/
 Paralay Pare Sakal Jag Jiti//
 Karam Rekh Bandhai Sab Sadha/
 Sur Nar Muni Sakalo Jag Bandha//*

Niranjan asks Sahibh, have you ever seen even a single Jiva go to satlok away from his clutches in the past many Eras. He says it is so because he has bound the Jivas with great force and will not let them go and that Sahib or his Naam cannot do anything if Niranjan destroys and dissolves the Trilokas. Niranjan has many times dissolved the universal creation. Such deeds cannot be that of Sahib or Parampurush.

Then Sahib States, no one knows the protector Parampurush but everyone contemplates on the destroyer, Niranjan. Further boasts that he has bound all the Jivas with the enchanting bond of Pap and Poonya. He says that let alone an ordinary man, even the demons ,Devatas ,Rishis Munis ,humanbeings and the whole world has been bound by him and he will not let a single Jiva pass out of his clutches.

Sahib says

*Gyani Kahain Kal Anyayi/
 Shabd Bina Tu Khay Chabai//
 Ab Tum Kas Khaiho Batasar/
 Purush Bhashon Vishvasa//
 Subh Aru Asubh Ka Kare Nibera/
 Meto Kal Sakal urajhera//*

Sahib tells Niranjan that this is precisely why he has come now. Since in the last many Eras, he has not let any Jiva to go to Satyalok. Sahib says that earlier the Jivas did not have the true power of true Naam of Parampurush and they were only trying to escape to Amarlok with their own efforts and that Kal ate them up. Now Sahib says that he

would give the tremendously potent Naam of the Parampurush and that Niranjan cannot do anything to resist the same. The Naam would give the Jiva a lot of self-confidence and the awareness of good and bad will sprout within the Jivas. Absolute protection will also be provided to the Jivas by a Naam and all vicious bonds of Kal will be broken and the Jiva will go to Amarlok Sahib as elsewhere also stated, “Sumiran pay satya jo vira, Sang rahun main das kabira “

Niranjan says

*Niragun Kal Tab Bole Bani/
 Urajhe Jiv Sakal Jam Khani //*
*Kaise Ke Tum Shabd Pasaro |
 Kaune Vidhi Tum Jiv Ubarau //*
*Aise Jiv Sakal Hain Karani |
 Kaise Pahunchai Purush Ki Sarani//*
*Jag Men Jiv Krodh Vikarara |
 Kaise Pahunchai Purush Ke Dwara//*
*Krodhi Jiv Pret Abhimani |
 Dharihain Janma Narak Ki Khani//*
*Lobh Hoy Sarap Vikrara |
 Mati Bhakhe Jiv Adhikara //*
*Lobh Janma Sukar Avatara |
 Kaise Pavai Moksh Ko Dwara //*
*Vishai Vishe Sab Vish Ki Khani/
 Ai Sab Kahiye Jam Sahidani//*

Niranjan now says that he has also bound the Jiva with vices of lust, anger, etc. These will not let the Jivas go to the abode of the Parampurush. Again, the fourtin messengers of Yama, are installed in human body and that one cannot throw them away. Niranjan says that of the fourtin Yamas, one induces slip, the second induces lust and desire, the third one induces enjoyment. The next Yama disturbs Concentration, he is Named Chittbhagha, and so on there are fourtin messengers of Yama who enchant and confuse the Jiva all the time along with lust,

anger. The Jiva is so badly corrupted that no Jiva would accept the Naam of Parapurush.

Sahib replies

*Gyani Kahai Karahu Variyara/
Hamato Kinha Sakal Nirabara//
Joi Gyani Hoy Hamara/
Kam Krodh Te Hoy Niyara//
Trusna Lobhahi Die Bahai/
Vishai Janma Sab Dur Parai//
Unko Dhyan Shabd Adhikari/
Kam Krodh Sab Hoy Niyari//
Naam Dhyan Hans Ghar Jai/
Kya Re Kal Tum Karo Badhai//
Unmey Yam Ka Parai Na Chhahin /
Tate Hansa Lokahi Jai//*

Sahib replies that in whichever body the Naam of Parampurush is given. Niranjan cannot overpower him or her, no lust or anger can come near him, such Jiva will be purified, Niranjan would be helpless, and such Jiva will assume a swan like state and go back to his abode that is the Amarlok.

Niranjan says

*Kahe Niranjan Sun Ho Gyani/
Kathi Ha Jan Tumhari Bani//
Yugat Mahatma Sabai Bataun/
Tumhara Naam Le Panth Chalaun//*

Now Niranjan resorted to his deceitful nature and said that he will start Cult in the Name of sahib and puzzle the Jivas even more. No one would know the truth. He said that he would administer his own Naam fraudulantly in the Naame of Sahib. This is how the Jivas in today's world are in a puzzled state and not in a position to know which is real true Naam of Parampurush and who would administers it?

Sahib replies

Kahe Gyani Sun Kal Vichara/

Hansa Hamar Nahin Nyara//
Nisavasar Rahai Lau Lina/
Shabd Vichar Hoy Nahin Bhina//
Hansa Hamara Shabd Adhikara/
Purush Paratap Ko Kare Samhara//
Naam Japai Aru Surat Lagai/
Mile Karama Lage Nahin Kai//
Shabd Mani Hoy Shabd Sarupa/
Nishchya Hansa Hoy Anupa//

Sahib says that the one who get the true Naam from Sahib will be purified and clear in thought and he would never even come near the Naam of Niranjan.

Niranjan says

Gyani Mor Apar Bal Gyana/
Ved Kitab Bharam Ham Mana//
Inako Mane Sab Sansara/
Kali Men Ganga Mukti Dwara//
Dehi Dan Se Utare Paraa/
Aise Sumrut Kahen Vichara//
Yah Vidhi Jag Jiv Bhulain/
Jara Maran Sab Bandh Bandhahin//
Sutak Patak Ved Vichara/
Puchh Ved Se Karahi Sanhara//
Ekadashi Mukti Ko Bhai/
Yog Yagya Karave Adhikai//

Niranjan argues that he also has entrenched such superstition amongst the Jivas (such as Sutak, Patak Karmakand, Religious Rituals etc.) in which the Jivas have blind faith and that no one would listen to Sahib and therefore he should refrain from stepping into the world.

Sahib says

Sunahu Kal Gyan Ki Sandhi/Chhoro Jiv Sakal Ki Fandi//
Jab Nij Vira Hansa Pavai/ Jog Barat Tap Sabai Nasavai//
Ved Kitab Ki Chhode Asa/ Hansa Kare Shabd Viswasa//
Take Nikat Kal Nahin Ave/ Nij Vira Jo Surat Lagave//
Jog Barat Patahu Hai Chhara/Adabhut Naam Sada Rakhavara

Sahib says that all the superstition of one who takes the true Naam from Sahib will be washed away and even Kal cannot go near him. The Naam will also protect such a Jiva.

Niranjan says

*Ab Tum Gyani Bhali Sunai/ Mero Urajho Surajho Nahin Jai//
Pavai Shabd Hoy Abhimani/ Kaise Lok Jahin Prani//
Sabd Pay Kar Chale Na Raha/ Gyani Kahan Mukti Ki Taha//*

Niranjan says that the web of illusion and enchantment that he has woven into the body of Jiva can never be cleansed, Jiva will never understand. Even if Sahib gives the Naam of Parampurush to Jiva, he will be adamant and cannot abide by your rules and therefore, such a Jiva can never be liberated

Sahib says

*Tab Gyani Bole Mukh Bani/
Suniyo Kal Niranjan Ani//
Hansa Bhakti Jo Kare Hamari/
Rakho Sada Sabd Nij Dhari//
Kam Krodh Ahankar Vikara/
Inako Tajiain Hansa Hamara//
Pahunche Hansa Purush Darabara/
Are Kal Toko Taj Dara//*

Sahib says that, whoever gets the Naam of Parampurush and devoted to him, will give up lust, anger, etc. reject the world of Niranjan and attain the court of Parampurush.

Niranjan says

*Niranjan Bole Garab So Bhai/
More Fanda Tor Ko Jai//
Karam Janjir Bandha Sansara/
Joi Ham Jag Jal Pasara//
Tin Lok Join Autara/
Avagaman Me Fir Fir Para//
Upajai Vinasai Rahai Bhulai/
Dev Rishi Muni Sakalo Khai//
Sidhda Sadhu Aru Bade Jugyani/*

*Bandh Bandh Kar Topi Samani//
Karam Rekh Te Koi Na Nyara/
Tin Dev Sur Asur Pasara//*

Niranjan arrogantly tells Sahib that no one has escaped his noose, as it is formed with strong chain of karma (deeds). It has bound the whole universe, including the Rishis, Munis, Sidhdas, Sadhus, Devatas (acclaimed people) and even the Tridev (3 Gods), who are caught in the web of karma and have been eaten up by him and that no one is free from Karma.

Sahib replies

*Kahai Gyani Sun Kal Labara/
Karihaun Tuk Janjir Tumhara//
Hansan Laihon Turat Ubari/
Purush Shabd Dinhon Mohi Bhari//*

Sahib tells the fraudulent Niranjan that he will break and destroy his chain of Karma with powerful Naam of the Parampurush and the Jivas would be free.

31. FURIOUS NIRANJAN POUNCES ON SAHIB AND SAHIB ASSUMES HIS REAL FORM

*Yah Sun Kal Bhayankar Bhayau/
Ham Kahan Tras Dikhavan Layau//
Sattar Yug Ham Seva Kinhi/
Raj Badai Purush Muhin Dinhi//
Fir Chausath Yug Seva Thayau/
Ashtangi Purush Ham Dayau//
Tab Tum Mari Nikare Mohi/
Yogjit Nahin Chhadon Tohin//
Ab Ham Jann Bhali Vidhi Pava/
Maron Tohi Leun Ab Dava//
Garje Kal Maha Bikarala/
Satraha Lakh Lo Pav Pasara//
Lapke Jibh Jimi Tute Tara/
Jimi Bijali Chamakey Andhiyara //
Sudh Badai Dant Ati Badha/*

*Madhya Gher Gyani Kahan Thadha//
Hamre Paurush Ham Bariyara/
Tum Gyani Ka Karo Hamara//*

Now Niranjan became furious and started threatening Sahib. He says that after great service of Parampurush he has earned the lordship of Triloks and the eight-armed Adyashakti. He said that Sahib then ousted him from Man Sarovar and therefore, now he would avenge him and not pardon him. Niranjan then assumed the form of a humongous elephant with enormous trunk and tusks, charged at Sahib, and tried to intimidate and dare him.

Gyani Purush Shabd Kiyo Jora/Paked Sundh Danta Gahi Mora//

Mareu Sabd Pav Kar Peli/ Tor Sundh Samudra Gahi Meli//

Purush Rup Tabahin Pun Dhara/ Jaun Surup Sakal Autara//

Sahib now assumed his real form of Parampurush and focussed his concentration on Niranjan, broke his tusk, held him by his trunk and flung him into the sea.

32. NIRANJAN'S SURRENDER

Bhaya Adhin Doi Kar Jori/

Tum Satapurush Saran Ham Tori//

Pratham Gyani Ham Nahin Jana/

Badhu Jan Kinha Abhimana//

Tumso Bal Budhdi Ham Dhara/

Ab Tum Karahu Mor Udhdara //

Main Sahib Tumko Nahin Chinha/

Satpurush Tum Darasan Dinha//

Doi Kar Jori Charan Chit Lava/

Dhanya Bhag Ham Darshan Pava//

Now Niranjan came into his senses, surrendered to Sahib, and with folded hands said that he seeks refuge in Sahib. He said that Sahib himself is the Satapurush, but he was under the wrong impression that he is his brother, and therefore fought him, not having recognized him Niranjan had used his strength and brain against him. Therefore, he

sought forgiveness of Sahib. He also said that he was very fortunate that he could have his darshan that day.

Sahib replies

*Sunare Kal Niranjan Rai/
Purush Naam Jo Vira Pai//
Tako Khunt Goho Mat Lai/
So Hansa Mere Lokhi Aai//*

Sahib warns Niranjan that he shall not stop anyone upon whom Sahib bestows the Naam and such Jiva will go to his eternal land of Amarlok.

Niranjan asks

*Suno Gusai Vinati Mori/
Naam Pay Karai Kachhu Auri//
Gyan Kathai Anant Chith Vasa/
Avagaman Ki Rakhe Asa//*

Niranjan enquires what happen of the Jivas who will not follow the rule and desire rebirth even after getting the Naam of Parampurush from Sahib, will they escape his clutches.

Sahib replies

*Suno Niranjan Bachan Hamara/
Nahin Satta Wah Jiv Tumhara//*

Sahib agreed that in such case, Jivas will belong to Niranjan and he can take them away.

Niranjan said

*Dayavant Tum Sahib Datha/
Etik Krupa Karo Ho Tata//
Purush Shap So Kaha As Dinha/
Lachchha Jiv Nit Grasan Kinha//
Tumhu Krupa Mo Par Karahu/
Mango So Var Muhi Ucharahu//
Satayug Treta Dwapar Mahin/
Tinahu Yug Sharan Jiv Thore Jahin//
Chautha Yug Jab Kaliyug Ave/
Tab Tuv Sharan Jiv Bahu Jave//
Aisa Vachan Har Muhi Dije/
Tab Sansar Gavan Tum Kije//*

Niranjan requests Sahib that he should free many Jivas from the world of Niranjan only during Kaliyug and sure only a few Jivas during Satyayug, Dwaparyug and Tretayug so that he can abide by the curse of Parampurush that he devours one lakh Jivas everyday.

Sahib replies

*Are Kal Parpanch Pasara/
 Tinon Yog Jivan Dhukh Dara//
 Vinati Tori Linha Main Jani/
 Mo Kahan Thag Kal Abhimani//
 Jas Vinati Tu Mosan Kinhi/
 So Ab Bakasi Tohi Kahan Dihi//
 Chautha Yug Jab Kalayug Aye/
 Tab Ham Apan Ansh Pathaye//*

Sahib told Niranjan that he has asked him to allow him to subject Jivas to manipulation and deceit during the first thri Eras, but since he is now praying, he is forgiving him, but when Kaliyug comes, he will send a messenger from his essence.

*Ansh Byalis Purush Ke,
 Jiv Karan Avai/
 Kali Panth Pragat Pasari Ke,
 Ve Jiev Lok Pathavai //*

Sahib said that 42 messengers from the essence of Parampurush will appear for the welfare and benefit of Jivas and they will establish their Cult and takes the Jivas to Amarlok.

Niranjan says

*Vachan Tumhar Linha Main Mani/
 Vinati Ek Karon Tuhi Gyani//
 Pantha Ek Tum Ap Chalau/
 Jiv Lai Satalok Patau//
 Dwadas Pantha Karan Main Saja/
 Naam Tumhar Le Karon Avaja//
 Dwadash Yam Sansar Pathaihon/
 Naam Tumhar Pantha Chalaihon//
 Pratham Duth Pragata Mam Jayi/*

*Pichhe Ansh Tumhara Ayi//
Dwadash Pantha Jiv Jo Aihain/
So Hamare Mukh An Samainhain//*

Niranjan says that he agris with what Sahib said, but requests that he will be allowed to establish twelve of his own cults, as against one of Sahibji's cult, so as to puzzle and confuse the Jivas with the help of twelve Yamas that he will set upon the world. They would then in your Name run my cults. Whoever joins my 12 cults will land up in my mouth and I will devour them.

Sahib says

*Dharma Jas Tum Mangahu So,
Charritra Ham Bhal Chinihiya//
Panth Dwadash Tum Kahe Uso,
Ami Ghor Vish Dinhiya//
Jo Meti Daron Tohi Ko Ab,
Palti Kala Dikhavaun//
Lai Jivaband Chhuday Yamso,
Amar Lok Sidhavaun//
Purush Vachan As Nahin,
Yahai Soch Chit Kinhe//
Lai Pahunchavahun Tahi,
Satya Shabd Jo Drudh Gahe//*

Sahib responded that he has sin through Niranjan's deceit and what he desired. He said that Niranjan wanted to pollute the nectar of Parampurush with the poison from 12 Yamas running Niranjan's cults. Sahib warned Niranjan that if he resorted to any deceitful act he would destroy him and take away all the Jivas to Amarlok. He regretted that he does not have such order from Parampurush and so he would only take such Jivas who with firm determination stick by the Naam of the Parampurush.

Niranjan says

Kahe Dharma Jao Sansara/

*Anahu Jiv Naam Adhaara//
Jo Koi Jaihain Sharan Tumhara//
Ham Sir Pag Dai Hove Para//*

Niranjan agrid with Sahib and let him into his world so that he could take Jivas to Amarlok with the help of true Naam. He said that whoever surrendered to Sahib would cross over to Amarlok after stepping on his head.

33. SAHIB COMES INTO THE MORTAL WORLD (SANSAR)

*Dharmaray Uth Sis Navayo/
Tabahi Ham Sansar Sidhayo//*

Niranjan stood up and paid his obeisance to Sahib and Sahib came into the Mortal World.

*Aye Jahan Yam Jiv Satave/ Kal Niranjan Jiv Nachave//
Chatpat Kare Jiv Taha Bhai/ Thade Bhaye Tahan Puni Jai//
Mohi Dekh Jiv Kinha Pukara/ He Sahib Muhi Lehi Ubara//
Tab Ham Satya Shabd Guharava/Purush Shabd Te Jiv
Judava//*

Sahib came to the burning hot rocks where Nirtanjan was torturing the Jivas by roasting and devouring them. On seeing Sahib, the Jivas called out to Sahib to save them. Sahib then uttered the true Naam. The burning hot rocks suddenly cooled down and the Jivas were relieved.

*Sakal Jiv Tab Astuti Laye/
Dhanya Purush Bhal Tapan Bhujhaye//
Yam Te Chhor Lev Tum Swami/
Daya Karo Prabhu Antaryami//*

All the Jivas then collectively prayed Sahib to get them the release.

*Tab Mai Kaha Jiv Samujai/ Jor Karo To Vachan Nasai//
Jab Tum Jayv Dharau Jag Deha/Tab Tum Kariho Shabd
Saneha//
Deh Dhari Sat Shabd Samai/Tab Hansa Satt Lokai Jai//
Jahan Asha Tahan Vasa Hoi/Tako Tar Saka Na Koi//*

Jab Tum Deh Dharo Jag Jayi/Bisarayo Purush Kal Dhari Khai//

Sahib then told the Jivas that if he forcibly get them release and take them to Amarlok, then his word of promise to Nirnanjan might be violated. He told the Jivas that when they get the human body, they should aspire to get the true Naam and when they get the Naam, they would go to Satalok. Then Sahib said that wherever there is longing for him he will reseed there, Sahib also told the Jivas that they have forgotten Parampurush that is why Kalpurush was eating them up.

The jivas said;

*Kahe Jiv Sun Purush Purana/
Deh Dhari Visarayo Yah Gyana//
Purush Jan Samareu Yamarai/
Ved Puran Kahe Samujhai//
Ved Puran Kahe Mat Eha/
Nirakar Te Kije Neha//
Sur Nar Muni Taitis Karori/
Bandhe Sabai Nirnanjan Dori//*

The Jivas told Sahib that even after going to human body they did not have any knowledge. They had forgotten our Parampurush, mistook Kal himself to be Parampurush. Worshipped him believing the world of Vedas and Puranas, which prescribed the devotion of Nirakar Nirnanjan. Even all sur, nar (humans) munis, and 33 crores Devatas worshipped Nirnanjan and are devoted to him.

Sahib said

*Suno Jiv Yah Chhal Yam Kaira/
Yah Yam Phanda Kinha Ghanera//*

Sahib says that in order to cheat the Jivas, Kal and Maya have spread the deceitful web.

*Kal Kanya Anek Kinhe, Jiv Karan Jal Ho//
Tirath Vrat Jag Yog Fande/ Koi Na Pawat Bat Ho//
Deh Dhari Nar Pargat Ho, Phiri Tahi Asha Kinheu//
Bharatmat It Ut Kal Bas, Bahu Punya Me Chit Dinheu//*

In order to cheat the Jivas Kal and Maya have created the deceitful web at the Pilgrim Centres, Yog, Yagya, Tapas (penance) etc. have laid many nooses and no one is finding the true path to salvation. In the human body the Jiva aspires for benediction from Kal that is why he (Jiva) is roaming hither and thither engaging in good deeds in the hope of attaining Heaven.

34. NAAM IS A SECRET PRINCIPLE

Dharmadas asks

*Dharmadas As Vinati Layi/ Gyani Mohi Kaho Samajhayi//
Jo Kachhu Purush Shabd Mukh Bhakho/ So Sahib Mohi Goy
Na Rakho//*

Kaun Shabd Te Jiv Ubara/ So Sahib Sab Kaho Bichara//

Dharmadas asked sahib what is that Naam, that Parampurush has uttered, which sahib has brought with him to the Mortal World (Sansar) for the benefit of the Jivas (Mankind)

Sahib says

*Purush Mohi Jaiso Furamayi/
So Sab Tumason Sandhi Lakhayi//
Y Aheu Mohi Bahu Vidhi Samajhayi/
Jivahi Ano Shabd Chitayi//
Gupt Vastu Prabhu Mo Kahan Dinha/
Naam Videh Mukti Kar Chinha//
Dinha Pat Paravana Hatha/
Sandhichhap Mohi Saunpyo Natha//
Binu Rasanate So Dhuni Hoi/
Gurugam Te Lakhi Pave Koi//
Panch Amiya Mukti Ka Mula/
Jaten Mite Garbha Asthula//
Yahi Vidhi Naam Gahe Jo Hansa/
Tarau Tasu Ikottar Bansa//
Naam Dori Gahi Lokahi Jayi/
Dharmaray Tihi Dekhi Darayi//
Gyani Karo Shishya Jehi Jai/*

*Tinka Toro Jal Anchvai//
 Jihi Vidhi Dinha Tumahi Main Pana/
 Tehi Vidhi Dehun Shishya Sahidana//*

Sahib told Dharmadas that he utters the same word that the Parampurush has uttered to him and told him that with the word he would awaken the Jivas and bring them to Satalok. This is a secret thing; he has given which is a bodiless “Naam” in which without the mouth the soundless sound is uttered.

With Gurukrupa, only some rare people can earn this “Naam”. He who faithfully holds on to this Naam will have his seventyone generation before him will be liberated. With the thread of this Naam, the Jivas climb to Satlok and even the Kal fears such a Jiva.

35. IMPORTANCE OF GURU BHAKTI

Sahib says.

*Gurumukh Shabd Sada Ur Rakhe/
 Nishdin Naam Sudaras Chakhe//
 Piya Neh Jimi Kamini Lage/
 Timi Guru Rup Shishya Anurage//
 Pal Pal Nirakhe Gurumukh Kanti/
 Shishya Chakor Guru Shashi Shanti//
 Pativrata Jyo Pativrat Thane/
 Dwitiya Purush Sapane Nahin Jane//
 Pativrata Dou Kulhi Ujagar/
 Yah Gunn Gahe Sant Mati Agar//
 Jyon Pativrata Piya Mann Lave/
 Guru Agya As Shishya Jugave//
 Guru Te Adhik Aur Koi Nahin/
 Dharmadas Parakhahu Hiy Mahin//
 Guru Te Adhik Koi Nahin Duja/
 Bharma Tajai Kari Satguru Puja//
 Tirtha Dham Deval Aru Deva/
 Shish Arpi Jo Laven Seva//
 Tau Nahin Vachan Kahen Hitkari/
 Bhule Bharme Yah Sansari//*

Sahib says that one should hold in the vault of his heart the word of the guru after taking the nectar of the “Naam. One (person who takes the Naam) should always concentrated (Guru Muk) on the guru like the devoted love of chakor bird for the moon. One should be devoted to his guru. Just like devoted wife who never ever even in her dream thinks about going to another man. One should always abide by the command of the Guru. Think of The Guru as supreme and banish all webs of enchantment and always remember the form of the Guru and meditate upon him. One should not engage in visiting pilgrimage centre or worship of gods like the worldly people.

*Guru Bakti Atal Aman Dharmani,
Yahi Saras Duja Nahin/
Jap Yog Tap Vrat Dan Puja,
Trun Sadrush Yah Jag Kahi //*

Sahib says that devotion to Guru is a complete devotion, which cannot be equaled by any other kind of devotion. Chanting (Jap) Yog, Tap (Penance) Vrat (Fasting) Dan (Charity) etc. are all of no value when compared to devotion of one's Guru.

*Shukadev Bhayi Garabh Yogeshwar/
Un Saman Nahin Thapyo Dusr//
Tajake Tej Gaye Hari Dhama/
Guru Been Nahin Lahe Vishrama//
Vishnu Kahe Rushi Kahava Aye/
Gurubihin Tap Tej Bhuloye//
Guru Bihin Nar Mohi Na Bhave/
Fir Fir Jo In Sakat Ave//
Jahu Palat Karahu Guru Sayana/
Tab Pairo Yahava Ashtana//
Suni Muni Shukadev Vegi Sidhaye/
Guru Bihin Tahan Rahan Na Paye//
Janak Bideh Kinha Guru Jani/
Harashi Mile Tab Sanrangapani//*

*Narad Brahma Sut Bad Gyani,
 Yah Sab Katha Jagatmen Jani//
 Aur Dev Rushi Munivar Jete/
 Jin Guru Kinha Utar So Thete//
 Jo Guru Mile To Pantha Batave/
 Sar Asar Parakh Dikhalave//
 Guru Soi Jo Satya Batave/
 Aur Guru Koi Kam Na Ave//
 Satya Purush Ke Kahe Sandesha/
 Janma Janma Ka Mitai Andesha//
 Pap Punya Ki Asha Pahi/
 Baithai Akshay Vruksh Ki Chhahi//
 Bhrungi Matt Hove Jihi Pasa/
 Soi Guru Satya Suni Dharmadasa//*

The great Yogi Shukhdev had no Guru and his devotion was futile, as he could not reach his goal. Vishnu sent him back by saying that he does not accept people who do not have Gurus and Shukhdev made King Janak his Guru and there after Vishnu accepted him. Narad, the son of Brahma was so proud that he thought he did not need a Guru. Vishnu has asked him to surrender to a Guru as the legend goes only when one comes to a true Guru, he will find the right path. He who can impart the message of the Parampurush alone can be a true Guru and no one else. Only such Guru can free us, from the cycle of birth and death and carry us to Amarlok. Sahib tells Dharmadas like Bhrunga (bumblebee) who transforms other insects into his own form; a true Guru can make his disciples completely like himself.

36. SAHIBJI IN SATYAYUG

Dharmadas Jo Puchayo Mohi/

Yug Yug Katha Kahau Main Tohi//

Kahain Kabir Sun Dharman Nagar/

Satayug Ham Ayeon Bhausagar//

On Dharmadasji enquiry Sahib narrated his story of how he appeared in his world during each Era. First Sahib says that he appeared during Satayug.

Aya Chaturanan Ke Pasa/

Tason Kinha Shabd Par Parakasha//

Brahma Chit Dai Sunane Linha/

Puchhayo Bahut Purush Ko Chinha//

Tabahi Niranjan Kinha Upai/

Jeth Putra Brahma Mor Jai//

Niranjan Mann Ghat Viraje/

Brahma Budhi Pher Uprajai//

Sahib says that during Satayug first he came to Brahmaji and spoke to him about Parampurush. Brahma started listening attentively and asked him more details about Parampurush when Niranjan felt that his oldest son Brahma was slipping out of his grip and he immediately intervened in Brahma's mind and distracted and diverted his mind

Brahma says

Nirakar Nirgun Avinashi/Jyoti Swarup Shunya Ka Vasi//

Tahi Purush Kahan Ved Bakhane/Agya Ved Tahi Ham Jane//

Brahma immediately started telling Sahib that he learnt from the Vedas that Parmatma is formless-Nirgun-Nirakar and manifest in the form of the Brilliant Light (Jyoti) and that he resides in the Shunya.

Jab Dekha Tehi Kal Bhatakao/

Tahan Te Uth Vishnu Pahan Ayo//

Vishnu Hi Kahya Purush Upadesho/

Kalvash Nahin Gaho Sandesho//

Sahib realized that Kalpurush diverted Brahma's mind and he came to Vishnu and told him of the secret about

Parampurush and due to the intervention of Kal, he also could not get message from Sahib.

Vishnu says

*Kahe Vishnu Mosam Ko Ahi/
Char Padarath Hamare Pahi//
Kam Moksha Dharmarath Mahil/
Chahe Jaun Deu Main Tahi//*

Vishnuji boasted that there is no one who will be equal to him as he has all the four virtues of manhood Naamely Dharma, Artha, Kam, Moksh and that he could give Sahibji anything that he wanted.

Sahib replies

*Sunahu So Vishnu Moksha Kastohi/
Moksh Akshar Parale Tar Hoi//
Tum Nahi Thir Thir Kas Karahu/
Mithya Sakhi Kavan Gun Bharahu//
Rahe Sakuch Sun Nirabhay Bani/
Nij Hiya Vishnu Ap Dar Mani//*

Then Sahib told him that the Moksh or Salvation that Vishnu give, would only last until dissolution (Pralay) and that he himself would not survive after that, and therefore he could not grant lasting Salvation to anyone. Vishnu was dumb on hearing this.

*Tab Puni Nag Lok Chali Gayau/
Tase Kachu-Kachu Kahibe Layau//
Purush Bhed Koi Janat Nahin/
Lage Sabahin Kal Ki Chhahi//
Rakhan Har Kahan Chinho Bhai/
Yam So Ko Tuhi Chhudai//*

Sahib says that he then went to Naglok (world of snakes) and bit by bit, he started narrating about Parampurush and told that no one knows about him since everyone was only following Kal purush. Sahib asked Nagas (cobras) to recognize the savior who could save them from Yama, the god of death.

*Brahma, Vishnu Rudra Jihi Dhyavain/
Ved Jasu Gunn Nishi Din Gave//*

*Soi Purush Mahi Rakhanhara/
Ka Karihai Yamraj Bichara//*

Sheshag naively said that Niranjan alone is a savior who will save him from Yamraj as even brahma; Vishnu and Shiva meditate upon Niranjan whose praises. Even the Vedas sing day and night, Yamraj could not do anything
*Jahi Kahahu Tum Rakhanhara/So Tumhin Lai Karahi Ahara//
Rakhanhar Aur Kau Ahi/Karu Vishwas Milnau Tahi//*

Sahib told Sheshnag that the one who he believed to be a Savior, would one day devour him and the real Savior was someone else and that if he trusted Sahibji he would introduce Sheshnag to Param purush.

*Sheshnag Vish Tej Subhau/
Vachan Pratit Hruday Nahi Aau//
Sunahu Sulachhan Dharman Nagar/
Tab Aayo Main Ya Bavsagar//
Aye Jab Mrutyu Mandal Mahi/
Jiv Purush Koi Dekhyo Nahi//
Ka Kaha Kahiyo Purush Updeshal/
So To Adhik Yam Ko Besha//*

Sahib told Dharmdas that due to the poisonous nature of Sheshnag, he could never believe him and therefore, Sahib straight away came to the earth. In addition, when he came here, he did not find even a single Jiv who would be engaged in the devotion to Parampurush could take the message of Parampurush as all had assumed the form of Kalpurush.

*Main Aya Sansar Mey, Fira Gav Ki Chhor/
Aisa Banda Na Mila, Jo Lijai Fatak Pachhor//*

Sahib went to every town, village and strit, but could not find anyone who could understand, what he said after spending a hundred years on this earth, Sahib returned to Satlok, as no one would believe him then Parampurush gave him a secret thing (vastu) and told him that he could give this to Jivas (mankind).

37. SECRET BEHIND RAM NAAM

Sahib says

*Brahma Vishnu Shiv Sanakadi/
 Sab Mili Kinha Shunya Samadhi//
 Kawan Naam Sumiro Karatara/
 Kawan Naam Dhyān Anusara//
 Sabahi Shunya Maha Dhyān Lagaye/
 Swati Neh Sip Jyo Laye//
 Tabahi Nirānjan Jatan Bichara/
 Shunya Gufa Te Shabd Uchara//
 Rarra Su Shabd Utha Bahu Bara/
 Ma Akshar Maya Sanchara//
 Dou Akshar Kaha Sam Kai Rakha/
 Ram Naam Sabhin Abhilakha//
 Ram Naam Lai Jagahi Drudhayo/
 Kal Fand Koi Chinha Na Payo//*

Sahib tells Dharmadas that in the beginning of the creation Brahma, Vishnu, Shivaji and Sanak met and debated as to what is the Naame of the Paramatma that they should chant or meditate upon. Then all of them started meditating in a motion less and breathless state (Samadhi) in the Space; when Nirānjan uttered Rarankar and Maya uttered the word “Ma”. both these words were joined and the word “Rama” was formed and chosen, from then everyone started chanting Ram Naam but no one could understand the mystery of Kal and his treacherous nooses. In this way, the word “Ram” denotes both Nirānjan and maya, which is not the true Naam of Parampurush.

38. SATAYUG KE HANS

*Dharmadas Sun Satayug Bhau/
 Jin Jiva Ko Naam Sunau//
 Nrup Dhondhal Paha Ham Chali Gayau/
 Satya Shabd So Thahi Sunaiu//
 Teen Shabd Tin Hamaro Mana/
 Dinha Tinko Mey Pan Paramana//*

Sahib tells Dharmadas that he would now narrate to him the Naames of Jivas to whom he gave the true Naam first Sahib told King Dhondal about the secret of true Naam, which he believed and so sahib gave him true Naam.

*Dhondal Shabd Chitay, Tab Ayau Mathura Nagar/
Khemasari Ayo Dhay, Nari Vrudh Govali So//*

After awakening King Dhondhal with the true Naam, Sahib came to Mathura where lived the old Milkmaid Khemasari who on seeing Sahib came running to him.

*Kahe Khemasari Purush Purana/
Kahawa Te Tum Kinha Payana//
Tason Kaheu Shabd Upadesha/
Purush Bhav Aru Yamako Besh//*

Khemsari with amusement asked Sahib, where he came from and doubting his stories of Parampurush and Kalpurush.

*Pai Dhokha Ik Tahi Rahai/
Dekhe Lok Tab Mann Patiyai//
Rakheu Deh Hans Lai Dhava/
Pal Ik Mahi Lok Pahunchava//
Lok Dikhay Hans Lai Aayo/
Deh Paay Khemsari Pachhatayo//
He Sahib Lai Chalu Vahi Desha/
Yahan Bahut Hai Kal Kalesha//*

Khemsari was in some doubt so Sahib took her to Amarlok and cleared her doubt and she trusted now. On returning from Amarlok she begged that Sahib to take her back to Amarlok saying that the world is full of misery.

*Tasaun Kahau Suno Yah Bani/
Jo Me Kabhun Lehu So Mani//
Jabloan Thika Pur Na Aai/
Tab Lag Raho Naam Lau Lai//
Tum To Dekha Lok Hamara/
Jivan Ko Upadeshu Sara//
Ekahu Jiv Sharanagat Lave/
So Jiv Satapurush Ko Bhave//
Jaise Gau Bagh Mukh Jayi/*

*So Kapilahi Kou Aai Chhudayi//
 Ta Narako Sab Suyash Bakhane/
 Gau Chhuday Bag Te Ane//
 Ek Jiv Jo Bhakti Drudhave/
 So Kotik Gau Punya So Pave//*

Sahib then told Khemsari that she should contemplate on the Naam of the Parampurush until she completes her life. He told her that since she has actually sin Amarlok. She should convince others to take to true Bhakti. He also told her that if she can bring even one Jiv to surrender to a Naam She would please Parampurush immensely. Just as when an innocent cow go near the jaws of a lion and another one saves it from the lion, then everyone praises the saviour of the cow. Similarly when one Jiv is made to change from Kalpurush's Bhakti to Satyapurush's Bhakti, it will be equivalent to save millions of cows.

*Khemasari Parai Charan Par Ayi/
 He Sahib Mohi Lehu Bachayi//
 Mo Par Daya Karahu Prakasha/
 Ab Nahin Paraun Kal Ki Fasa//*

Khemsari fell at Sahib's feet and prayed that she should be saved from Kal.

*Sun Khemasari Yaha Yam Ko Desha/
 Bina Naam Nahin Mitai Andesha//
 Purush Naam Bira Jo Pave/
 Firakai Bhav Sagar Nahin Ave//*

Sahib told Khemsari that, in this land of Kal without true Naam, doubts would not be eradicated. In addition, whoever receives the secret Naam of Parampurush will not return in the hands of Kal.

*Kahe Khemsari Paavana Dijai/
 Yam So Chhori Apan Kari Lijai//
 Aur Jiv Hamare Gruha Ahi/
 Naam Pan Prabhu Dijai Tahi//*

Khemasari requests Sahib that He should now give the ticket of Naam to Amarlok, release from Yama and take

her. Request to give this true Naam to the other Jivas in her house. Then Sahib went to her house and gave true Naam to all, showed them the procedure of doing Arati (Prayer) In Satyayug Sahib sent four Hansas into Amarlok.

39. SAHIBJI'S ARRIVAL IN TRETAYUG

*Satayug Gayo Treta Ava/
Naam Munindra Jiv Samujhavaa//
Jab Ayeu Jivan Upadesha/
Dharmaray Hith-Bhayeu Andesha//
In Bhavsagar Mor Ujara/
Jiv Le Jahi Purush Darbara//
Parbas Hoy Maun So Gahiya/
Soch Vichar Mannhin Mann Rahiya//*

After Satyayug Sahib appeared in Tretayug and became famous in the world by the Naame, Munindraji when Sahib started giving spiritual message and the true Naam to the Jivas. Niranjan grew suspicious that he is destroying his world by taking all Hansas (Jivas) to Parampursh.

*Tretayug Jabahi Pagu Dhara/
Mrutu Lok Kinho Pasara//
Jiv Anekan Pucha Jai/
Yamase Ko Tuhi Lehi Chhudai//
Kahen Brahm Vash Jiv Ayana/
Hamara Karta Purush Purana//
Koi Vishnu Mahesh Ki Ash Lagave/
Koi Chandi Devi Kaha Gave//
Jo Grase Jiv Sevai Tahi /
Anachinhe Yam Mukh Mey Jahi//*

At the dawn of Tretayug Sahib again come to this mortal world and started asking many as to who would save them from Kalpurush? Some said Vishnu, some said Shivaji and some said Chandidevi. Due to the illusion and enchantment and by the designs of Kalpurush, people were worshipping the above Gods and without realizing

the truth that they were all walking into the jaws of Kalpurush.

*Chahun Dishī Phiri Ayeun Gadh Lanka/
 Bhat Vichitra Milyo Niishanka//
 Tini Puni Pucheu Mukti Sandesha/
 Tason Kahyo Gyaan Upadesha//
 Suna Vichitra Tabhi Brahm Bhaga/
 Ati Adhin Hai Charana Laga//
 Kijai Mohi Kruta Rath Aaju/
 More Jivkar Kije Kaju//
 Kahyo Tahi Arti Ko Lekha/
 Khemasarihi Jas Bhasheu Rekha//
 Trun Tor Vira Tihi Dinha/
 Takai Gruh Me Kahu Na Chinha//
 Sumiran Dhyan Tahiso Bhakha/
 Purush Dor Goy Nahi Rakha//*

After touring in all the directions, Sahib came to Lanka and met a Brahmin called Vichitra who understood the message of Sahib and he surrendered and fell at his feet and prayed him to take care of his soul. Sahib then gave him the true Naam and showed him like Khemsari how to do the Arti, meditation and chanting of the true Naam. Then the wife of Vichitra met to the Queen Mandodari of Lanka and told her about Sahib, She praised his appearance and said that she has never met such a Sadhu before. Upon hearing this Mandodari rushed to si Sahib and she was amazed.

*Kahe Mandodari Dhub Din Mora/
 Vinati Karon Doi Kar Jora//
 Aisa Tapasi Kabahun Na Dekha/
 Shwet Anga Sab Shwethi Bhekha//
 He Samarath Mohi Karahu Sanatha/
 Bhav Budat Gahi Rakho Hatha//*

Mandodari requested Sahib to give her true Naam and save her from drowning in this wordly ocean of Kal.

*Sunahu Vadhu Priya Ravan Keri/
 Naam Pratap Kate Yam Berii//*

*Gyan Drushti So Parkhahu Ai/
 Khara Khota Tohi Deun Chinhai//
 Purush Aman Anjar Mani Sara/
 So To Tin Lok Te Nyara//
 Tehi Sahib Kaha Sumire Koi/
 Avagaman Rahit So Hoi//*

Sahib told Mandodari that only with the power of true Naam one can escape from the bonds of Yamraj. Sahibji told her about the distinction between the good and the bad and that she could distinguish the same with her inner eyes. He told Mandodari that Sathyapurush is different from Thrilok (3 Lokas) and he who remember Sahib's Naam will escape from the circle of birth and death.

*Sunatahi Shabd Tasu Bhram Bhaga/
 Gahyo Shabd Shuchi Mann Anuraga//
 He Sahib Mohi Lije Sharana/
 Metahu Mor Janm Aru Marna//
 Dinhon Tahi Pan Paravana/
 Purush Dor Saunpyo Sahidana//*

On listening Sahib all the doubts and illusions of Mandodari vanished, her heart became clear, and filled with love. She prayed to Sahib to free her from the cycle of birth and death by giving refuge to her. Now Sahib gave her true Naam.

*Tab Main Ravan Paha Chali Aao/
 Dwarpal So Vachan Sunayo//
 Toso Ek Bat Samujhai/
 Raja Kaha Tum Av Livai//*

Sahib then reached the palace of King Ravana and sent message through Sentry that one Sadhu has come at the door of his palace and he should come and lead him in.

The sentry (dwarpal) says

*Dwarpal Tab Vinati Lai/Maha Prachanda Hai Ravan Rai//
 Mahagarva Aru Krodh Apari/ Kaho Jay Mohi Pal Mey Mara//*

The Sentry said that Ravana is very proud, powerful, angry and terrible man and that if he carried this message to him, Ravana would kill him.

SAHIB SAYS

*Manahu Vachan Jav Yahi Bara/
Rom Bank Nahi Hoy Tumhara//
Satya Vachan Tum Hamara Mano/
Ravan Jay Turat Tum Ano//*

Sahib assured the Sentry that no harm will come to him. He should believe his words and immediately give his message to Ravana.

*Tatkshan Ga Pratihari Janayi/Dwai Kar Jore Thadh Rahai//
Siddha Ek To Ham Paha Ai/Tekah Rajahi Lav Bulai//*

The sentry then went into the palace and with folded hands told Ravana that there is Sadhu at the palace gate and he wants to see you.

*Sun Nrup Krodh Kenha Tehi Bara/
Main Matihen Ahi Pratihara//
Yahimati Gyan Haron Kin Tora/
Jo Tain Mohi Bulavan Daura//
Darsh Mor Shivasut Nahin Pavat/
Mon Kah Bhiksuk Kaha Bulavat//*

Ravana suddenly grew angry and asked Sentry whether he was out of his senses that he has come to call him. Ravana arrogantly said that even the son of Shivaji could not see him and how he could then come and tell him that a beggar wants to see him.

*Ravan Chala Shastra Le Hatha/ Turat Jay Tihi Katon Matha//
Maron Tahi Sis Khasi Paraye/Dekhoni Bhiksuk Mor Ka
Karaye//*

*Jahan Munindra Tahan Ravan Rai/ Sattar Bar Astra Kar Lai//
Lenha Munindra Trun Kar Ota/Ati Bal Ravan Marai Chota//*

Ravana grew very furious and with the sword in his hand, thought that he will cut off his head and see to what he would do to him. Ravana came and swung his sword at Sahib 70 times but Sahib would stop his sword with a

blade of grass every time. Ravana is powerful warrior but nothing happens to Sahib.

Trun Oth Yahi Karane Hai, Garva Dhari Ray Ho//

Tehi Karane Yah Yukti Kinhi, Laj Ravan Aay Ho//

Sahib used a blade of grass to prick the arrogance and pride of Ravana and put him to shame.

Ravan Ko Aman Kari, Tab Avadh Nagarahi Aye/

Dasha Sant Ki Jan Ke, Madhukar Pakarai Paye//

After breaking the pride and arrogance of Ravana, Sahib came to Avadh and met the Brahmin Madhukar who fell at his feet and surrendered.

Dekhyo Tahi Bahut Lavlina/Tason Kahyo Gyan Ko Chinha//

Purush Sandesh Kaheu Tihin Pasa/Sunat Bachan Jiya Bhayau Hulasa//

Sahibji was touched by Madhukar's love and gave him knowledge about Parampurush. On hearing this he was very pleased.

Ambu Milat Ankar Sukh Mana/

Taisahi Madhukar Sabdahi Jana//

Purush Bhav Sun Tehi Harashanta/

Mokaha Lok Dikhavahu Santa//

On hearing Sahibji's words, Madhukar was overjoyed just as a seed sprouts when it gets water as if to express joy so He begged Sahib to show him his Amarlok.

Rakhyo Deh Hansa Lai Dhaye /

Amar Lok Lai Tihin Pahunchaye//

Sobha Lok Dekh Harashana/

Tab Madhukar Ko Mann Patiyana//

Then Sahib took Madhukar's Atma out of his body and took him to Amarlok. On seeing the grandeur of Amarlok, he was even more pleased and convinced.

Apart from Madhukar, Sahib gave salvation to Shringirishi, Vashistrishi etc, and total seven Jivas.

Madhukar Jete Jiv, Lokahin Kinha Payan //

Tatain Naam Munindra Kahi, Jiv Satta Dan//

40. ARRIVAL OF SAHIBJI IN DWAPAR

*Dwapar Yug Pravesh Bha Jabahi/
Purush Avaj Kinha Puni Tabahi//
Gyani Begi Jahu Sansara/
Yamso Jiva Karahu Ubara//
Kal Det Jiv Kaha Trasa/
Kato Jay Tinahi Ko Phansa//*

In Dwaparyug Parampurush again summoned Sahib, asked him to go to the mortal world and save the Jivas from Kalpurush, as he was harrassing, and torturing the Jivas.

*Tab Ham Kaha Purush So Bani/
Agya Karahu Shabd Paravani//
Kalahi Meti Jiv Lai Avo/
Bar Bar Ka Jagahi Sidhavo//*

Sahib then said to Parampurush that he would terminate Kalpurush and get all the Jivas finally and there would be no nid to go into the worldly ocean repeatedly.

*Kaha Purush Suno Ho Gyani/
Shabd Chitay Jiv Muktani//
Jo Ab Kalahi Meto Jai/
Ho Tabahi Mam Vachan Nasai//
Sahaj Bhai Jag Pragatahu Jai/
Jab Lag Jiv Kal Bhai//
Hamaso Tumaso Antar Nahi/
Jimi Tarang Jalmahi Samahi//
Ham Hai Tumahi Jo Duikar Jana/
Ta Ghat Jam Sab Karihain Thana//
Jahu Begi Tum Va Sansara/
Jivan Khei Utharahu Para//*

Parampurush said to Sahib that if Kal is terminated now, his word to him will be violated, and therefore, as long as the Jivas are in the clutches of Kalpurush Sahib should go to the world and awaken Jivas in simple and easy manner. Parampurush also said that there is no difference betwin himself and Sahib and Kalpurush will inhabit whoever distinguishes you from me. Parampurush then told Sahib

to go in to the world immediately, navigate the boat of the life of the Jivas, and bring them to the safe shore.

Chale Tab Ham Math Navayi/

Purush Agya Jag Mahi Sidhayi//

Karunamay Tab Naam Dharaya/

Dwapar Yug Jab Mahi Mey Aya//

Sahib again at the command of Parampurush made obeisance to him and came to the earth. In Dwapar Yug, he was known as, 'KaruNaamay'.

Gadh Girnar Tabahi Chali Aye/

Chandravijay Nrup Taha Rahaye//

Tako Nari Rahai Sayani/

Pujai Sadhu Mahatam Jani//

Tin Sudhi Jab Hamri Pai/

Vrush Li Apani Dinha Pathai//

Ai Cheri Vinati Kinha/

Tum Darshan Rani Chitt Dinha//

In the Dwapar Yug Sahib came to Girnar. Here the Queen of King Chandra Vijay who honoured and revered ascatics and accomplished people (Sadhusand Mahatmas) learning about the advent of Sahib she sent her maid to usher Sahib in. This maid come to Sahib and respectfully gave him the message of the Queen and told him of her dip desire to get a glimpse (Darshan) of Sahib.

Tab Gyani Kahi Vachan Sunavai/

Raj Ravghar Ham Nahin Javai//

Raj Kaj Hai Maan Badhai/

Ham Sadhu Nrup Gruh Nahi Jai//

Sahib then told the Maid that he did not go to the house of Kings, as they are full of pride.

Chali Vrushali Rani Paha Ayi/ Dwaikar Jor Vinay Sunayi//

Sadhun Ave Mor Bulai/ Raj Ravghar Ham Nahi Jai//

Sun Indramati Uthi Chali Aun/ Kinha Dandavat Teke Pau//

The Maid returned to the Queen and told her what Sahib had told her. Upon hearing this, the Queen,

Indramati herself came to Sahib and touched his feet while lying prostrate.

Indramati says

He Sahib Mopar Karu Daya/ More Gruh Ab Dhariye Paya//

The Queen begged Sahib to set his feet inside her house.

Sahib says

Priti Dekh Ham Bhavan Sidhare/

Raja Ghar Tabahi Pag Dhare//

Kahe Rani Chalu Mandir More/

Bhayo Sukhi Darshan Liye Tore//

Priti Dekh Tehi Bhavan Sidhaye/

Dinha Sinhasan Charan Khataye//

Dinha Sinhasan Charan Pakhari/

Charan Par Chhalan Angochha Dhari//

Charan Dhoy Puni Rakhe Sirani/

Pat Pad Ponchh Janm Shubh Jani//

Sahib tells Dharmadas that he was moved by the loving devotion of the Queen and he went to her house. Sahib says that the Queen offered him the throne, washed his feet and believed that her life became worthwhile.

The Queen says

Puni Prasad Ko Agya Mangi/

He Prabhu Mokaha Karahu Subhagi//

Juthan Parai Mor Gruh Mahi/

Sith Prasad Lai Hamau Khahi//

Rani then prays Sahib for the Sit Prasad.

Sahib says

Sun Rani Mohi Kshudha Na Hoi/

Panch Tatva Pave Jehi Soi//

Amrut Naam Ahar Hai Mora/

Sunu Rani Yaha Bhashyo Thora//

Deh Hamari Tatva Gunn Nyari/

Tatva Prakruti Tihi Kal Rachivari//

Asi Panch Kihu Kal Samira/

Panch Tatva Ki Deh Khamira//

Tamah Adi Pawan Ik Ahi/

Jiv Sohang Biliyo Tahi//

*Yah Jiv Ahai Purush Ko Ansha/
 Rokasi Kal Tahi De Sansha//
 Nana Fand Rachi Jiv Garasai/
 Dei Lobh Tab Jivahi Fansai//
 Jiv Taran Ham Yahi Jag Aye/
 Dei Lobh Tab Jivhi Phasey//
 Dharmaray As Baji Kinha/
 Dhok Anek Jiv Kaha Dinha//
 Nir Pawan Krutrim Kihu Kala/
 Vinashi Jay Bahu Karai Bihala//
 Tan Hamar Yahi Saj Te Nyara/
 Mam Tan Nahi Sirajyo Karatara//
 Shabd Aman Deh Hai Mora/
 Parakhi Gahahu Bhashyo Kachhu Thora//*

Sahib told the Queen that he does not not fil hungry, as his body is not made of the five elements; he only has nectar as food. Sahib says that the Jivas are the part from of Parampurush, who has been beguiled and captivated and held hostage by Kalpurush. Sahib further says that he has come to set the Jivas free. He says that whoever recognizes him and surrenders to him, will be freed of this worldly ocean and will go to Amarlok. Kal has kept the Jivas captive with him by deceit and has created the perishable element of air, water etc and used the same to construct the bodies for the Jivatmas. However, Sahib's body is different and is made of the word of Parampurush. This was my brief introduction and now you should try to understand the same.

Indramati says

*He Prabhu As Acharaj Mohi Hoi/
 As Subhav Duja Nahin Koi//
 Kaun Ahu Kahanvate Aye/
 Tan Achint Prabhu Kahanvaa Paye//
 Kaun Naam Tumharo Guru Deva/
 Yaha Sab Varan Kaho Mohi Bheva//
 Ham Ka Janahi Bhed Tumhara/
 Tatthe Pucho Yah Vyavahara/*

Indramati expressed amazement that she has not sin anybody like Sahib nor heard about such a body. Therefore, she requested Sahib to tell her where he had come from, where he acquired such a body, and what is his Naame? She requested Sahib to tell her all this as she wanted to know more about him.

*Indramati Katha Sun Shavan/
Tohi Samajhay Kahon Gunn Pavan//
Desh Hamar Nyar Tihun Pur Te/
Ahi Pur Nar Pur Aru Sur Pur Te//
Tahan Nahin Yum Ke Pravesha/
Adi Purush Ko Jahava Desha//
Satya Lok Ki Aisi Bata/
Koti Shashi Ik Rom Lajata//
Aisi Purush Kanti Ujaiyara
Hansan Shobha Kaho Bichara//
Ek Hans Jas Shodash Bhana/
Agra Vasana Hansa Aghana//
Kaha Kaho Kachhu Kahat Na Ave/
Dhanya Bhag Je Hans Sidhave//
Tahi Desh Te Ham Chali Aye/
Karunaamay Nij Naam Dharaye//
Satayug Sat Sukrut Treta Munindra/
Dwapar Karunaamay Naam Dharaye//
Yugan Yugan Ham Yaha Chale Aye/
Jo Chinha Taha Lok Pathaye//*

Sahib says that he comes from Amarlok the abode of Parampurush, which is beyond this mortal world (3 Lokas).where Yama (Death) cannot enter. The glory of that world is such that millions of Suns and Moons would not compare to even a hair of Parampurush and every soul has brilliance of sixtin Suns. The grandeur of the Immortal World is beyond any description, one who reaches there is very fortunate. Sahib has arrived here from the same world and he is known here by his Naame KaruNaamay. Actuality he arrives in every Era, he was known by different Naames- Satsukrut in Satayug (First Era),

Munindra in Tretayug (Second Era) and KaruNaamay in Dwapar yug (Third Era) and one who understood and believed his words, will be taken by him to Amarlok.

Indramati says

*Jori Pani Boli Bilakhayi/
He Prabhu Yum Te Lehu Chudai//
Rajpat Sab Tum Par Varo/
Dhan Sampati Yaha Sab Taji Daron/
Dehu Sharan Muhi Dinadayala/
Bandichor Muhi Karahu Nihala//*

Indramati prays Sahib to free her from Yama she tells Sahib that she is willing all her kingdom to him and sacrifice all her wealth. She also prays Sahib to take her in his shelter and free her from the web of Kal.

Sahib says

*Indramati Sun Vachan Hamara/
Chhoron Nishchay Bandi Tumhara//
Chinhau Mohi Partit Drudhana/
Ab Dehu Tohi Naam Paravana//
Karahu Arti Levahu Paravana/
Bhage Yam Tab Dur Payana//
Chinhon Mohi Karo Puravati/
Lehu Pan Chalubhau Jal Jiti//
Anahu Jo Kachhu Arti Saja/
Rajpat Kar Mohi Na Kaja//
Dhansampati Kachu Mohi Na Bhava/
Jiv Chitavan Yahi Jag Avaa//
Dhan Sampati Tum Yahanva Layi/
Karahu Sant Samman Banayi//
Sakal Jiv Hai Sahib Kera/
Moh Vivish Jiv Pane Andhera//
Sab Ghat Purush Ansh Kiya Vasa/
Kahin Pragat Kahin Gupt Nivasa//*

Sahib tells Indramati that he will free her from Kalpurush by giving her Naam. Then Sahib tells her to bring things required for Prayer (Arati) and perform the Arati, so that she can be freed from fear of death. Sahib tells her that he

does not nide her Kingdom, wealth. All the Jivas belongs to him and he has come to carry all the Jivas, who are lying in illusion of this Mortal World.

Indramati says

*Indramati Sun Vachan Amani/
Boli Madhur Gyan Gunn Bani//
Mohi Adham Ko Tum Sukh Dinha/
Tuv Prasad Agam Gam Chinha//
He Prabhu Chinha Tohi Ab Pahu/
Nishchaya Satya Purush Tum Ahu//
Satya Purush Jin Lok Sanvara/
Karehu Krupa So Mohi Udara//
Apan Hrudaye As Ham Jana/
Tum Te Adhik Aur Nahi Ana//
Ab Bhashahu Prabhu Arati Bhau/
Jo Chahiya So Mohi Batau//*

Indramati told Sahib that she had full confidence that he was the Parampurush. There is no one greater than Sahib. She requested Sahib, about the requirements for Arati. Sahib says

*He Dharman So Tahi Sunava/
Jas Khemsari So Bhasheu Bhava//
Chauka Kar Levahu Paravana/
Pachhe Kaho Apan Sahidana//
Aneu Sakal Saj Tab Rani/
Chauka Baithi Shabd Dhvani Thani//
Arti Kar Dinha Paravana/
Purush Dhyan Sumiran Sahidana//
Uthi Rani Tav Math Navayi/
Le Agya Paravana Payi//*

Sahib said to Dharmadas that like Khemsari he showed indramati how to do the Arati?

After bringng nided things for Arti Indramate performed Arti the she took Naam from Sahib.

*Puni Rani Rajahi Samujhava/
He Prabhu Bahuri Na Aiso Dava//
Gaho Sharan Jo Karaj Chaho/*

Itna Vachan Mor Niravaho//

The Queen then persuaded the King to come to the fold of Sahib and free himself from clutches of Kalpurush.

The king says

Tum Rani Aradhangi Soi/Ham Tum Bhakt Hoy Nahi Doi//

Tori Bhakti Kar Dekho Bhao/Kihi Vivhi Mohi Lehu Muktao//

Dekho Tori Bhakti Partapa/Pahuncho Lok Mite Santapa//

The King told his Queen that she being his wife and he too would benefit by the grace of her devotion.

Sahib says to the Queen

Rani Bahuri Mohi Paha Ai/

Ham Tihi Kal Charitra Lakhai//

Sun Rani Ik Vachan Hamara/

Kalahu Kala Kare Chhal Dhara//

To Kah Shishya Kin Ham Jani/

Dase Kal Tachciak Hai Ani//

Ab Ham Tokaha Mantra Lakhao /

Kal Garal Sab Dur Bhagao //

Dinho Shabd Virahuli Tahi/

Kal Garal Jehi Vyape Nahin//

Puni Yam Duser Chhal Tohi Thani/

So Charitra Main Kaho Bakhani//

Chhal Kar Yam Iiye Tum Pasa/

So Tuhi Bhed Kaho Paragasa//

Hansa Varna Vah Rup Banayi/

Ham Sam Gyan Tohi Samajhayi//

Tum San Kahe Chinha Muhi Rani/

Maradan Kal Naam Mamaganyi//

Yahi Vidhi Kal Thage Tohi Ayi/

Kal Rekh Sab Deu Batayi//

Mastak Chhot Kal Kar Janu/

Chakshu Gunjan Ko Bakhanu//

Kal Lakshan Main Tohi Batayi/

Aur Ang Sab Set Rahayi//

The Queen came to Sahib again. Sahib told her about the character of Kal and said that she has taken His Naam. Knowing this Kal will take the form of snake and will bite

her. So always remember to meditate on the Naam, and then poison of Kal will not affect her. Next time Kal will come again in the form of Swan to cheat you, so he said he will make her understand Kal's appearance so that you can recognize him. His forehead is small, eyes are black, and other organs are white.

*Rani Charan Gahe Tab Dhayi/He Prabhu Mohi Lok Lai Jayi//
Yah To Des Kal Kar Thane/He Prabhu Lai Chal Des Amani//*

The Queen told Sahib that she is in the Mortal World, she requested him to carry her to the Amarlok.

*Tab Rani So Kaheu Bujhae/Bachan Hamar Suno Chitt Lai//
Jab Lagi Theka Pure Aai/Tab Lag Raho Naam Lau Lai//*

Sahib says to Indramati that he will not carry her Jiva before completing her age. So she must keep chanting till the end of her life and After completing it, he will carry her to Amarlok.

*Gajarupi Hai Kal,Kehari Purush Pratap Hai//
Rok Raho Tum Dhal,Kal Khadag Vyape Nahi//*

Sahib says that Kal is like as a humangous elephant, but the Sar Naam of Parampurush is like as a brave lion,Kal cannot do anything if the shield of the true Naam is with her.

*Itna Kah Ham Gupta Chhipaya/Takshak Rup Kal Ho Aya//
Jabahi Rat Biti Adhi/Rani Uth Chali Seva Sadhi//
Sej Aya Rani Paudhayi/Daseu Vyal Mastak Maha Jayi//*

Sahib became invisible after telling Rani about the secret of Kal and the true Naam and immediately Kal came in the form of snake. The Queen retired for the play in midnight, after performing her service and prayers.Then Kal bit her forehead.

Indramati says

*Indramati As Vachan Sunaye/Takshak Daseu Mohi Kaha Ayi//
Sun Raja Vyakul Hai Dhava/Guni Garudi Vegi Bulava//
Ray Kahe Mam Pran Piyari/Lehu Chitay Jo Abaki Bari//
Takshak Garal Dur Ho Ayi/Dehu Paragana Tohi Divayi//*

Indramati called the King and said that the snake has bitten her. Listening this, the king sorrowfully came running and called the best doctor. The King told Indramati that she was dearer to him, than his own life, he would save you. Just wait and the effect of poison will vanish in a moment.

Indramati says

*Mantra Mohi Lakhay Satguru, Garal Mohi Na Lagai//
Hot Surya Prakash Jehi Kshan, Andh Aghor Nashavai//*

The Queen told the King that Satguru has given her true 'Naam', so poison will not affect her. Saying this, the Queen kept chanting the true Naam and in a short while, she came to senses and got up.

Vishnuji sent his messenger

*Kahe Vishnu Sunaho Yamaduta/Satahi Anga Karo Tum Puta//
Chhal Kari Jai Livaity Rani/Vachan Hamar Lehu Tum Mani//*

Vishnu told Yamadut to disguise himself in white robe, bring the Queen by deception, and obey his words.

The messenger came to the Queen

*Kinhon Dut Set Sab Anga/Chaleu Nari Paha Bahut Umanga//
Rani So As Vachan Prakasha/Tum Kas Rani Bhaye Udasa//
Jani Bojhi Kas Bhai Achenha/Deksha Mantra Tohi Ham Dinha//*

*Gyani Naam Hamaro Rani/Marado Kal Karaun Pisamane//
Taksak Kal Hoy Tohi Khayi/Tab Ham Rakh Lenha Tohi Ayi//
Chodahu Palang Gaho Tum Pai/Tajahu Apani Maan Badai//
Ab Ham Lain Tohi Kaha Ava/Prabhu Ke Darshan Tohi Karava//*

Yamdut disguised himself in white robe, came to the Queen and asked her, why she was unhappy, and told her that he has given her the true Naam, his Naame is Gyani. Kal in the form of snake had come to bite you. Then I saved you. Now I have come to take you, come with me.

The Queen says

Indramate Tab Chenheu Rekha/Jas Kachu Sahib Kaheu Vishekha//

Tino Rekh Dekh Chak Mahin/Jarda Set Aru Rata Ahi //

*Mastak Ochha Dekh Puni Tako/Bhayo Pratit Vachan Ko Sako//
 Jahu Dut Tum Apane Desa/Ab Ham Chinheu Tumharo Bhesa//
 Kag Rup Jo Bahut Banai/Hansa Rup Shobha Kimi Pai//
 Tas Ham Tora Rup Nihara/Ai Samarth Bad Guru Hamara//*

The Queen immediately recognized him, because Sahib had told her about the appearance of Kal; that his forehead would be small, his eyes would be black. So the Queen told him that it was not right for a crow to take the form of Swan. My Guru is very capable.

*Yaha Sun Kal Nikat Chali Ava/Indramati Par Thap Chalava//
 Thap Chalay Sumukh Par Mara/Rani Khasi Pari Bhomi
 Manjara//*

Indramati Tab Sumiran Lai/He Guru Gyani Hou Sahai//

After listening this, Kal slapped Indramati, and she fell on the ground. Queen Indramati prayed Sahib to save her.

Sunat pukar muhi raho na jay|

Sunahu Dharmani Yah Mor Subhay//

Rani Jabahi Kinha Pukara|

Tatachhan Main Taha Pagu Dhara//

Dekhat Rani Bhayi Hu Lasa|

Mann Ne Bhagyo Kal Trasa//

Sahib tells Dharmadas, that whenever somebody calls him with pure heart, he compulsively reaches him. This is his nature. Therefore, when the Queen prayed him for his help, he immediately reached there to help. The Queen felt very happy on seeing him and her fear of Kal disappeared.

Kah Indramati Tab Kar Jori|

He Prabhu Suno Vinati Mori//

Chinha Pari Mohi Yam Ki Chhahin|

Ab Yahi Desh Rahab Ham Nahin//

He Sahib Lai Chalu Nij Desha|

Ihava Bahu Kal Kalesha//

The Queen prayed with folded hands and said that she had understood the obstruction of Kal, so she did not want to live in this Mortal World anymore, she requested Sahib to take her to Amarlok, so that she can escape the tortures in this world

Sahib says

*Prathamahi Rani Kinhon Sanga/
 Metyo Kal Kathi Parasanga//
 Tabahi Thik Pur Bharaya/
 Le Rani Sat Lok Sidhaya//
 Le Pahunchayo Mansarovar/
 Jahava Kamini Karahi Katohar//
 Ami Sarovar Ami Chakhayi/
 Sagar Kabir Panva Parayi/
 Tehi Age Surati Ko Sagar |
 Pahunchi Rani Bhai Ujagar//
 Lok Dwar Thadh Tab Kini/
 Dekhat Rani Ati Sukh Bhini//
 Hansa Dhay Ankam Bhar Linha/
 Gavahi Mangal Arati Kinha//
 Sakal Hansa Kinha Sanmana/
 Dhanya Hansa Satguru Pahichana//
 Bhal Tum Chodehu Kal Ka Phanda/
 Tumharo Kasht Mityo Dukhdwanda//
 Chalo Hansa Tum Hamare Satha/
 Purush Darash Kar Navahu Matha//
 Indramati Avahu Sang More/
 Purush Darash Hoven Ab Tore//
 Indramati Aru Hansa Milahi/
 Karahi Kutuhal Mangal Gahi//
 Chalat Hansa Sab Astuti Laven/
 Tab To Darash Ab Hansa Dhig Ava//
 Dehu Darash Tihin Dindayala/
 Bandichhor Su Hohu Krupala//
 Bikasyo Puhuh Utha As Bani/
 Sunahu Yog Santayan Gyani//
 Hansa Kaha Ab Av Livai/
 Darash Karai Leu Tum Ai//*

Then Sahib took Indramati to Amarlok along with him .After-seeing ManSarovar, Amrut Sarovar, Suratika sagar (Concentration), the Queen reached Man Sarovar, there she was very happy to si the grandeur of the

Amarlok. All Swans paid obeisance to the Queen and told her that she is great as she recognized the Satguru; her tortures were now over. Then Sahib told Indramati to come and have a glimpse (Darshan) of Parampurush. All the Swans also accompanied with her happily, thinking that they too will get a glimpse of Parampurush. Then on the request of Sahib, Parampurush gave his Darshan.

Purush Kanti Jab Dekhau Rani/

Adabhut Ami Sudha Ki Khani//

Gadgad Hoy Charan Lapatani/

Hansa Subhadhdi Sujan Gungyani//

Seeing the grandeur of Parampurush, the Queen felt very happy and she fell on his feet. Parampurush told the Queen to call KaruNaamay. When the Queen came to Sahib, she was surprised to find that Sahib himself is Parampurush; there was no difference betwin Him and Parampurush.

Kah Rani Yah Acharaj Ahi/

Bhin Bhav Kachhhu Dekho Nahi//

Jo Koi Kala Purush Kaha Dekha/

Karunaamay Ta Ek Visekha//

Dhay Charan Gah Hansa Sujana/

He Prabhu Tav Charitra Sab Jana//

Tum Satapurush Das Kahalaye/

Yah Shobha Kas Uha Chhipaye//

More Chitta Yah Nishchay Ai/

Tumahi Purush Duja Nahi Bhai//

The Queen said that she did not see any difference betwin Sahib and Parampurush. She said that she had understood the nature of Shibji. The Queen further said that he is a Parampurush and yet is called a Servant and hide his identity, but now the Queen is sure that Sahib himself is Parampurush and no one else.

Then the Queen requested Sahib to bring the King into his Immortal World. She said that he (King) is walking into the jaws of death (Kalpurush). He never obstructed

her, while she was servin the Saints. After accepting the request, Sahib came to Gadh Giranar and reached Amarlok with the King.

Sahib says to Dharmadas that he came again in this Mortal World and awakened Supach ,Sudarshan and bestowed ‘Naam’.Then it was end of Dwapar Yug (3rd Era).

*Dharman Puni Aye Jagamahi/
Rani Pati Lai Gaye Tahanhi//
Rakhyo Tahi Lok Manjhara/
Tatachhin Puni Ayau Sansara//
Kashi Nagar Kaha Chali Aye/
Naam Sudarshan Supach Jagaye//*

After bringing the King to Amarlok, Sahib again came to this Mortal World and he awakened Supach. He became a good devoti when the battle of Mahabharat betwin Kauravas –Pandavas got over. Krishna asked Pandavas to perform a Yagya in order to overcome the sins of killing their brothers. In the Yagya, a bell was fixed in the sky. Krishna said —

*Pandav Prati Bole Yadupala/
Puran Yagya Jan Tihi Kala//
Ghanta Akash Bajat Suni Ave/
Yagya Ko Fal Puran Pave//
Bhojan Vividh Prakar Banai/
Param Priti Se Sabahi Jebai//
Ichchha Bhojan Sab Mili Pava/
Ghant Nahinbaja Raya Lajava//
Bhojan Kin Sakal Rishi Raya/
Baji Na Ghant Bhupbhram Aya//*

Krishna said that Yagya would be successful only when the bell rings, The Yagya performed. All Brahmins, Rushis, Munis and Sanyasis were called for a feast, but the bell did not ring. Then the Pandavas were embarrassed and went to Krishna.

Karika Krupa Kaho Yaduraja/

*Karan Kaun Ghant Nahi Baja//
 Krushna As Karan Tasu Bataya/
 Sadhu Koi Na Bhojan Paya//*

Pandav asked Krishna why the bell not ringed. Krishna answered them that the food was not taken by a true Saint.

*Chakit Bhai Tab Pandav Kahei/
 Kotin Sadhu Bhojan Laheu//
 Ab Kahan Sadhu Paiya Natha/
 Tinate Tab Bole Yadunatha//
 Supach Sudarshan Ko Lai Avo/
 Adar Man Sahit Jimavo//
 Soi Sadhu Aur Na Koi/
 Puran Yagya Jahi Te Hoi//*

Pandavas said that several Saints have been offered food, Krishna himself has taken food and yet he says that a true Saint has taken food, and then from where should such a Sadhu be brought. Then Krishna said that only SupachSudarshan is the true sant, so get him with full respect and offer him food. Then only Yagya would be successful. Then he was offered food.

*Supach Bhakt Gras Uthava/ Bajo Ghanta Naam Parabhava//
 Bhup Bhavan Bhojan Kar Jabahi/ Baja Akash Me Ghanta
 Tabahi//*

Then Supach took food, and the bell ringed in the sky and the Yagya became successful. As per the word given to the Kalpurush/ Niranjan, Sahib took only a few Jivas to Amarlok in first thri Eras but in Kaliyug, he had many disciples.

<i>Tin Lok Se Bahar Desha/ Tehi Sahib Ka Suno Sandesha// Tehi Sahib Ki Mohi Sahidani/ Tinki Aadi Krushna Nahi Jani//</i>

41. SAHIB AND DHARMADAS

*Purush Avaj Uthi Tihi Bara/ Gyani Beg Jahu Sansara//
 Jivan Kaaj Annsh Patavayi/Sukrut Ansh Jag Pragata Jayi//
 Dinha Agya Tehi Ko Bhai/Shabd Bhed Vahi Samajayi//
 Lavhu Jivan Naam Adhara/ Jivan Khei Utaro Para//
 Sunat Agya Vahi Kin Payana/ Bahuri Na Aye Desh Amana//
 Sukrut Bhavsagar Chali Gayau/ Kal Jal Te Sudhi Bisarayau//
 Tin Kahan Jay Chitavahu Gyani/ Jehite Panth Chale
 Niravani//
 Bans Byalis Ans Hamara/Sukrut Gruh Laihai Autara//
 Gyani Begi Jahu Tum Ansa/ Ab Sukrut Ansh Kar Methu
 Fansa//*

Sahib says to Dharmadas that he came to him with the order of Parampurush.

*Dharmadas Tum Sukrut Ansha/Ja Karan Ham Kinha Bahu
 Sansa//
 Purushhi Agya Tumhare Dhig Aye/Pichale Het Puni Yad
 Karaye//
 Dash Autar Ishvari Maya/Yah Sab Dekh Kal Ki Chaya//
 Tum Jag Jiv Chitavan Aye/Kal Fanda Tum Aai Fansaye//
 Abahu Chet Karo Dharmadasa/Purushi Shabd Karo
 Parakasa//
 Le Paravana Jiv Chitao/Kal Jal Te Hansa Muktao//*

Sahib says to Dharmadas that he is a part of him & Prampurush has sent him to this Mortal World to awaken Jivas, but got entrapped in the clutches of Kalpurush & forgot. He told him to take the 'Naam' & awaken the Jivas. Dharmadas enquires

*Kaliyug Ker Kaho Parabhau/Aur Hansa Paramodheu Kau//
 So Mohi Varan Kaho Guru Deva/Kaun Jiv Kinhi Tum Seva//*

Dharmadas inquired which other Jivas in Kaliyug were bestowed his grace.

Dharmadas asks about

*Dhan Satguru Tum Mohi Chetava/ Kal Fanda Te Mohi
 Malktava//*

Main Kinkar Tum Das Ke Dasa/ Linhon Mori Kati Jam Fansa//

Main Aghakarmi Kutil Kathora/ Raheu Achet Bhram Jiv Mora//

Kaha Jani Tum Mohi Jagaye/ Kaune Tap Ham Darshan Paye//
Dharmadas said that he was a heartless, bad and not aware about himself and asked as to why then did he awakend him!

Sahibji Says

Ichha Kar Jo Puchho Mohi/Ab Main Goi Na Rakhon Tohi//
Dharman Sunahu Pachale Bata/ Tohi Samajhay Kaho Vikhyata//

Sant Sudarsan Dwapar Bayao/ Tasu Katha Tohi Pratham Sunayaon//

Tehi Le Gayo Nij Jabahi// Vinati Bahut Kin Tin Tabahi//

Kahe Supach Sataguru Sun Lije/ Hamare Mat Pita Gati Dije//
Babdichhor Karo Prabhu Jai/Yam Ke Desh Bahut Dukh Pai//

Sahib says that he has told him the story of Supach Sudarshan from Dwapar Era. When he took him to Amarlok, Supach requested him to give Naam to his parents also & bring them to Amarlok.Sahib persuaded them a lot, but they did not agri, they did not take Naam. Then heading to the request of Supach, he decided to free them from this wordly ocean. In next birth they became Brahman & lady Brahmani under the influence of Supach's devotion & were reborn as Human Beings again.They were childless & the lady was praying for a son from the Sun, just then Sahib fell into lap. She thought that the sun has blessed her with a son.Then she brought Him home.

Sant Sudarshan Naam Pratapa/ Manush Deh Vipra Ke Chhapa//

Dono Janm Doy Tab Lenha/ Pini Vidhi Milai Tahi Kaha Dena//

Kulapati Naam Vipra Kar Kahiya/ Nari Naam Mahesari Rahiya//

Bahut Adhin Putra Hit Hari/ Kari Asnan Sorya Vratadhari //

Anchal Lai Vinavai Kar Jori/ Rudan Kare Chit Sut Kaha Dauri//

Tatksan Ham Anchal Par Ava/Ham Kahe Dekhi Nari

Harashava//

Bal Rup Dhari Bhetyo Vohi/ Vipra Nari Gruh Le Gai Mohi//

Kahai Nari Krupa Prabhu Kena /Surya Vrat Kar Fal Yah Dina//

Now Sahib began to make them understand, but they did not agree, therefore he became invisible.

Puni Ham Satya Shabd Goharae/ Bahu Prakar Te Unahi Samjahe/

Ta Hruday Nahin Shabd Samayi/ Balak Jan Pratit Na Ayi//

Tahi Deh Chinasi Nahi Mohi/ Bhayo Gupt Taha Tan Taj Vohi//

Then in the next birth they became Shah Shahani, their Naames were Chandan & Ooda.

Nari Dwij Doi Tan Tyaga/ Darash Prabhav Manuj Tan Jaga//

Uda Naam Nare Kahan Bhayao/Purush Naam Chandan Dharigayao

Parasotamate Ham Chali Aye/ Taha Chandavari Jai Pragataye//

Balak Rup Kenha Tehi Thama/ Kinhau Tal Mahi Vishrama//

Kamal Patra Par Asan Lai/ Ath Pahar Ham Tahan Rahai//

Pichhe Ooda Asnanahi Ayi/ Sundar Balak Dekhi Lubhayi//

Darash Diyo Tehi Shisutan Dhari/ Le Gayi Balak Nij Ghar Nari//

Then Sahib came to their village and appeared in the nearby pond. He remained there for a day, in the morning when Ooda came to take bath, she was enchanted to see the beautiful baby & she brought him at her house.

Kah Chanadan Ke Murakh Nari/ Vegi Jahu Dai Balak Dari//

Jati Kutumb Hansihain Sab Loga/ Hansat Log Upajai Tan Soga//

Chandan asked Ooda as to whom she had brought, and told her to go back & leave him from where she had brought him otherwise people would ridicule them. Then for the fear of Chandan she was going back to leave him.

*Chali Bhai Mohi Pawanran Jabahi/
 Antar Dhan Bhayo Main Tabaha//
 Bhayau Gupt Tehi Karase Bhai/
 Rudan Kare Dono Bilakhai//
 Bikal Hoy Mann Dolain/
 Mugdha gyan kachhu mukh nahi bole//*

Then sahib disappeared from her hand. On seeing, both began to wip and began to search for him everywhere, but they did not find him. Then Nima got Him in Lahartala pond at Kashi with the fear of Niru, Nima was going to leave Sahib again. Then he told-

*Prit Pichali Karane, Tohi Mila Hun Aap/
 Mukti Sandesh Sunaunga, Le Chal Apne Sath//*

These Niru & Nima were the parents of Supach who became Niru Nima in the third birth but they did not believe him considering Sahib as an ordinary boy. Then in the fourth birth they were born in Mathura, there Sahib convinced them and they took Naam, and were liberated.

Tahi Deh Puni Mohi Na Chenha/ Jani Putra Mohi Sang Na Kenha

*Taji So Deh Bahuri Jo Bhai/ Deh Dhari So Dehu Chinhai//
 Julaha Ki Tab Avadhi Sirani/ Mathura Deh Dhari Tin Ani//
 Ham Taha Jay Darash Tin Denha/ Shabd Hamar Maan So Lenha//*

*Ratana Bhakti Kare Chitalai/ Nari Purush Paravana Pai//
 Ta Kaha Dinheu Lok Nivasa/ Ankuri Pathaye Nij Dasa//
 Purush Charan Bhete Ur Lai/ Shobha Deh Hans Kar Pai//
 Dekhat Hans Purush Harashane/ Sukrut Ansh Kahi Man Mane//*

Bahut Diwas Lagi Lok Rahaye/ Tab Lagi Kal Jiv Santaye//

So Sahib took them to Amarlok. They lived there for some time, after that Parampurush sent Niru to awaken Jivas in this Mortal World but Kal entrapped Niru into his clutches.

*Jevan Dukh Atishay Bhayo Bhai/Tabahi Purush Sukrut Hankara/
 Agya Kanha Jahu Sansara/ Kal Apar Bal Jiv Dukhara//*

*Lok Sandesha Tahi Sunao/Dei Naam Jivan Mukatao//
 Agya Sunat Sukrut Harshai/ Turathi Lok Payana Laye//
 Sukrut Dekh Kal Harashai/In Kaha To Ham Leb Fansai//
 Kari Upay Bahut Tab Kala/ Sukrut Fansay Jal Mahan Dala//
 Bahut Diwas Gayo Jab Biti/ Ekahu Jiv Na Kalahi Jita//
 Jiv Pukar Satlok Sunaye/ Tabahi Purush Mokaha Hankaraye//*

Then Parampurush told Sahib to awaken Niru, so he arrived with the order of Parampurush.

*Purush Avaj Uthi Tihi Bara/ Gyani Beg Jahu Sansara//
 Jivan Kaj Ansh Pathavayi/ Sukrut Ansh Jag Pragade Jayi//
 Dinha Agya Tehi Ko Bhai/ Shabd Bhed Vahi Samajhayi//
 Lavahu Jivan Naam Adhara/ Jivan Khei Utharo Para//
 Sunat Agya Vahi Kin Payana/ Bahuri Na Aye Desh Amana//
 Sukrut Bhavsagar Chali Gayau/ Kal Jal Te Sudhi Bisarayau//
 Tin Kaha Jay Chitavahu Gyani/ Jehi Te Pantha Chale
 Niravane//
 Bans Byalis Ans Hamara/ Sukrut Gruh Laihai Autara//
 Gyani Begi Jahu Tum Ansa/ Ab Sukrut Ansh Kar Meta Hu
 Fansa//*

So Sahib said that then he came here by the command of Parampurush. He told Dharmadas that he was the incarnation of Niru.

*Chaleu Ham Tab Sis Navai/ Dharmadas Ham Tum Lag Aai//
 Dharmadas Tum Niru Autara/ Amin Nima Pragade Vichara//
 Tum To Ahu Priya Mam Ansha/ Ja Karan Ham Kinha Bahu
 Sansa//
 Purushi Agya Tumhare Dhig Aye/Pichali Heth Puni Yad
 Karaye//
 Yahi Sanyog Ham Darshan Dena/Dharmani Abki Tum Mohi
 Chinha//
 Purush Avaj Kahu Tum Pasa/Chinhu Shabd Gaho Vishvasa//*

Sahib told Dharmadas that he was a part of them and Parampurush had sent him to awaken Jivas in this world, but he entrapped in the web of Kal and forgot. The purpose of his being due to this reason, Sahib has given him his glimpse, now believe me & contemplate on ‘Naam’.

*Dhai Pare Charan Dharmadasa/Nain Bari Bhar Pragat
Pragasa/*

*Dhari Na Dheer Bahur Santokha/ Tum Sahib Metahu Jiv
Dhokha/*

*Dharai Na Dheraj Bahut Prabodhe/Bichari Janani Jini Milyo
Abodhe//*

*Yug Pag Gahe Sis Bhui Kaye/ Nipat Adhir Na Uthat Uthaye//
Bilakhat Badan Vachan Nahi Bole/ Surati Charan Te Nek Na
Dole//*

Tears of love started to rolled down Dharmadas's
chiks, he became emotional like an innocent boy who has
found his lost mother he could not speak anything & laid
on the feet of Sahib.

*Bahuri Charan Gahi Rovahi Bhare/Dhanya Prabhu Mohi
Taran Tan Dhari//*

*Dhari Dhiraj Tab Bol Samhari/ Mokah Prabhu Taran
Pagdhari//*

*Ab Prabhu Dhay Karahu Yahi Mohi/ Ekau Pal Na Bisaron
Tohi//*

*Nishidin Raho Charan Tum Satha/ Yaha Bar Dije Karahu
Sanatha//*

After taking patience Dharmadas prayed Sahib to bless
on him and not to forget him for a moment. Then says-
*Dhan Sataguru Dhan Tumhare Vani/ Muhi Apanay Denha Gati
Ane//*

*Mohi Aay Tum Linha Jagaye/ Dhanya Bhagya Ham Darshan
Paye/*

*Kala Jal Jauni Vidhi Chhute/ Yam Bandhan Jauni Vidhi Tute//
Soi Upay Prabhu Ab Kije/ Sar Shabd Batay Mohi Dije//*

Dharmadas told Sahib that he is very fortunate that
he gave him a glimpse. He prays Sahib not to forget him
and to give him Sar Naam & free him from 'Kal' Then
after giving Naam Sahib told him-

Dharmadas Tum Sukrut Ansha/ Lei Pan Ab Metahu Sansha//

Dharmadas Apan Kari Leun/ Chauka Kari Paravana Deun//

Tinka Tудay Lehu Paravana /Kal Dasha Chhute Abhimana//

Shaligram Ko Chadahu Asa/ Gahi Asat Shabd Hou Tum Dasa//

*Dash Autar Eshwari Maya/ Yah Sab Dekh Kal Ki Chhaya//
Tum Jag Jiv Chitavan Aye/ Kal Fanda Tum Aai Fansaye //
Abahu Chet Karo Dharmadasa Purushi Shabd Karo
Parakasa//*

Le Parvana Jiv Chitao/ Kal Jal Te Hans Muktao//

Sahib tells Dharmadas that ten incarnations were the game of illusion so forget all other forms worship & contemplate on Naam (Sar Naam) & awaken other Jivas also after giving the Naam. Sahib told Dharmadas-

*Kahain Kabir Suno Dharmadasa/Satya Bhed Main Kiyo
Poarakasa//*

Ab Suno Raha Ki Bata/ Been Jane Nar Bhatka Khata//

Pahile Kul Marajada Khove/ Bhayte Rahit Bhakti Tab Hove//

Seva Karo Chhadi Mat Duja/ Guru Ki Seva Guru Ki Puja//

Guru Se Kare Kapat Chaturai/ So Hansa Bhav Bharme Ai//

Tate Guru Se Parada Nahi/ Parada Kare Rahe Bhavamahi//

*Guru Ke Vachan Sada Chit Dije/ Maya Moha Su Kor Na
Bhije//*

*Yahi Rahani Bhav Bahuri Na Ave/Gure Ke Charan Kamal Chit
Lave//*

Sahib explained Dharmadas to remain devoted to Guru, be truthful, transparent & frank with him. He also told him to follow his words & keep contemplating until the end of his life.

*Jab Lag Tan Me Hans Rahai/ Nirakhe Shabd Chale Path
Bhai//*

*Gurumukh Jiv Katahu Na Bachai/ Agni Kunda Maha Jabari
Nachai//*

*Guru Dayal To Purush Dayala/ Jehi Guru Vrat Chhue Nahin
Kala//*

Kotik Yog Aradhe Prani/ Sataguru Been Jiv Ki Hani//

Sataguru Agam Gamya Batalave/Jaki Gamya Ved Na Pave//

Koti Mahi Koi Sant Viveki/ Jo Mam Bani Gahe Parekhi//

Sahib told Dharmadas, about the importance of worshipping Guru and said that till the soul is his body, obey Guru's words only. When the Guru is happy, the Satpurush is also happy. Even if a million efforts were

made, without a Guru, it will go in vain. Only one in a million, wise Saint is convinced of his words. But Guru is one who has the secret Naam. Then Sahib further explained the importance of Naam -

Kal Yahi Naam Pratap Dharman, Hans Chhute Kal So/

Satat Naam Mann Bich Brudh Gahe, So Nistare Yam Jal So//

Yam Tasu Nikat Avai, Jehi Vansh Ki Partit Ho/

Kalika Ke Sir Pav De, Chale Bhavajal Jiti Ho//

Sahib told Dharmadas that Seat of Guru (successor) shall be given only to his Shabd putra (Initiate with True Naam) and not to his biological son.

Kahan Nirgam Kahan Sargun Bhai/

Nad Bina Nahi Panth Chalai//

Dharmani Nadh Putra Tum Mori/

Tate Dinha Mukti Ka Dora//

Sahib tells Dharmadas that even in some Sargun and Nirgun bhakti Shabd putra runs the Sect. further says that Dhamadas is his Shabd putar, so he has handed over the baton in form of Naam for liberating the Jivas.

Dharmadas asks

Ab Prabhu Daya Karo Tum Gyani/

Vachan Vansh Pragate Jag Ani//

Aage Jehite Panth Chalai/

Tehite Karo Vinanti Prabhurai//

Dharmadas asked how his Sect would go on.

Sahib says

Kahe Kabir Suno Dharmadasa/

Dashai Mas Pragatai Jiv Kasa//

Tum Gruh Ay Lehi Avatara/

Hansan Kaj Deh Jag Dhara//

Dharmadas Sunu Shabd Sikhavan/

Kaha Sandesh Jani Hit Apan//

Vastu Bhandar Din Tum Pahi/

Saupahu Vastu Batavahu Tahi//

Ab Jo Hoi Hain Putra Hamara/

So To Hoi Hain Ansh Hamara//

Sahib says that there shall be his incarnation in Dharmadasji's house after ten months, the thing that Sahib has given him, is be handed over to that incarnation. He who will come as his son, will be his part.

Dharmadas as vinati layi|

He prabhu mokaha kahu samajai||

He Purush Ham Indri Vash Kinha/

Kaise Ansh Janam Jag Linha//

Dharmadas said now he has given control over his desires how will his son be born. Sahib told him that his successor will be created, by word (Shabd) & he would be a part of Sahibji.

Tab Ayasu Sahab As Bhakhe/Surati Nirati Kari Agya Rakhe//

Paras Naam Dharmani Likhi Dehu Jate Ansh Janm So Lehu//

Lakhahu Sain Mey Dau Lakhae/Dharmadas Suniyo Chitalai//

Likho Pan Purush Sahidana/Amin Dehu Pan Parvana//

Sahib told Dharmadas to give Naam to his wife. All the doubt of Dharnadas was cleared, and he called upon his wife Amin over and asked her to touch Sahib's feet. Then he gave her 'Paras Naam.' Thus, she conceived with Surati & Chudamani Sahib appeared.

Tab Gayu Dharmadas Kah Shanka/

Drushti Samip Kinha Parasanga//

Dharmadas Amin Hankrava/

Lay Khasam Ke Charan Parava//

Paras Naam Pan Likh Dinha/

Garabhvas Asa Sa Linha//

Rati Surati So Garabh Jo Bhayau/

Churamani Das Bas Taha Layau//

Dharmadas Paravana Dinha/

Amin Ay Dandavat Kinha//

Daso Mas Jab Puji Asa/

Pragate Ansh Churamani Dasa//

Then sahib went to his house and said that his 42 generations, their branches and sub branches will be created. They will liberate all the Jivas.

Tumate Vansh Bayalis Hoi/

Sakal Jiv Kha Tarai Soe//
Tinaso Sath Hoi Hai Shakha/
Tin Shakhan Te Hoi Hai Parashakha//
Dash Sahastra Parashakh Tum Hain/
Vanshan Sath Sabai Nir Nahi Hain//
Nata Jan Kare Adhikai/
Takahan Lok Badon Nahin Bhai//
Jas Tumhar Hui Hai Kadihara/
Taise Jano Sakh Tumhara//

Sahib told Dharmadas that there shall be 360 branches after 42 generations and then there shall be 10,000 sub branches. Sahib adds that just he has given Dharmadas the Naam, similarly his generation will also be given baton of Naam. They all shall be sons created by soundless sound (Shabd Putra).

Tate tohi kaha samjhai|
 Apan vansan dehu chitai||
 Nad putra jo pragat hoi|
 Tako milai prem se soi||
 Tumahu nad putra mam ahu|
 Yah mann parakhahu dharmani sahu||
 Kamal putra jo mrutra jiyava|
 Take ghat me dut samava||
 Pita jani tin ahang kinha|
 Tab ham thati tohi kaha dinha||
 Ham hai prem bhakti ke sathi|
 Chahon nahi turi au hathi||
 Prem bhakti se jo mohi gahihai|
 So hans mam hruday samaihain||
 Ahankarate hoteu raji|
 Tau main thapat pandit kaji||
 Adhin dekhi thati tehi dina|
 Dekheu jab tohiun prem adhena||
 Tate dharamani manu sikhai|
 Nap thati saunpihu bhai||
 Nad putra kaha sa pihu soi|
 Panth uजार jaso hoi||

Bans karihai ahankar bahota|
 Ham hai dharmadas kul puta||
 Jaha hanga tahava ham nahi|
 Dharamadas dekhu parakhi mann mahi||
 Jahan hing tahan kal sarupa|
 Nahin pave sat lok anupa||

Sahib told Dharamadas that throne shall be handed over only to the Shabd Putra the. He enlivened Kamal but he was proud about Sahibji considering him as his father, hence he has handed over baton of Naam, to Dharamadas and not to him. Sahib told Dharamadas that he is hungry for love not wealth, he is not affected by ego, he would have handed over the Baton to Pandit and Kaji but where there is as ego Sahib cannot be there, only Kal can be there so such Jivas cannot go to Amarlok.

Narayandas, the son of Dharamadas was a critic of Sahib. He did not take Naam; Sahib told him that he is in the fold of Kal, so to leave him, but Dharamadas pleded repetedly to Sahib for giving him Naam to his son. Then Sahib told him that he should overcome the affection for his son and asked him to follow the word of his Guru and become Guru muk. Sahib told him-

*Guru Agya Jo Nirakhat Rahai/Takar Khut Kal Nahin Gahai||
 Guru Pad Rahe Sada Lau Lina/ Jaise Jalahi Na Bisarat Mina||
 Guru Ke Shabd Sada Lau Lave/ Satya Naam Nisadin Gun Gave||
 Purushnaam Ko As Parabhao/Hansa Bahuri Na Jagamahan Au||
 Nishchay Jay Purush Ke Pasa/Kurma Kala Parakhahu
 Dharmadasa||*

So-

*Jab Lag Tan Men Hans Rahae/Nirkhe Shabd Panth Chale
 Bhai||*

*Jaise Shur Khet Rah Mandi/Jo Bhage To Hove Bhandi/
 Sant Khet Guru Shabd Amola/ Yam Tehi Gahe Jiv Jo Dola||
 Guru Vimukh Jiv Katahun Na Bache/
 Agni Kund Mahan Jari Bari Nachai||
 Sasti Hoy Anekan Bhai/ Janaam Janaam So Narahi Jai||*

Guru Dayal To Purush Dayala/ Jehi Gurumukh Chue Na Kala//

Jiv Kaho Paramarth Jani/ Jo Guru Bhakt Tahi Nahin Hane//

Kotik Yog Aradhe Prani/ Sataguru BeenJiv Ki Hani//

Sataguru Agam Gamya Batalave/Jaki Gamya Ved Nahin Pave//

Ved Jahi Te Tahi Bakhane/Satya Purush Ka Maram Na Jane//

Koi Ik Hans Viveki Hovey/Satya Shabd Jo Gahi Bilove//

Koti Mahin Koi Sant Viveki/Jo Mam Vani Gahe Parekhi//

Phande Sabai Niranjan Phanda/Ulati Na Nij Ghar Chenhe Manda//

Guru Gurun Mey Bhed Vichara/ Guru Guru Kahe Sakal Sansara//

Guru Soi Jin Shabd Lakhaya/Avagaman Rahit Dikhalaya//

Guru Sajivan Shabd Lakhave/Jake Bal Hansa Ghar Jave//

So Guru So Kachu Antar Nahi/Guru Au Shishya Mata Ek Ahen//

Sahib tells Dharamadas if he gets such Guru do not differentiate betwin him & Parampurush.

Anuragar Granth Kathi Tohi, Agam Gamya Lakhaiya//

Purush Lila Kal Ko Chhal, Sabai Varani Sunaiya//

Rahani Gahani Sant Ki, Jauhari Jan Bujhihain//

Parakhi Bani Jo Gahe, Tehi Agam Marag Sujhihain//

Guru And Satguru

Pratham Vandon Satgurucharan Jin,

Agam Gamyā Lakhaiya.

Guru Geyan Deep Prakash Kari,

Patt Khol Darash Dikhaiya.

Jihi Karney Sidya Pachey, So Guru Kirpa Se Paiya.

Akah Moorti Amiya Soorti, Ta Hi Jaye Smaiya.

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

Guru Bin Mala Phairtey, Guru Bin Detey Daan.

Guru Bin Daan Haram Hai, Poochho Ved Puran.

Garbh Yogeshwar Guru Bina, Laga Hari Ki Seib.

Kahe Kabir Baikunth Te, Phair Diya Shuk Dev.

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

Ram Krishan Se Kau Barha, Tin Bhi To Guru Keen.

Teen Lok Ke Ve Dhani, Guru Aage Aadheen.

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

Hari Sewa Yug Char Hai, Guru Sewa Pall Ek.

Tis Ka Pat-Tar na Tula, Santan Kiya Vivek.

Sahjo Aisa Dham Nahin, Sakal Und Brahmand.

Sakal Tirath Guru Charan, To Bhi Sada Akhand.

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

Guru Aagya Le Aavhi, Guru Aagya Le Jahin.

Kahen Kabir Ta Dass Ko, Teen Lok Darr Nahin.

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

However, the Santl Matt is different from it. Sahibji says—

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

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

In Nirgun Bhakti, great importance has been attached to Yog. Here as well, much importance has not been attached to the status of a Guru. This kind of Bhakti has five

features. The Guru guides the disciple to practice Yog. He tells him the secret of 10th dwara and thereafter he frees himself from further responsibility. He simply asks the disciple to meditate and awaken the inner powers. The devotee begins to think that he has to seek salvation through his own efforts. Sahibji says—

Yogi Yog Sadhna Karyi, Bhav Sagar Se Nahin Taryi.

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

Sidh Saadh Tridevadi Ley,

Panch Shabad Mein Atke.

Mudra Saadh Rahey Ghat Bhitari,

Phir Aundhey Munh Latkey.

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

Iske Aage Bheid Hamara,

Janey Ga Koyi Jananhara.

Kahein Kabir Janeyga Soyi,

Ja Per Kripa Satguru Ki Hoyi.

Now there has been a mention of the word Satguru. He who teaches in a college is called as a lecturer while he who teaches in a high school is called as a master. In this way, he who shows the path of three Lokas is called as a Guru. However, he too simply shows the path as he himself is not in a position to take the Jiva to his real abode.

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

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

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

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

Tahke Gaye Bahuri Na Aavey.....

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

Satguru Ke Updesh Ka, Suniya Ek Vichar.

Jo Satguru Milta Nahin, Jata Yam Ke Dwar.

Yam Dwarey Mein Doot Sabb, Kertey Einchatani.

Unte Kabhu Na Chhut-ta, Phirta Charon Khani.

Chari Khani Mein Bharamta, Kabhun Na Lagta Par.

So Phera Sabb Miti Geya, Satguru Ke Upkar.

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

The status of Mother and father is high but that of mother is higher. That is why everyone says Mata-Pita (mother and father) and not Pita-Mata (father and mother). One higher in status occupies the first place. Similarly, we say Ram-Lakhman and not Lakhman-Ram. This is because the status of Ram is higher than that of Lakhman. It means the status of mother is higher. However it doesn't mean the father has no importance. In the body of a child there is 90% element of mother and 10% that of father. The semen of father helped in the formation of bones while the blood of mother contributed to the formation of muscles, nails etc. Where could the blood stay without bones. In the egg of a hen, the outer white part is made out of the mother's blood while the yellowish part is made out of father's semen. So both have their own importance. If some one wants to see the Sagun Brahm, show him the mother and father. In comparison to father, the mother shows more concern and care. She keeps the child for 9-10 months in her womb. She can herself remain hungry but would in no case like to see her child hungry. Again, after giving birth to a child, the mother loses much of her shine and energy. The baby draws much out of the mother. It has beautifully been said—

Janani Janey To Dui Jan, Ik Data Ik Soor.

Na To Janani Banjh Rah, Kahey Gnwaye Noor.

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

Guru Hain Barhe Govind Se, Munn Mein Dekh Vichar.

Hari Sumire So Var Hai, Guru Sumire So par.

Saat Deep Nav Khand Mein, Guru Se Barha Na Koye.

Karta Karey Na Kari Sakey, Guru Karey So Hoye.

Kabira Hari Ke Roohtey, Guru Ki Sharney Jaye.

Kahein Kabir Guru Roothtey, Hari Nahin Hoat Sahaye.

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

Guru Googe Guru Banvrey, Guru Ke Rahiye Dass.

Jey Guru Bhejeyn Narak Mein, Na Rakho Swarg Ki Aas.

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

Govind Ke Kiye Jeev Jaat Hain Rasatal Kau

Guru Updesey Suto Chhutein Jam Phand Tein.

Govind Ke Kiye Jeev Sabb Parein Karmni Kei.

Guru ke Nivajey So Phirat Hain Svachhand Tein.

Govind Ke Kiye Jeev Boorhat Bhav Sagar Mein.

Sunder Kahat Guru Karhein Dukh Duand Tein.

Aur Ou Kahan Loun Kachhu Mukhtey Kahon Banai.

Guru Ki Mahima Adhik Hai Govind Tein.

The Sants raised the status of a Guru to great heights.(Guru cannot be higher than Gods at the same time worshipping them, therefore Kabir Sahib declared real Guru as Satguru in connection with Satya Bhakti, Satlok, Satpurush and permanent Salvation)

Guru Ka Kathan Maan Sabb Lijey.

Satya Asatya Vichar Na Kijey.

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

Kotin Tirath Bhram Bhram Aawey.

So Phal Guru Ke Charnan Pawey.

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

Ashat Siddhi Nav Nidhi Ko, Sadhu Marat Laat.

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

Keet Na Janay Bhring Ko, Guru Ker Ley Aap Sman.

The Satguru will change you into his ownself.

*****_***** ,

Jab Tak Guru Miley Nahin Saacha

Tab Tak Guru Karo Dus Paancha.

Kabir Sahib says that there is no harm or sin in taking even 5 or 10 Gurus until you find a complete and real living Guru.

Aarti

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

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

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

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

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

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

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

Arti-1

Jai Satguru Deva, Sahib Jai Satguru Deva.
 Sabb Kuchh Tum Per Arpan, Karhoon Padd Sewa.
 Jai Guru Dev Daya Nidhi, Dinan Hitkari,
 Sahib Bhaktan Hitkari.
 Jai Jai Moh Vinashak, Jai Jai Timar Vinashak,
 Bhai Bhanjan Hari. Sahib Jai....
 Brahma Vishno Sada Shiv, Guru Murti Dhari,
 Sahib Prabhu Murti Dhari.
 Ved Puran Bakhanat, Shaster Puran Bakhanat,
 Guru Mahima Bhari. Sahib Jai...
 Japp Tapp Tirath Sanjam, Dan Vidhi Dinhey,
 Sahib Dan Bahut Dinhey.
 Guru Bin Geyan Na Hovey, Data Bin Geyan Na Hovey,
 Koti Yatan Kinhey. Sahib Jai...
 Maya Moh Nadi Jal, Jeev Bahey Sarey,
 Sahib Jeev Bahey Sarey.
 Nam Jahaj Bitha Ker, Shabad Jahaj Chara Ker,
 Guru Pal Mein Tarey. Sahib Jai...
 Kam, Krodh, Madd, Lobh, Chor Barey Bhari,
 Sahib Chor Bahut Bhari.
 Geyan Khadag De Ker Mein, Shabad Khadag De Ker
 Mein,
 Guru Sabb Sanharey. Sahib Jai...
 Nana Panth Jagat Mein, Nij Nij Gun Ganwein,
 Sahib Neyare Neyare Yash Ganwein.
 Sabb Ka Sar Bata Ker, Sabb Ka Bheid Lakha Ker,
 Guru Marg Lavein. Sahib Jai...
 Guru Charan Amrit Nirmal, Sabb Patak Hari,
 Sahib Sabb Doshak Hari.
 Vachan Sunat Tam Nasey, Shabad Sunat Brahm Nasey,
 Sabb Sanshey Tari. Sahib Jai...
 Tann Munn Dhan Sabb Arpan, Guru Charnan Ki Je, Sahib
 Data Arpan Ki Je.
 Satguru Dev Param Padd, Satguru Dev Achal Padd, Moksh
 Gati Li Je. Sahib Jai Satguru Deva...

List of 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