

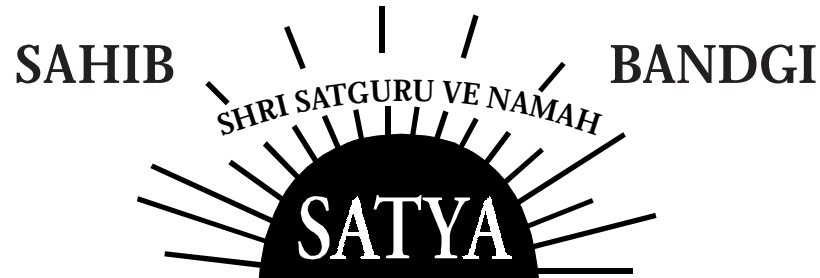
Shri Satguru Ve Namah

CROSSING THE OCEAN OF LIFE WITH THE GRACE OF SATGURU

*Guru Sajeewan Naam Bataye,
Ja Ke Ball Hansa Ghar Jaye.*

Satguru reveals the Eternal Naam that has the power to
take a Hansa to its original abode.

—Satguru Shri Madhu Paramhans Ji



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

Crossing the Ocean of Life with the Grace of Satguru

–Satguru Shri Madhu Paramhans Ji

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First Edition	—	April, 2013
Copies	—	5000

Website Address.

www.sahib-bandgi.org
www.sahibbandgi.org

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Post -Raya, Distt. -Samba

Ph. (01923) 242695, 242602

Printed at : Mukul Graphic, Jalandhar. Ph. 98142-25906

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PREFACE

Lift The Veil

Divas Ganwaya Khaye Kari, Raat Ganwayi Soye.

Hira Janam Amol Tha, Koudi Badle Jaye.

This universe is in the hands of a great negative power. This invisible power has its sway over the three lokas. The Jiva is in its grip. The mind has created such an illusion that Jivatma caught in its powerful grip, continues to be entangled in the never ending cycle of births and deaths. It has even lost the power to understand that it has been entangled in the Mayajal. It has also forgotten as to what made it leave the Amar lok, its real abode, and fall in the dirty mayajal of Kal Niranjan.

Though Jivatma has attained the much coveted human form, yet it is not making any attempt or move out of this mayajal. It has become unconscious. In fact, every human being is in a state of sound sleep. Merely performing some activities with open physical (outward) eyes doesn't mean that we are awake. Only he, whose inner eyes are awake, can be called as awake in the real sense even though he may appear to be asleep. Sleep is another name of death. To remain in the state of sleep means to remain in the grip of sorrows and pains. And if a person wants to be awake, he has to first realise that he is really in a state of sleep.

He who doesn't know it, can't hope to be awake. One can get himself out of the mayajal of Kal Niranjan only when one knows something about his real abode, the Amarlok.

He who understands and realises that he is in the grip of Kal Purush where there is nothing but darkness, can succeed in moving out of his grip.

Our life seems to have become meaningless. Inwardly

each of us is suffering from one kind of pain or the other. This is a hard reality. But the strange thing is that we never make an earnest attempt to change our fortune. Is such a life worth living?

None of us will call it as a worth living life. This is because if such a life which is full of sorrows and sufferings is considered as worth living, what shall we say about death? In what way will it be worse than the repeated and painful cycle of births and deaths?

We should not feel satisfied with what we are. The human body is called as the body of Kal Niranjana. Jivatma has fallen in the grip of Kal Niranjana and has forgotten its real identity. It has tremendous powers hidden in it. It has merged itself with this body. This human body provides us golden opportunity to understand this reality and to work for the liberation of the soul from this bondage. How sad it is to find that the soul that is supreme and has its own independent existence has become a slave to mind. It is the company of a holy Sant alone that can enable the soul to free itself from the bondage of Kal Niranjana and reach Amarlok, its true abode. So we should search such Satguru who have realised God and should seek their shelter without wasting the precious moments of our life.



1. Unique and Rarest is our Sahib

Right from the very beginning of this universe, man has been engaged in the search of that Super-power which he believes is the controller of this entire cosmos. After all, why has man been so much curious to know and to realise God (Param Purush)

There are four main reasons behind all this—

1. In reality, the soul felt, it had got separated from someone. It couldn't understand as to what it lacked. It is this feeling that made it go in search of God.
2. The sorrows and sufferings of the world and the fear of death encouraged him to move in search of eternal pleasures and immortality. Thus he moved in search of God for attaining these objects.
3. On seeing the sun, the moon and the stars etc., he felt that it was not an ordinary phenomenon. There must be some super-power that has created all this. This thought made him move in search of Him.
4. With the passage of time, as man gained consciousness, he thought that the life doesn't come to an end with the death of this physical body. There is some such element in man that remains alive even after death. Thus, knowing that the soul is immortal, man began to make a search of God.

Just as man has continuously been trying to know more and more about the solar system, he has been trying to know more and more about God as well.

The devotion and worship of God had begun right from the vedic era. On being influenced by the charming and

beautiful sceneries of natural objects, man began to worship them. Some thought that water was the sustainer of life because life without it was impossible and as such they began to worship water itself. Likewise, some began to worship fire; some began to worship the earth and the air while others began to worship the sky taking it as the most powerful object.

Thus man began to worship the objects of nature in different ways.

The people had great devotion and regard for the vedas because these were the oldest scriptures of the world. Finding different view points about God in the vedas, man also began to accept His presence according to different view points. In vedas, the different concepts about God are as under—

According to Rigveda, God is formless. According to Yajurved, God has a definite form. According to Athrav ved, performance of actions and deeds alone is God while according to Samved, the soul itself is God.

Being complex in nature, it was not in the power of all to understand them. So the philosophers produced six shastras out of these four vedas. The sage Gautam Rishi produced Nyaya Shastra from Rig veda; Sage Jaimini produced Mimansa Shastra from Yajur ved; Sage Vyas Muni produced Vedant Shastra from Samved while the sage Kapil produced Sankhya Shastra from Athrav Ved. From Athrav Ved itself sage Patanjli produced Yog Shastra while the sage Kanad produced Vaisheshak Shastra. As these shastras were produced by different sages, there was some difference in their view points. These sages don't appear to agree to a single view point. That is why the Nyaya Shastra describes man as subordinate to actions and deeds. According to it, not a single leaf even can make any movement without the will of God. Mimansa Shastra has accorded prime place to deeds and

actions. According to it, man attains the form of life after his death as per his deeds. Vaisheshak Shastra also says the same thing.

Nyaya Shastra considers the soul itself as God. It says, “It is I who is Brahm (God) himself.” In Yog Shastra, importance has been given to Yog itself. According to it, the jiva will cross the ocean of births and deaths only after knowing the God particle. According to the Sankhya Shastra, the Soul as well as God are in no way attached to the material world. Everything—good or bad—is nothing but illusion. Neither the soul does any action nor does it reap any fruit. To have knowledge of God, we shall have to keep our soul separate from mind.

One Shastra describes God as having a form; the other describes Him as formless while the 3rd one attaches the highest importance to Karma. In this way, all are trying to present His identity according to their own view points. *Kabir Sahib says that the contradictory view points presented through these shastras have prevented man from knowing the true identity of God.*

For the whole of mankind there has to be one God. Then why are we having different Gods. Let’s turn our attention to the identity of God that is acceptable to a majority of people. The main religions of the world throw a flood of light on this subject.

The Christians take God as formless. Jesus has time and again described God as his worldly father and himself as His only son.

Muslims also believe that God is formless. They call Him as Bechoona God (formless God) and thus accept His identity as that of a formless super-power.

Our Hindu religion also accepts that God is formless

though His identity as a super-power with form (Sagun) has been gaining more importance. Those associated with Arya Samaj take Him as Nirgun (formless). The people of the Vedic era also took Him as formless and the view point that God appears on earth in a physical body for the good of His devotees seems to be a development of the post-vedic era.

According to Buddhism, the soul itself is God. In the Ashtang Yog of Mahatma Buddha, there is no mention of God. So this religion can't be included in this ongoing discussion about the identity of God. But this much is clear that a majority of people take God as formless. Even in our Hindu religion, many people who accept God as a super-power with a definite form also accept His formless identity. But they hold that for the purpose of devotion and worship His identity with a definite physical form seems to be appealing and comfortable.

Koyi Sagun Mein Reejh Raha, Koyi Nirgun Thahraye.

Atpat Chal Kabir Ki, Mujh Se Kahi Na Jaye.

—Dadu Dyal Ji

Some are absorbed in the worship of Sagun while others are absorbed in the worship of Nirgun, but strange are the moves of Kabir Sahib. I don't find myself in a position to describe these.

What have these Sants been saying? We shall have to listen to what they say and will have to ponder over it as well. The Sants describe God as a super-power that is far from the concept of God as being with some definite form or without form. None had earlier said so. Is their description of God contrary to what the scriptures say? Are they denouncing our vedas and puranas? Certainly not! They are rather saying—

Kau Kahey Ved Ko Jhutha, Voh Jhutha Jo Ved Na Vichara.

Who says the Vedas contain false descriptions. In fact, a liar is he who doesn't go deep to understand the Vedas.

In fact, there is close proximity between the Sant Matt and the Ved Matt because both hold identical views in many respects. But Vedas at the end say—Neti-Neti—that is, they can't say what lies beyond. And the Sants deserve compliments for throwing light on what lies beyond. In fact, where the Ved Matt stops, the Sant Matt makes its beginning.

Today, we find the holy Sants everywhere. But the present day Sants are saying nothing of the sort our Sants of the past said. Why is it so? It will be enough to say in this context that all the Sants can't be the real ones. None can become a Sant simply by associating the word Sant with his name. Today, the religious teachers and preachers—be they associated with Sagun or Nirgun form of worship—are trying to associate themselves with Sant Matt. Doing so, they are perhaps trying to spread confusion and darkness in the path of true-Sathya- Bhakti.

Our God (Param Purush) is far away from the Sagun as well as Nirgun. Words can't describe His true identity. He is the rarest of the rare and the most wonderful supreme Lord. Firstly, let us see to what an extent the Sagun and Nirgun are true. In fact, there is a sharp distinction between Sagun and Nirgun. Sometimes, during the course of my meeting with the worshippers of Sagun and Nirgun, I ask them as to what distinguishes Sagun from Nirgun. In reply, they say, "The Sagun Bhakti involves the worship (Bhakti) of five elements and all these five elements are destructible."

No doubt, Sagun Bhakti involves the Bhakti of five elements and all of these elements are changeable and destructible. But our body is also made of these five elements

and is, as such, destructible. Then I ask them to Naame the five elements that are destructible.

Now they begin to tell the five elements—

The worshippers

of the formless : Jal

I : I understand that. Second one...

They say : Fire

I : I understand this as well. 3rd one...

They say : Air

I : That is right! Fourth one...

They say : Earth

I : Right! Fifth one...

They say : Sky

I : What is that?

They say : Nothingness

I : What is this nothingness?

The worshippers of the formless, keeping both the hands at some distance from each other, point out to the empty space between them and say in a low voice—here it is.

In this way, when they find the elements of the formless merging with the five destructible elements and feel amazed, I make it clear to them that if the fifth element is the sky, the Nirgun (formless) element itself falls within the limit of 5 elements. The sky is destructible and the Shunya (zero level, nothingness, Niranjan) is also destructible.

It is said that the soul is immortal. It is, no doubt, true. Since the soul itself is a part of God, so our God should also be immortal and a supreme reality. That is why our Sants have talked of this very supreme power which is the only prime truth and is far beyond both—Sagun as well as Nirgun. No dissolution ever takes place there. Kabir Sahib's sayings make it clear that there is a Maha Shunya (void space)

above the Shunya-akas that is to be found in the formless. There are seven lokas (abodes) in this Great Shunya. These are separated from each other by huge distances. First of all, there comes the Achint Lok that lies above the Shunya at a distance of about 5 Asankhya Yojan (Asankhya means innumerable and yojan means a measure of distance differently reckoned at 4½, five, eight and nine miles). Above this Achint Lok, there comes the Sohang Lok at a distance of 3 Asankhya Yojan. Then there comes the Mool Surti Lok at a distance of 5 Asankhya Yojan above the Sohang Lok. The consciousness descends down from here. Again, at a distance of 3 Asankhya Yojan above the Surti Lok comes the Ankur Lok. Above it lies the Vani Lok from where emanate many kinds of musical sounds. And above it lies the Sahaj Lok. These seven lokas are also called as the seven skies.

In comparison to these Lokas of Mahashunya, the formless appears to be only a small Shunya. There is dissolution upto the Sahaj lok, that is, the seventh sky.

At a distance of 1 Asankhya Yojan above the Sahaj Lok, lies the Lok of Satya Purush. It is called as Amar Lok or Satyalok. No dissolution of any kind ever takes place here and all the souls remain here in a state of eternal bliss. These souls experience strange pleasures here and remain absorbed in Param Purush. This Amar Lok is so broad and limitless that the 3 lokas that are under the sway of Kal Niranjana seem to be like a small box in comparison to it. Innumerable universes of this kind can be accommodated in it. This Lok is such wonderful and the rarest of the rare that giving description of it for Yugas (an era) together won't seem to be sufficient. At the time of great dissolution, everything including the five elements disappears but the Amarlok remains in the same state.

Nanak Devji says—

Adi Sach! Yugadi Such! Hai Bhi Such!

Nanak Hosi Bhi Such!

It has been true since ages together, it is true even now and will remain so in the time to come as well.

Let's see what kind of dissolution it is! Dissolutions are of many kinds—

Laghu Pralaya (small dissolution) : In this dissolution, many incidents take place. Epidemics spread. Famines and droughts occur and many persons die.

Pralaya (dissolution) : In this case, the universe gets destroyed. The waves of water rise up to a height of about 100 Km and the life comes to an end.

Mahapralaya (Great dissolution) : In this case, the earth, water, fire and air (all the four elements) get destroyed. This dissolution repeats itself after lakhs of years. Much before this dissolution, there begin to appear some signals about it. These signals are a sort of warning from the supreme Lord of the universe. At such a time, the sinners on this earth will outnumber the noble souls. Man will grow wicked and ill natured. Even the animals will begin to behave in a manner contrary to their normal nature. Sometimes, there will appear an eclipse for six months together. Even the planets, so to say, will forget their directions of rotation. The earth will remain away from the sun for days together and it will make the nights longer. Sometimes, the sun will appear from somewhere at night. Such things will happen on this earth for days together. All this will not happen so soon or all at once but it will certainly happen. The signs that we see at present are somewhat an indication of it. The phenomenon of seasons has changed. Likewise, the earth will also wander in an unusual manner. The waves of water

will rise to a height of about 100 km and the earth will get submerged leading to the destruction of life. Then the sun will also, during its unusual wandering, come near the earth. The planets will collide with one another and will get destroyed. The atmosphere of the earth will get filled with gases which in turn will dry the whole of water. After this, the air will begin to scatter the sun and with the passage of time all the gases will also lose their existence. There will remain no heat. There will remain the sky and the air alone. Now the sky will begin to devour the air. It will take much time and in this process all the four elements will lose their existence.

Kal will devour all. None of the lokas—Dev Lok, Brahm Lok etc. will escape destruction. All the 3 lokas will perish. The shastras have also accepted this view point and even the scientists are accepting this fact.

Virat Pralaya (greatest) : In this dissolution, all the five elements alongwith the seven skies will perish. After that there will be no creation of the universe. All will depend upon the sweet will of Param Purush. And then He will create Maha Shunya—the abode above the present abode of Niranjan—the Lord of death.

That is why Sahib Kabir has talked about a Loka where there is no dissolution or pralaya of any kind. This Loka is the Satya Loka that is far beyond the limits of 3 Lokas. If the soul is immortal, its real abode must be in Amarlok itself.

Truth is that He who has been called as Sahib by the Sants, is the Supreme Lord of this Amar Lok and is our real God. He is the rarest and the most wonderful Lord whose identity can't be described in words.

In fact, the word Paramatma is used for Nirakar but for the convenience of the common man this word is being used

here though the Sants don't call Param Purush by this Naame. All of us, knowingly or unknowingly, are in search of Param Purush but out of ignorance we have not been able to understand the actual reality and have been taking Kal Niranjan himself as Param purush. This is what has prevented us from attaining Param Purush. Wherever one's concentration gets fixed, one will achieve the same. It is our inability to realise the truth that is keeping us entangled in the unending cycle of births and deaths. In this context, it has been said—

Jo Bhakshak Tahan Dheyan Lagayi.

Jo Rakshak Tahan Chinchat Nahin.

All are worshipping him who is devouring all but, strange to say, none recognizes Him who is the real saviour.



Moti maya sabb tajain, gheeni taji na jaye.

Peer paigamber auliya, jheeni saban ko khaye.

It is easy to part with material Maya (wealth), but it is not easy to part with the ethereal one. It is the ethereal Maya that has devoured even the great sages.

2. Nirakar Niranjan is Your Mind

All beginnings have their endings. He who is born has to die. The Hansa (soul) is immortal as it is not born. All the light and knowledge to be found in this universe is nothing but the play of Hansa. Basically all of us agree that the Hansa is immortal but how strange it is that every human being is taking himself as a body. What a sort of relation have we developed with our body.

Just see! How much blunder we commit in living our lives as a body. Why is there difference in our views and behaviour. On the death of some near and dear one we perform some or other ritual. Performing of last rites, death anniversary, Shradh etc. and belief in the existence of evil spirits confirm that we are taking the Hansa not as a body but as an entity entirely different from it. None has been living the life of a Hansa. All are living an unreal and false life. There is certainly some devil force behind all this unreal play.

Once I happened to read an article in India Today that was opined as the best one of the year. Elexander, the P.A. of president Regan of America had written it. He had written, “It appears as if all the human beings on this earth have been playing in the hands of some devil force which seems to be the controller of all of us. This force can, as and when it desires, change the thinking power of all of us at one and the same time. I think, this devil force is taking us on the path of destruction.”

What a true picture had he presented! He must have made a thorough study. I think he must have studied the sayings of Sahibji. If not so, I would like to thank him for his remarks. Sahibji has said—

Saiyad Ke Kabu Mein Sabb Jeev Bichare.

All the jivas of the world are in the grip of some devil force.

Chal Hansa Sat Lok, Chhodo Yeh Sansara.

Yeh Sansar Kal Hai Raja, Karam Ka Jal Pasara.

Sahibji asks the jivas to leave this world where Niranjana has laid his net of Karmas (deeds) and move to his Satlok.

Jeev Ke Sung Munn Kal Rahayi, Agyani Nar Janat Nahi.

Kal in the guise of Mind is residing within Jiva, but the ignorant persons don't realise it.

Jus Nut Markat Ko Dukh Deyi. Nana Nach Nachavan Leyi.

Our Mind is causing trouble to the jivas in a manner a juggler does to the monkey.

Munn Hi Saroopi Dev Niranjana, Tohi Raha Bharmayi.

Hei Hansa Tu Amar Lok Ka, Pada Kal Bus Ayi.

O Jeevatma! This Mind itself is Niranjana who has been misleading you since ages together. You are the Jiva of Amarlok but you have fallen in the grip of Kal.

The sayings of Kabir Sahib clearly show that it is the Munn (mind) that has kept the Hansa entangled. Is this Munn really so dangerous? Let's have a look at it.

From the behaviour of man it becomes quite clear that every human being is busy in satisfying the needs of this Mind. All the attractions of the world are due to Mind alone. It is not an ordinary thing.

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

Kabir Sahib says, "You should know that this world is created out of Mind.

All the ideas emanating from within man are nothing but Munn. Lust, anger, attachment, greed, ego and satisfaction of the desires of various organs and the like are due to Mind alone.

It has a great and powerful network. When even the great Rishis and Munies couldn't free themselves from the grip of this Munn, what can we say about ordinary man.

Greed is the most dangerous of all the five vices. Its son is 'Sin'. That is to say, man commits all sorts of sins due to it. Sahibji says—

Kami Nar Bahute Tarey, Krodhi Tarey Anant.

Lobhi Banda Na Tarey, Kahain Kabir Sidhant.

Many persons leading lustful lives or with anger in mind succeeded in seeking liberation, but my principles clearly state that a greedy person can never seek liberation.

There is a story associated with a greedy person. A greedy person is he who amasses wealth by all means- be they fair or foul. To earn money by fair means and to safeguard it is not an act of greed.

...After sometime that greedy fellow breathed his last and reached the Durbar of Dharam Raj.

Dharam raj jabb lekha mange, kya mukh le ker jaye ga.

With what face will you appear before Dharam Raj (who gives the punishment or reward after death) when the latter asks for the account of deeds performed by you.

His deeds were studied. Chitar Gupat (the record keeper) said, "He was greedy and a sinner. He should be sent to hell for thousands of years. But he had offered food to a mahatma and had attended the satsang. So he should be sent to heaven for a hundred years." Dharam Raj asked the greedy fellow as to where he would like to go first. The greedy fellow said, "First send me to a place where I can hope to earn some money." Dharam Raj couldn't control his laughter and said, "Even at this place you haven't given up your greed." In fact, the vices like lust, greed etc. continues to play their role.

...Once a greedy person came to me and said, “I am very much pleased with you. I shall tell you a formula to grow rich. I haven’t told it to anybody so far.” I said, “What shall I do with the money?” He said, “I haven’t told even to my wife but want to tell you.” I said, “Well! You can tell. I said so thinking I shall tell the same to some poor fellow.” He said, “Go on collecting money from any quarter you can. Don’t spend. You will grow rich. If you need some clothes, think of making use of the old ones. If the wife makes some desire for some eatable, tell her to remain without it.”

He said much more about it. Indeed, what a nice formula it was! I said, “You unlucky fellow; you are good for nothing in this world and will remain so in the next as well. You won’t be able to do noble deeds. Wealth is to utilise for all those purposes that are essential. If you don’t use it, what else will you do with it. He who doesn’t use wealth for needful purposes can’t be expected to use it for charitable purposes as well.”

Jo Dhan Prabhu Hait Nahin, Parmarth Nahin Jaye.

Chor Labar Lait Hain, Dhar Siney Per Payen.

Thieves rob such a greedy person of the wealth that he doesn’t utilise for acts of charity.

That is why Sahibji has said—

Sahib Itna Deejiye, Jamey Kutumb Samaye.

Main Bhi Bhookha Na Rahun, Sadhu Na Bhukha Jaye.

O God! Give me wealth enough to support my family and to feed the sage if any that comes to my house.

When the fire grows hot, it can burn even the wet wood. Likewise, sin will also increase alongwith increase in greed.

Attachment is also very dangerous.

Moh Sakal Vyadhin Ko Moola, Ta Te Upjat Bahu Vidhi Soola.

This attachment is also the root cause of diseases.

All the jivas have got entangled in the grip of attachment. Then comes the ego that is more dangerous than these. It has been described as Jheeni Maya (ethereal matter).

Moti Maya Sabb Tajain, Gheeni Taji Na Jaye.

Peer Paigamber Auliya, Jheeni Saban Ko Khaye.

It is easy to part with material Maya (wealth), but it is not easy to part with the ethereal one. It is the ethereal Maya that has devoured even the great sages.

It is the ego that brings anger. An egotist doesn't tolerate even a slightest remark against his nature. Ego may be related to wealth, power, caste, learning or complexion. Never be proud of anything. If your words are full of ego, you will pour venom. Our words must be pleasing to others. In my opinion, an egotist gives the proof of his weakness alone. The more egotist a person is, the more ignorant he will be. This is because an egotist always tries to frighten others. A wealthy man will boast of his wealth before a comparatively less wealthy person and never before a more wealthy one. I find that some mahatmas (sages) also try to frighten others with their long grown hair and spread of chandan on forehead. They demand respect from others. But remember! he who tries to frighten others, gets himself frightened from some one stronger than him.

It is easy to pose as a mahatma and get some fame but it is very difficult to bear insult. The noble and enlightened souls know that they will have to suffer humiliation in the world and so they have to remain ready for the same. Only the fools are respected in this world.

Once a head master came to Ranjri. He gave me one thousand rupees for utilising in the Ashram activities. I said, "Who are you and wherefrom have you come?" He said, "I have come from the Raya Morh (turning point). I heard people

speaking against you and I, at once, guessed that some enlightened soul must have arrived.”

Sahibji has said—

All this is the play of Munn.

*Niranjan Dhan Tumra Durbar,
Jahan Tanik Na Neyaye Vichar.
Rung Mahal Mein Basein Muskarey, Pas Terey Sardar.
Dhoor Dhoop Mein Sadhu Virajain,
Bhayee Jo Bhav Nidhi Par.
Veshya oodhe Khasa Malamal, Gal Motiyan Ko Har.
Pativrata Ko Milay Na Khadi, Sookha Niras Ahar.
Pakhandi Ko Jug Mein Aadar, Sant Ko Kahain Labar.
Agyani Ko Param Viveki, Gyani Ko Mood Ganwar.
Kah-Hin Kabir Faqir Pukari, Ulta Sabb Vyovahar.
Sanch Kahe Jug Maran Dhaye, Jhuthan Ko Etbar.*

What a lovely world has Niranjan created. Everything in this world is abnormal. There is nothing like justice and fair play here. Here hypocrites are honoured as great learned persons while the Sants are defamed as ignorant ones. The prostitutes get all the available facilities while the virtuous women have to lead a simple life. A preacher of truth is tortured while a liar is honoured. In this world those who come forward to guide the people along the path of truth are denounced in every possible manner.

This dangerous Mind is proving a great hurdle in the path of letting the Hansa realise its true identity. It tries its best to keep you ignorant about everything. No doubt, the whole of the creation is due to Munn alone.



3. The Arrival Of Kabir Sahib

What new path did Kabir Sahib show to the people of the world after his incarnation? What was his aim and what sort of worship did he talk about? If we think over the sayings of Sahibji, we find that his status and individuality is far far higher than anyone else. He made an attempt to raise the overall individuality of man to a higher level. There is no distinction of any form to be found in his sayings.

*Kabira Khada Bazar Mein, Mangai Sabb Ki Khair.
Na Kahu Se Dosti, Na Kahu Se Bair.*

Kabir Sahib says that he is neither a friend nor a foe of anyone. He is the well wisher of all.

But still, some people call him as a revolutionary Sant while others look at him from different angles. Let's see why it is so?

*Kabir Kalyug Aa Gya, Sant Na Poojey Koye.
Kami Krodhi Lalchi, Inki Pooja Hoye.*

Sahib ji says that Kalyug has made its appearance. The people instead of worshipping the sants are worshipping those with lives full of lust and other vices.

Sahibji opposed the prevalent hypocrisy in the Naame of religion and created awareness among the masses. You will be surprised to know that about 15 crore people are supporting their families by exploiting the innocent people in the Name of religion. Some are cheating the people as tantriks and the like. Their life style is in no way less than that of VIPS and they live in palace like buildings. There is need to give a serious thought to all this.

The Sants in our country-India lived simple and decent lives far different from the material comforts. Ravi Dass ji repaired two shoes daily and out of this earning he kept half

of it for his living, while he gave away the other half in charity. Even the kings were among his disciples but he never lived a life of luxury. Instead, he always lived the life of a true Sant. The life style of the present day sages is in no way similar to that of the holy Sants. But they are using the words Sant with their Names. The Sants like Guru Nanak ji, Dadu Dayalji and the like have lived a life full of struggle. They could have spent peaceful and comfortable lives if they so desired, but they never did so.

Some mahatmas (sages) can be seen moving with body guards. I think how can a mahatma, who himself is afraid of his safety, be expected to come to the rescue of his disciples. Further, fear gives birth to ignorance and ignorance on its part robs one of one's peace of mind. The disciples themselves will begin to have such feelings about their Guru.

Earlier, it was not easy to raise a loud voice against hypocrisy. But Sahibji was fearless. He touched every aspect of life and told people about the real way of living. He also told them what to do and what to avoid.

After all, who were the people responsible for hatching of plots against such a great and matchless Sant? The lahartara pond at Kashi has been filled with dirt and filth. At Maghar, no attention has been paid to the sites related to him. If we ponder a little, we shall find that the hypocrites tried their best to wipe out the memories of Sahibji. In his life time the hypocrites tried their best to defame him in every possible manner. Some described him as a low caste; some called him as an offspring of a weaver; others called him as an illegal offspring and so on. But Kabir Sahib says—

*Santo Avigat Se Chala Aya, Koyi Bhed Maram Na Paya.
Na Hum Rahley Garbhvas Mein, Balak Hoyi Dikhlaya.
Kashi Tatt Sarovar Bheetar, Vahan Julaha Paya.
Na Hamre Matt Pita Hain, Na Sung Grahi Na Dasi.*

*Neeru Ke Ghar Naam Dhraya, Jug Mein Ho Geyi Hansi.
Aane Takiya Ung Hamari, Ajar Amar Pur Dera.
Hukam Hasiyat Se Hum Chaley Aye, Katat Yam Ka Phera.
Kashi Mein Hum Pragat Bhaye, Rama Nand Pardhaya.
Kahat Kabir Suno Bhayi Sadho, Hans Chetane Aya.*

“I descended on this earth from an unknown place and none could recognise my real identity. Without remaining in the womb of the mother I appeared as a child. A weaver found me in the Lahartara pond at Kashi. I have neither any wife nor any other relation. My Name ceremony was performed in the home of Neeru—the weaver. It made me a laughing stock. My abode is in Amarlok and I have come as per the desire of Param Purush to liberate the jivas from the grip of Kal and to take them to their real abode—the Amarlok.”

Everyone is ignorant about the great status of Kabir Sahib. All believe that he was a married man and had a son and a daughter. But reality is somewhat different. The fact is that he was not born out of the womb of the mother.

*Kakka Kewal Naam Hai, Babba Baran Sharir.
R-Ra Sabb Mein Rum Raha, Taka Naam Kabir.*

According to a holy Sant, Kabir is another Name of the awarness-chatna present in every Jiva.

Sahibji's birth was a very mysterious occurrence. On the full moon day of the month of Jaishath, (May) in the early hours, there appeared a wonderful dazzling light that descended down on the Lahartara pond in Kashi and began to move its hands and feet. Swami Ashta Nandji, a disciple of Swami Ramanand ji was sitting in meditation. By chance he opened his eyes. He couldn't believe what he saw. Within moments that light assumed the form of a beautiful child. At the time of incarnation of Sahibji, the Peacocks began

to dance, the Chakors (a bird with four equal sides) began to speak, the birds began to chirp and in fact, the whole atmosphere seemed to have become nectarous.

When Swami Ashta Nand ji narrated this incident to Rama Nandji, the latter felt a strange sense of pleasure. He said that whole of the world would soon come to know of the wonders and miracles of this child.

As per chance Neeru and Neema happened to pass that way. Neema felt thirsty. As she approached the pond to drink water, she saw a beautiful child moving its hands and feet on a lotus flower. After quenching her thirst she lifted the child in her arms and requested Neeru to take it home. Neeru replied that the people would laugh and say that even before the marriage they had a child. So he asked her to leave it there. But Neema was unwilling to leave such a beautiful child. At this, Neeru began to rough her up. In the meantime Sahibji said—

Poorav Janaam Ki Preeti Se, Tohi Mila Hoon Aap.

Mukti Sandesh Sunavun Ga, Le Chal Apne Sath.

The love of previous birth has brought me to you. Take me with you. I shall reveal to you the secret that can help you attain salvation.

In Dwapar Yuga there was a disciple of Sahibji, Supach Sudarshan by Naame. Sahibji took him to Amar Lok many a times.

When the Mahabharat war came to an end. Lord Krishna told Pandvas to perform a Yagya to escape from the ill-effects of killings of persons of their own gotar (clan). Yudhishtira replied that they had fought the battle at his instance. Krishanji replied that that was a part of their moral duty and the performance of Yagya was necessary keeping in view the large number of killings. He also said that during that period

they should keep a bell hanging at some height and if it struck seven times, it would be a signal of the successful completion of Yagya.

The arrangements for the Yagya began to be made. Rishi-Munies, the gods and the like were all invited. All the invitees tasted the foods served but there was no stroke of the bell. The Pandvas were worried at this as it clearly indicated that the Yagya had not been completed successfully. They went to Lord Krishna and told him all about it. Krishanji said, “None of the great Sants has partaken of the food.” Yudhishtira said, “All the Rishis-Munies as well as you have taken the food and still you have been saying so.” Lord Krishna said, “There is a Sant, Supach Sudarshan by Name. The bell will ring only if he partakes the food.”

Marda Maan Saban Ka, Supach Bin Ghant Na Baja.

The pride of all was shattered. But the bell rang only after the arrival of Supach.

Yudhishtira sent Bhima for the purpose. Bhima went and said proudly, “O Supach! Our Yagya could not be completed successfully without your presence. Come along with me and partake the food.” Bhima showed him no respect as he was a sweeper. Supach said, “I can’t go.” Bhima said, “Would you go willingly or I should make use of my Gada (A metal weapon with a rounded head) for the purpose.”

Supach said, “All right! I am prepared to go with you. Look! My necklace is lying outside. You carry it with you and I will follow.” Bhima had the power equal to that of 10 thousand elephants but strange to say he couldn’t carry even the necklace of Supach. Supach said, “O egotist! I won’t accompany you for partaking food. You can go.” Bhima felt small and went back. Then Yudhishtira himself went to him and brought him with due honour and regard. Draupdi had

prepared 56 kinds of food. Supach mixed them up and took one morsal and then the other. In the meantime, Draupdi reached there. She thought that she had prepared so many delicious foods with so much labour but what had the fellow done. After all, he was a sweeper. Supach came to know of it and didn't take the 3rd morsal and left the place. The bell struck twice. Yudhishter went again to Lord Krishan and said, "O Maharaj! The bell hasn't struck yet. Krishanji meditated and told him all that had happened. Once again Yudhishter requested Supach to partake food. It was only after his doing so, those seven strokes of the bell were heard.

Yudhishter asked Krishna as to what special thing did he possess. Krishanji asked all of them to go with him. He took them to Pushkar. There was a sarovar(water reservoir like a lake) that had a wonderful property. Anyone who looked into it could see through the shadow in water the form of body he had in his previous birth. Krishanji made all of them stand there. If one was animal, the other was a bird and so on but Supach had the human form.

Supach prayed to Sahibji to bless his parents as well with the holy Naam and take them to Amarlok. But his parents were not prepared for it. Sahibji said that he would definitely take them to Amarlok. Next time they were born as Brahmans. They had no issue. The mother of Supach prayed to the Sun God every day for getting blessed with a son. One day, Sahibji fell into her lap. He thought of taking them with him but still they didn't agree to what he said. Then Sahibji disappeared. Then they were born as mahajans (a caste among the Hindus). In the 3rd birth as well they didn't agree to what he said. In the 4th birth they were born as Neeru-Neema. Sahibji said that he had come to take them to Amarlok and that they should take him to their home where he will give them the message of salvation.

On hearing this from the child's mouth they brought it home. Neeru began to tell the people as to how they had found that child, but the people didn't believe him and began to speak their own language.

Gali Aavat Ek Hai, Ultat Hoat Anek.

Kahein Kabir Na Ultiye, Rahey Ek Ki Ek.

If one hurls an abuse, it is single. But if the other fellow hurls the abuse in retaliation, its number will go on increasing. Sahibji advises us not to hurl abuses in retaliation so that its number doesn't exceed one.

You shouldn't feel disturbed if someone abuses you.

Tujhe Virani Kya Padi, Tu Apni Aur Niber.

You care for your ownself without bothering about others.

Many persons attempt to commit suicide when someone denounces them. The foreigners knowingly do wrong acts in order to gain popularity. Why to be afraid of the denouncers. It pays. Once in Kashi, Sahibji knowingly put his hand on the shoulder of a prostitute and with a bottle of wine began to move about with her. He remained very much in news. Dharam Dass ji also came to know of it. Sahibji told him that she had been a devotee in her previous birth and that he had decided to take her to Amarlok. He also told him that the bottle contained water and not wine.

Even if I had laboured for years together, I wouldn't have gained so much popularity and even the number of followers wouldn't have swelled to such an extent. You don't know the virtues of a denouncer. You want that your denouncer should die, but Sahibji thought otherwise—

Nindak Mera Jani Maro, Jeevo Adi Jugad.

Kabir Satguru Payiye, Nindak Ke Persad.

Kabira Nindak Mar Gaya, Abb Kya Kahiye Jaye.

Aisa Koyi Na Mila, Beeda Ley Uthaye.

There is a loss in the death of a denouncer. So he shouldn't die. We should pray for his long life. He says that one can seek the shelter of a Satguru by the good wishes of a backbiter. He says that his responsible preacher (denouncer) has died and he has failed to find anyone who can make him popular through his acts of denunciation.

A denouncer makes you alert and in fact, makes you awake. Be prepared to listen to your denunciation. He who is not prepared to do so is weak. He strikes at our ego and like a Jok (sucker of dirty blood) that attacks on the polluted blood, he removes our vices.

Why are the Sants denounced? A Sant makes the society cautious of the hypocrites and the latter in turn denounce him. Kabir Sahib was awarded death punishment 52 times. He was a great social reformer. His sayings inspire all.

Jeev Na Maro Bapura, Sabke Aikai Pran.

We shouldn't kill living beings as all have the same soul within them.

He who speaks so much against the killings of living beings is awarded death punishment and that too 52 times. For what fault of his was he punished?

Sahibji asked us to beware of hypocrisy. He attacked the short comings and the unnecessary rituals related to religion. None dared to face his reasoning. At that time Sikandar Lodhi was the ruler of Delhi. He was suffering from a burning sensation (Leprosy). No physician could relieve him of his pain. Someone suggested to him to go to Kashi and have the holy Darshan of the sages. But that too proved to be of no avail. Some hypocrites sent him to Kabir Sahib with a motive that the king would cut his head off on hearing his unusual talks. But it happened otherwise. As the king reached there, the mere sight of Kabir Sahib relieved

him of his problem. The king was greatly influenced by him. When the hypocrites came to know of it, they began to use Sheikh Takki, the Guru (Peer) of the king, against Sahibji. They told him that Kabir Sahib was a very dangerous fellow who had no regard for Allah or Bhagwan (God). Sheikh Takki was infuriated on hearing this. He asked the king to order his killing as he was a Kafir (unbeliever). But the king said, “You yourself say that it is bad to kill the mahatmas (sages). So why do you say so?” Takki replied that he would hurl a curse on him if he didn’t do so. Sikandar didn’t want to do so but Sahibji told him to let him do as he liked. The king told Takki to do as he liked.

So Sahibji was first made to be cut off, by an Ari (A long sickle like implement). Ari continued to move about in air but Sahibji remained unharmed. Takki thought perhaps he knew some magic and so he got Sahibji hanged. But this too failed as the Phanda (rope used for hanging) slipped as and when it was put around his neck. Then he was burnt in fire. The fire got extinguished every time it was burnt. Takki was confused and perplexed to see all this and so he ordered his men to throw him into a well and the same was filled with stones, mud etc. When Takki returned to inform the king about the death of Kabir Sahib, he was astonished to find that the latter was sitting by the side of the king. Still, Takki considered Kabir Sahib as a magician. He told Sahibji that if he was the favourite of God, he should make his daughter, who had died and had been laid to rest, alive. Sahibji went to the grave of the girl along with Takki and said, “O daughter of Takki! Get up.” But she didn’t get up.

Sahibji repeated these words but the girl didn’t get up. Then Sahibji said, “O daughter of Kabir! Get up.” The girl got up.

These facts were hidden. Sheikh Takki loved his daughter very much and asked her to go home with him. The girl refused to accompany him saying she was the daughter of Kabir Sahib. She was called as Kamali. Takki was still restless. Once the people were carrying a badly decomposed dead body for throwing into the Ganges. Takki said that he would accept him as an enlightened soul of God only if he made the dead alive. Sahibji said to the dead body, “Get up by the grace of God.” The boy got up. Takki said, “Oh! This is nothing short of a wonder. Sahibji said that henceforth he would be called by the Naame of Kamal.

Then Lohi means devotion and worship. Whenever someone asked Sahibji about marriage, he always replied that he had been married to Lohi. But the hypocrites coined their own stories. Sometimes they described him as a low caste while at other times they described him as a Muslim and so on. At that time untouchability was in vogue and the hypocrites thought that people won't go to him if they came to know of his low origin.

Likewise, I am also being described as a militant, a Muslim, an anti-Hindu and the like. It is in this context that I have got my posters in uniform fixed at the shops of my disciples. I want to ask them as to whether their grand maternal aunt has issued me this uniform.

At the time of his departure from the world, Sahibji thought of letting the world know about his real identity. He declared that on the day of Magh Sudi Ekdashi he would depart from the world. Lakhs of people including the king of Kashi—Veer Singh Baghel, Bijli Khan Pathan of Maghar and other disciples including many spectators assembled at the spot. Even a great pandit, Sarvda Nand by Naame, was among the disciples of Sahibji. Just Imagine whether Sahibji

belonged to a low caste as the hypocrites wanted to paint him.

King Veer Singh Baghel directed his commander-in-chief to take the dead body of Sahibji to Kashi after his departure from the world so that he could raise there a tomb over the relics after performing his last rites as per Hindu tradition. When Bijli Khan Pathan, the ruler of Avadh, came to know of it, he declared that he won't allow such a thing to happen and would raise a mausoleum in memory of Sahibji after performing his last rites as per Islamic tradition. Both of them stuck to their words. Bijli Khan Pathan said that Sahibji had spent all his life time in Kashi and he never raised any objection but when at the last hours he had come to Maghar of his own accord, it was his right to take his dead body. When no decision could be reached, both of them drew their swords. It was decided that they would fight a duel and he who won would have a control over the dead body. In the meantime, Sahibji performed a miracle. There appeared a wonderful dazzling light in the sky.

*Uttavo Parda Nahin Hai Murda,
Ai Re Moorakh Nadana,
Tum Ne Hum Ko Nahin Pahchana.*

Then there was a word from the sky-light in which Kabir Sahib said to them, "Lift the sheet and see for yourself. There is no dead body beneath it. It is foolish on your part to have not recognised my true identity."

When the bed sheet was removed, there was no trace of the dead body. There were only some lotus flowers that the people had offered. Sahibji performed this miracle in the presence of lakhs of people there.

Now some people don't agree to it. Suppose you tell your son about some great political leader and he replies that he doesn't agree to his existence. What would you say if

he refuses to accept his existence even after being shown his photograph? But you are right because you are saying what you saw for yourself or heard from the elders of your family. Likewise, Lakhs of people told their children who in turn passed on the same information to their descendants. The same was written in books as well. The Samadhi (tomb) at Maghar also tells the same. Even if one refuses to accept it, what can be said in that case? The hypocrites knew that after knowing about Sahibji, the people won't remain in their grip, so they did all such non-sense and 3rd class acts as could defame him and hide his true identity. He was described as an ignorant and unlettered fellow. Sahibji's status was very very high. He was the greatest poet of all the times. According to Dr. Hazari Prasad dwivedi, "In the history of one thousand years of Hindi Literature, no writer of a status like that of Kabir Sahib has ever been produced." His sayings were in the language of common masses. He said a lot in a few words. It is difficult to understand the language of Tulsi Dassji but very easy to understand the sayings of Sahibji. Today, one can hear his sayings broadcast from the houses as well as from the temples. Then among Yogis as well he is considered as Yogiraj. He knew all the secrets of the inner world and the Brahmand. Even a great Yogi like Gorakh Nath had to bow before Sahibji and get himself blessed with the holy Naam.

Just as the sun occupies the key position in the solar system and the Ganges among the holy rivers, Sahibji also occupies the same position among the holy Sants. He was not only a Sant but the source of creating the line of Sants.

Maan badayi jagat mein, kooker ki pahichani.

Pyar kiya mukh chateyi, bair kiye te hani.

Sahibji says that desire for Name and fame in this world is just like a bitch. If you love a bitch, it will lick your

face and that is not good. But if you show enmity to it, you will suffer. This is because in that case it will bite you. Likewise, it is better to keep away from the Name and fame the world can give.

Maan badayi kookri, santan khedi jan.

Pandav jug pavan bhaya, Supach birajai aan.

Sahibji says that taking Name and fame as a bitch, the saints drove it away from them. Remember! Name and fame is not going to pay. Just look! The yagya performed by the Pandvas could be accomplished only when Supach, a sweeper by caste, was invited with due respect and was requested to partake of food.



4. Dharam Dass

Dhani Dharam Dass ji was a man of great Naame and fame. He had his own temple. Pandit and purohits came to his place to perform pooja. Nevertheless, before he met Sahib Kabir Ji, he felt his life somewhat charmless. He then began to feel that the pandits, purohits, heavens, different modes of worship etc. had proved of no use to him. He was still far from the true joys and pleasures of life.

It is strange to find that instead of going to him who has great experiences in the field of spiritualism, prefer to go to those who are as ignorant as themselves in this field. Perhaps they enjoy freedom of mind in the company of such ignorant fellows. But they forget that by doing so they will always remain far away from the reality of spiritual life. Some people are afraid of going to the Sants simply because of the fact that in that case they won't be able to make a retreat to their previous material life.

Unlike others, the real Sants don't put a balm on our sorrows and pains. Instead, our sorrows and pains begin to make their appearance in the presence of holy Sants. But these pains and sorrows are altogether of a different nature. These, in fact, expose our hollowness to us. Our material wealth begins to appear of no use.

In the presence of Satgurus one experiences a strange awakening. There appears a sort of blooming of flowers from within which results in giving us peace of mind and stability.

Jini Naam Dheyaya Gaye Mashakkat Ghali.

Nanak Te Mukh Ujle Ketu Chhute Nal.

Dhani Dharam Dass was always in search of sadhus and Mahatmas who could enlighten his inner self. Then he happened to meet Sahib Kabir Ji. 'Sahib Ji' brought a revolution within him regarding the concept of spiritualism. Idol worship began to prove useless to him. All his previous

modes of worship began to appear meaningless. He could't withstand the restlessness and ran away from Mathura and returned home.

He began to remain sad and began to spend sleepless nights. He began to repent that he had fled from a learned man of God like a coward. He had to go again in search of him and met him at kashi.

Guru Miley Agam Ke Basi.

Dharam Dass Ji has beautifully described his meeting with Kabir Sahib in his book 'Amar Sukh Nidhan.'

Dharam Dass Hirsat Munn Kinha.

Bahur Purush Mohi Darsan Dinha.

Dharam Dass ji found in Kashi the same holy Sant he had met at Mathura. It was the same holy figure that seemed to be illuminated with dazzling light.

In the company of Sahib ji, Dharam Dass ji began to realise the truth in all that sahib ji had said.

He seemed to have completed half of the pilgrimage. He had to admit that he had so far wasted many precious years of his life and that those Pandits and Purohits were as much away from the ultimate truth as he himself was. How strange it was that those living in unreal world of their own with no experience of ultimate reality, were showing the path of spiritualism to others. Now it was a matter of joy and pride for him to live in the company of Sahib Kabir Ji.

Munn Apne Tabb Keinha Bichara.

Inkar Geyan Mahataksara.

Here is the man who is in possession of real coins. I have so far remained in the company of those with unreal and artificial coins.

Doi Din Ke Karta Kahai.

Inkar Bhed Kou Nahin Pai.

For the first time Dharam Dass Ji looked at Sahib Kabir Ji with devotion and love. His mind was completely free from the old rubbish like and unreal thoughts.

Itna Kah Munn Keenha Bichara.

Earlier, Sahib Kabir Ji had cast a casual look at Dharam Dass Ji. This is because the latter lacked the needed devotion and faith. But now the situation was altogether different.

Dharam Dass Ji had now come with full faith and true devotion to Sahib Ji. The stage was now set for him to receive the shower of blessings from Sahib Ji. Now Sahib Ji looked at him with meaningful eyes.

Guru Mile Agam Ke Basi.

There are worries, doubts, faithlessness and the like putting hurdles in our onward march to the spiritual world. Unless we free ourselves from this, we can't expect Satguru to shower his blessings on us. Kabir Sahib said to Dharam Dass Ji—

Aawo Dharam Dass Pagu Dharo.

Chihunk-Chihunk Tum Kahe Neharo.

Why do you look so much afraid. Put your step and march ahead. Keeping distance won't pay. KabirJI asked Dharam Dass Ji to come nearer and said that this coming near was the real satsang. Sahib Kabir says to Dharam Dass Ji—

Kahiye Chhima Kusal Ho Nike?

Everything is O.K

Surat Tumhari Bahut Hum Jhinke.

I was waiting for you since long. Don't think it is the disciple alone who makes a search for the Satguru. A Satguru searches more than a disciple. The only difference is that while a disciple doesn't know what he is searching, a Satguru knows. The disciple—Satguru tradition holds that a Satguru

searches out the disciple when the latter is mentally prepared for it.

In the very first meeting at Mathura, Sahib kabir Ji had seen the hidden seed in Dharam Dass Ji that had the Potentiality to change into a full tree. So he had chosen him as his disciple.

Dharam Dass Hum Tumko Chinha.

Bahut Dinan Mein Darsan Dinha.

Sahib Kabir Ji says to Dharam Dass Ji that he had recognised him and was waiting. But he (Dharam Dass Ji) arrived late.

Bahut Geyan kahsin Hum Tumhin.

Bahut Ke Tum Abb Chinhon Humhin.

I recognised you and now it is your turn to recognise me. At first, the Guru recognises and then the disciple does so. A disciple makes a choice only after the Satguru does so.

Bhali Bhai Dharsan, Bahur Miley Tum Aaye.

Jo Koyi Monse Miley, So Jug Vichhur Na Jaye.

Kabir Sahib welcomes the arrival of Dharam Dass Ji to him. A Satguru has great request for his disciples. In fact, a Guru who doesn't have such a request for his disciples, is not a Satguru in the real sense. A disciple needn't wander here and there to fulfil his desire. He can get what he likes in this spiritual line the moment he removes the curtain and looks within.

In addition, it just happened as was expected. Dharam Dass Ji never looked back. It is only the coward, who does so. The brave and courageous men always look ahead. Dharam Dass Ji didn't return home. Instead, he sent a message for distributing all his material possessions among the needy. He sent back the men accompanying him with the word that he

himself won't return.

Then Sahib Ji said that he who comes to have his shelter, never separates from him. Dharam Dass Ji was blessed with the holy Naam. The day he distributed all his material possessions, he was called as Dhani Dharam Dass by Sahib Kabir ji. The worldly wealth doesn't make one rich. It simply makes him a beggar. This wealth decreases when distributed. And that which decreases on distributing can't be called as wealth at all. The real wealth is that which never decreases on distributing.

That is why Sahib Ji called Dharam Dass Ji as Dhani Dharam Dass.

Ek Kanak Aru Kamini, Vish Phal Liya Upaye.

Dekhat Hi Te Vish Chare, Chakhat Hi Mari Jaye.

God appears where a disciple and a Satguru meet. While a lover enjoys some moments of pleasure in the company of his beloved, a disciple enjoys permanent joy and pleasures in the company of his Satguru. Dharam Dass Ji was able to secure the key to the 11th door by offering complete surrender at the holy feet of his Satguru. His sayings based on his personal experience contain gems of spiritual knowledge.

Wise men often remain devoid of real spiritual knowledge. This is because their ego prevents them from attaining this knowledge. The 10th dwara can be opened even with the help of Yoga. But one becomes helpless after it. It is at this stage that one begins to feel the necessity of a Satguru who can help him in moving ahead. One who denies the existence of God, indirectly admits that his intellect fails him to go beyond it. And he believes in only that what can be known by the power of intellect.

But the fellow who thinks that there exists something more beyond the sphere of his intellect, begins to realise the

need of a Satguru who can help him know the secrets of the world beyond. Go to the extent your intellect can take you, but struggle hard to know the secrets that lie beyond this limit. The lokas ahead are many times more beautiful than the lokas of kal Niranjana. While there are sorrows and sufferings in the lokas of Kal Purush there are permanent joys and eternal bliss in the Amarlok, the abode of Parampurush.

Parho Gune, Seekhe, Sune, Miti Na Sanshya Shul.

Kah Kabir Kase Kahun, Yeh Hi Dukh Ka Mool.

Wisdom has some definite limits. After all what can be the limit of a brain inhuman skull. Even with this limited power, man performs wonders. Never leave the company of a person who knows the secrets of not only this universe but of the universe beyond as well. Such a person has in his possession something that human beings are badly in need of.

Tabhi Satguru kahte hain—“**Jo chiz hamare pass hai, brahmand mein kisi ke pass nehin**”.

Satguru Mile Agam Ke Basi.

Unke Charan Kamal Chit Deeje, Satguru Mile Avinashi.

Man is mortal. Everyone has to go. Nevertheless, when a disciple bows with devotion, listens silently to what the Satguru has to say and understands the same, he begins to find an awakening in himself. This awakening reveals to him that the body is, no doubt, mortal but there is nectar within it. These indications are a sure test of the fact that the person concerned is really a Satguru.

Satguru Mohi Nivaziya, Dinha Amar Bol.

Sheetal Chhaya Sugam Phal, Hansa Kare Kilol.

It hardly matters whether the Satguru is a Brahman or a Shudra. All that matters is to see whether he is in possession of spiritual nectar. Remember! He whose eyes you find a

glimpse of truthfulness is the real Satguru. Proceed on slowly to him and seek his shelter.

The Sants have called the holy feet of a Satguru as lotus. This is because his interior blooms like a lotus with limitless leaves. There are seven Chakras inside man. He, whose last chakra has been opened, deserves to be called as a religious Guru. However, in Sant Matt, this Sahstarsar chakra is taken as Kalniranjan's and Amarlok is beyond this and the way to reach is surti on Satguru while meditating, rest is his grace.

A disciple has to bow before a Satguru. This is because he is a recipient. One who is a recipient has to show devotion to the Satguru.

*Guru Govind Kari Janiye, Rahiye Shabad Smaye.
Miley To Dandwat Bandgi, Nehin Pul Pul Dheyen Lagaye.*

See the glimpse of Parampurush in your Satguru. Remain faithful and loyal to him. Offer salutations when you happen to see him or else feel his presence with you at all times.

Unki Seet Prasadi Lee Je, Chhuti Jaye Chaurasi.

If ever you happen to receive the remains of food taken by the Satguru, take it as a 'Prasad', It is just like nectar and can rid you of the cycle of births and deaths.

This devotion and act of bowing originated in India only. That is why whenever some one from some western country comes here, he fails to understand the purpose of bowing. He doesn't know that there are certain things which one can receive by devotion and surrender only.

Every one in this material world wants to make a good show of himself. Even the poor don't lag behind in this mad race. None bothers whether for this outward journey one makes use of fair or foul means. It means that one can adopt any possible means to earn wealth, name and fame. However, such means have no place in the world of spiritualism where true

devotion and fair means are needed.

A Satguru sees only what you actually are and not what you want to impress. Your realself can't escape the highly illuminated eyes of Satguru. Go to the Satguru like an empty pot so that he may fill it with the needed material. He who bows like a beggar before a Satguru, receives all that he needs.

Keep all that you receive from a Satguru like a sacred treasure. The Satguru prepares his disciples for the final pilgrimage. So every thing that he gives has some special significance.

He who has sought the shelter of a Satguru, will rid himself of the cycle of births and deaths.

His soul will reach Amarlok which is its real abode.

Jyoti Lajaye Brahm Jahan Darse,
Aage Agam Apra.
 Kahen Kabir Wahan Rahni Hamari,
Bujhe Gurumukh Peyara.

Parampurush is the Satguru in human form. To achieve the blessings of a Satguru, one has to be free from ego. Bowing before the holy feet of a Satguru helps us in getting rid of our ego. When both—the Satguru and parampurush appear before a disciple, he bows to the Satguru with devotion. This is because it is the Satguru who enables him to have the vision of Parampurush. Infact, Satguru gives his disciples the panacea to make him egoless and humble. Within a very short time he can rid devotee from the cycle of births and deaths and takes him to the abode of Parampurush—the Amarlok.

Amshat Boond Jhare Ghat Bhitar,
Sadth Santh Jaan Lasi.

While ego fills us with poison, its absence fills us with

nectar. That is why a man with ego remains always sad and sorrowful. The unending stock of this sweet nectar keeps the holy Sants always in eternal bliss.

*Dharam Dass Binve kar Jori,
Sar Sabad Munn Basi.*

With folded hands, Dharam Dass Ji tells the seekers after truth the way he attained salvation and requests them to do the same with the power of Naam. Let this holy Naam spread itself in your entire body and illuminate it. With the passage of time you will feel that your hidden powers have begun to make their appearance. These powers will enable you to lead a worthy life.

*Shabad Nij Sar Hai, Jo Guru Diya Bataye.
Balihari Wa Gurun Ki, Sish Viyog Na Jaye.*

Through Naam the Satguru gives a sweet and charming music to the 'Sar Shabad' lying in the interior of the disciple. He uses all possible ways and means to let the dormant seed in us take the form of a mighty tree.

*Naam Rus Aisa hai Bhai.
Aage Aage Dahi Chale, Peechhe Hariyal Hoyi.
Aadi Naam Paras Ahe, Munn Hai Meila Loh.
Parsat Hi Kanchan Bheya, Chhuta Bandhan Moh.*

If you drown yourself deep in the nectar of Naam, You will find that it burns in the beginning but heals afterwards.

Sahib Kabir Ji burnt the unscientific and unreal views of Dharam Dass Ji regarding religion and the achievement of Parampurush. Dharam Dass Ji continued to suffer from the pains of these burns for six months. Sahib Ji had termed his modes of worship as 'Pakhands'. It was really very difficult for him to digest it.

*Dharam Dass Harsit Munn Kinha.
Bahur Purush Mohi Darshan Dina.*

Then there was the shower of joys and Bliss. Everything began to look fresh and pleasing. The sufferings gone. After the autumn the spring has to come. The trees dress themselves with the green leaves, only after they shed their old and rotten leaves.

Get rid of old to have the glimpse of new. You will have to remove the burden of your old outlook to dip in to the fresh and soothing new. Without removing the ash you can't hope to see the cinder hiding underneath.

Balihari Woh Washya Ki, Jarh Kate phal Hoyi.

At Mathura Dharam Dass Ji might have thought as if Sahib Kabir had cut the very roots of his views about religion and God.

Dharam Dass Ji was laden with new kinds of ever green leaves only when his old roots were cut. One has to undergo this process to get rid of the unending cycle of births and deaths. If you run after money, you remain poor. If you turn your back to it, you achieve unending treasure of wealth. In many realities of life you will find contradiction. If you run after Name and fame you will return with insults and bad reputation. Those with plenty of material wealth are poor in many respects while poor ones are wealthy in the real sense. Dharam Dass Ji could become Dhani Dharam Dass Ji only after distributing all his material possessions. One can find a beggar among kings and a king among beggars.

To rise to the great heights one has to make oneself completely empty like Nanak Ji, Sahib Kabir. Such a blossom of flowers could never occur in the lives of Sikander or Nadarshah.

Ati Kadwa, Khatta, Ghana Re , Vako Rus Hai Bhai.

At first, the taste appears to be very sour and bitter but after the passage of some times it begins to turn sweet. Such

a Satguru is undoubtedly the true one.

We must remember that a Satguru who appears sweet in the very beginning is not the real one. This is because he will entrap the coming devotee at the very outset for his own selfish motive.

The thoughts and views of a learned person appear bitter because he creates a sort of revolution in your original thoughts and views. The new thoughts disturb your peace of mind and make you restless. You become a confused person initially.

The new thoughts tell you that a Brahman is not he who takes birth in a brahman family, but it is he who has attained brahm. How to digest the new thinking that offering food to the Brahmins is of no use? And where to find such a realised Brahmin? Also, all the old modes of worship and rituals are not going to help you in attaining salvation in Kali. What does all this mean?

Ati Karva, Khatta, Ghana Re, Vako Rus Hai Bhai.

Sadhat Sadhat Sadh Gaye Hain, Amlī Hōye So Khayī.

Only a courageous fellow, who wants to set foot on the road to spiritualism and is prepared to pay any price for achieving realisation of truth, can be called as a true devotee and a true disciple. Such a disciple alone will be able to taste that rare fruit.

We have digested the falsehood for ages together. It now tastes sweet to us. That is why the truth will now appear bitter to us as it is just the opposite of falsehood. We often find Kabir Ji's sayings as bitter and not digestible.

If you have become addicted to foul smell, it is difficult for you to give due consideration to sweet and charming fragrance. If you have developed a liking for loudness, peace and calm can't appeal to you and if you have a liking for

crowds, reciting of the holy Naam in solitude can't attract you.

Sunghat Ke Bora Bhaye Ho, Piyat Ke Mari jayi.

Dharam Dass Ji says that he who smells the juice of truthfulness becomes mad. This is because that which you try to understand with your reasoning power has no element of understanding in the real sense.

Labour hard to amass wealth and die. Is this going to help you in crossing the ocean of births and deaths? Certainly not. You won't be able to take with you even a single penny out of your amassed wealth when you die. There is no sense in wasting the whole life in amassing wealth that has to remain here after death. But the people consider it as a sign of wisdom.

When Dharam Dass distributed all his material wealth, the people must have called him a mad person. They must have said that he was a nice fellow who performed religious worship with great devotion and lived a peaceful normal life before coming in contact with Sahib Kabir. Instead of going to some temple or proceeding on some pilgrimage, he preferred to go in the company of Kabir Sahib. He would surely meet a bad end otherwise.

The wordly people call such persons mad. People called even Guru Nanak Dev Ji as a simple fellow and tried to defame him in every possible manner. They forced Socrates to drink a cup of poison and burnt Paltu Sahib alive.

Even before giving poison to Socrates, the court had offered to spare his life if he agreed to leave Athens. At this, he had asked whether he won't die after leaving the city. The court said that he had to die one day or the other, but for the time being his life could be spared. Socrates replied that if death was certain, it made no difference to him whether

he died that very day or some time later and that there was no sense in begging for mercy.

The court felt pity for him because he was a very lovable fellow. But the strange thing is that the presence of such great men always proved like the pricks of thorns to the people who tried to torture them in every possible manner.

The court made another offer to spare his life. It asked him to stop preaching his ideas among people. Socrates replied that it was even more difficult for him to do so because he had to distribute what he possessed. It was his moral obligation to God. If he didn't do so, he will be considered as a sinner in His court. He further said that being considered as a sinner in their court was not as painful as in the court of God. It was his business as well as profession to speak the truth and they could kill him if they didn't like so.

But why do the people become so much afraid on hearing the views of a truthful man? This is, no doubt, because of the fact that they feel shaken at heart. The truthful ideas hit hard at the unreal and false ideas they have held since long. But it is also true that in the heart of their hearts, they begin to doubt their old ideas and see a glimpse of wisdom and truthfulness hidden in the new ideas. Still the strange thing is that people call such noble and virtuous souls as mad and hatch conspiracies to prevent people from visiting them.

We must remember that a real Satguru helps us to amass the wealth that can go along with us even after our death. The people normally remain busy in collecting the material wealth that they have to leave behind after their death. A Sant tries to purify such persons so that some day they can receive the blessings of Parampurush. In a strange contrast it is a fact that a Sant who is in possession of jewels and pearls is considered as mad person by those who are in possession

of pebbles and stones.

A Sant deserves honour and respect because unlike the worldly people (who have some knowledge of worldly things only) they have the vast experience of not only the outside world but of the world within as well.

Sungat Ke Baura Gaye Ho, Piyat Ke Maar Jayi.i

He who drinks the sweet juice of Naam, suddenly begins to find that his head has disappeared while his body is very much there.

Kala Moonh Kur Man Ka, Aadar Lawe Aag.

Maan Barayi Chhori Ke, Raho Naam Lau Laag.

This is the reason behind a devotee's pray to his Satguru to take away from him his ego that offers the greatest hindrance to his onward march on the path of spiritualism.
Dharam Dass Chhakit Bhaye Hain, Aur Piye Koyi Dasa.
Santt Jwaris So Jaan Pawe, jako Geyan pargasa.

One can receive this great medicine if and if alone one has the courage to lose his head and is prepared to be called as a mad fellow by the worldly people. No doubt, to receive such rare treasures one has to welcome death in his very life time.

Santt Jwaris So Jaan Pawa, Jako Geyan Pargasa.

After taking this panacea one experiences a glimpse of light from within. This is the real spiritual knowledge that can't be obtained from the study of religious books and other scriptures.

Wisdom is not information. It is rather experience That which we call as knowledge is just like the views gathered by a blind man about light or of a deaf about music. It is really something that can be obtained by experience alone. Outward search has nothing to do with it.

Dharam Dass ji says that he has drunk enough of that

pleasant juice. He is completely satisfied now. For him nothing remains to be achieved.

Surat Klari, Bhei matwari, Pi Geyi Madhuya Bin Toley.

But one has to be prepared for that.

Pahan Poojey Hari Miley, To Mein Poojun Pahar.

Ta Se To Chakki Bhali, Peesey Khaye Sansar.

Kankar Patthar Joori Ke, Masjid Leyi Banaye.

Ta Chari Mulla Bang De, Bahira Huwa Khudaye.

Mulla Chari Kilkariya, Allah Na Bahira Hoye.

Jehi Karan Tu Bang De, Dil Hi Under Soye.

Nahaye Dhoye Keya Bhaya, Jo Munn Mail Na Jaye.

Meen Sada Jal Mein Rahai, Dhoye Bas Na Jaye.

Visiting holy places & taking the holy dip there is of no use as these can in no way help us control the evil tendencies of mind. We must remember that a fish, inspite of living in water, can't rid itself of its foul smell. Then how can anyone hope to rid himself of the foul smell of his sins simply by taking one or two dips at holy places. It is this wrong notion about Bhakti that has made man indulge in all kinds of evil acts without any fear.

‘Devi Deval Jagat Mein, Kotin Pooje Koye’.

‘Satguru Ki Pooja Kiye, Sab Ki Pooja Hoye’.

Sahib Ji says that the worldly people are engaged in the worship of crores of gods and the goddesses. But, the worship of a Satguru alone includes the worship of whole divine wisdom.



5. Dialogue Between Kabir

Sahib And Gorakh Nath

None could gain a victory over Gorakh Nath in religious discussion. He was a store house of yogic powers and as such all were afraid of him. Whenever his Guru Machhender Nath came to know of his arrival, he would leave that place out of fear and would move to some other place. Once he came to Kashi and sent a message to Guru Rama Nandji to come and have a dialogue with him. At that time Kabir Sahib was small. He reached there before Rama Nandji and asked Gorakh Nathji to have a dialogue with him before doing so with his Guru.

On hearing such words from the child Gorakh Nath asked him—

Gorakh Nath :

Kabb ke bhaye vairagi Kabirji kabb ke bhaye vairagi.

As a satirist Gorakh Nath ji asked Kabir Sahib when he took to vairagya.

At this Kabir Sahib —

Nath ji hum jabb se bhaye vairagi meri adi antt sudhi lagi.

Dhundhoon kar adi ko mela nahin Guru nahin chela.

Jabb ka to hum yog upasa tabb ka phiron akela.

O Gorakh Nath Right from the time of taking to vairagya my Surti (concentration) has been fixed at the Supreme Lord. O Gorakh Nathji! Even before the creation of the universe when there was darkness all around, that is to say, when there was no moon, no sun and the like and when there was no Guru (religious master) and disciple, I took to vairagya since that very time and have been wandering alone.

Gorakh Nath : What is your age?

*Jo boojhe so bavra keya umar hamari.
 Asankh yug parlaya gayi tabb ke brahmchhari.
 Koti niranjan ho gaye perlok sidhari.
 Hum to sada mahboob hain soham brahmchhari.
 Dash koti brahma bhaye nau koti kanhaiya.
 Saat koti shambu bhaye mori ek palaiya.
 Kotin narad ho gaye mohammad se chari.
 Devtan ki ginti nahin hai keya sarishti vichari.
 Nahin booda nahin balak nahin bhat bhikhari.
 Kahai Kabir sun gorakh yeh umar hamari.
 Sahibji said,*

“What can I say about my age? There has been dissolution (of creation) infinite number of times and since that very time I have been wandering as a Brahmchhari (unmarried). Crores of Niranjans have expired and 10 crore Brahmas, 9 crore Krishnas and 7 crore Shivjis have also come and gone and the time taken during all this process is just a moment for me. O Gorakh! Crores of Narads have come and gone; many Mohammads have also met with the same fate; there can be no count of the gods and in such circumstances what can we say about the poor universe. I am neither old nor young and this is all that I can say about my age. In other words, I have been here since time immemorial and nothing can be said about my age.”

Then Gorakh Nathji asked—

*Kaun tumari utpati keeni. Kisne tum ko mala deeni.
 Kaun Guru deeno updes. Utaro mala karo adesh.*

Who created you and who gave you the necklace you are wearing? Which Guru has delivered such sermons? Remove the necklace (Tulasi Mala) and give some dictation.

Sahib said :

*Adi purush ne utpati keeni. Sirjanhar ne mala deeni.
Guru Govind deeno updesh. na utaron mala na karon adesh.*

It is the Param Purush who has created me and it is again He who has given me this necklace. Then Param Purush in the guise of Guru has blessed me with Naam. Neither shall I remove the necklace nor shall I give any dictation.

Gorakh :

*Keya lai utho keya lai baitho, raho kaun ki chhaya.
Kaun mah niranjan pekho, kaise tyagi maya.*

In whose company do you move about and in whose care and protection do you live? Where did you see Niranjan and how did you forsake Maya (illusion)?

Sahib :

*Ekle uth ekle baithe rahai ek ki chhaya.
Ekai mah niranjan pekha, sahje tyagi maya.*

I move about in the company of one and live under the care and protection of one and have seen Niranjan in the same one. I had easily forsaken Maya.

In this way Gorakh Nath entered into a great dialogue with Sahibji regarding the field of spiritualism. Once in order to test Kabir Sahib's powers, he fixed his trishool (A metallic weapon with three pointed ends) in the ground and sat on its edge. Then he asked Sahibji to come to the same height before having any dialogue. Sahibji had Soot (cotton thread) with him. He held one end of it, threw it upward and seated himself on its upper end. Then he told Gorakh Nath ji that his trishul was standing against the support of the earth and asked him to come to same height and have a dialogue. Gorakh Nathji was startled to see all that.

Again, once Gorakh Nathji *said* to Sahibji, "I'll hide and you should catch me." Gorakh Nathji jumped into water and assumed the form of a fish. Sahibji jumped into water and

came out with the fish (Gorakh Nath). Sahibji jumped into water and became one with it. Gorakh Nath ji searched for Sahibji in all the 3 lokas but failed. He felt tired and sat down. Then Sahib ji came out of his Kamandlu (A pot carried by yogis). When Gorakh Nath ji was satisfied that Sahibji was not an ordinary person, he sought his shelter and got blessed with the holy Naam (Gorakh Nath was one among the six Maha Yogeshwars). He has beautifully remarked about Sahibji—

Navo nath chaurasi sidh, inko anhad gyan.

Avichal ghar kabir ko, yeh gati birla jan.

Nine Naths and eighty four Sidhs (Yogis with miraculous powers) possess vast knowledge. But none knows the abode of Kabir Sahib who has perfect stability and is indestructible.

Nau dware sansar sabb, dusvein yogi sadh.

Ekadash khidki bani, janat sant sujan.

It is the common people whose life force escapes through any of the nine dwaras while in case of yogis it escapes through the 10th dwara. On the other hand, it is the Saints alone who have the knowledge of the 11th dwara.

Trikuti madhya basey niranjan, moondhey dasvan dwar.

Uske ooper makar taar hai, chado sambhar sambhar.

Kabir Sahib says that in-between the eye brows there is the abode of Niranjan. He has closed the 10th dwara. Above it is the Makar Tar (an ethereal wire over which our Surti moves). There is need to advance cautiously along that. Further, in your panth there is the talk of 10th dwara only whereas in our panth it is the 11th dwara where the devotees are asked to fix their concentration.



6. The Denouncers As The

Preachers

When I came to Jammu there was only one devotee, Shiv Dass by Naame, who had been blessed with Naam. He understood me. Then he tried to make his family members understand the philosophy of Sahib Bandgi. They didn't understand it but they believed Shiv Dass. Then his sisters also got blessed with Naam believing that their brother made a wise judgement.

Thus in Jammu it was the Ram Dass family who understood what I said. Shiv Dass had a large family. At first, he brought his family members to me. They got blessed with Naam. I was still not aware of the castes to which my disciples belonged. I never enquire about the caste of any devotee before blessing with Naam. My Guruji had advised me not to enquire about anybody's caste while blessing with Naam. So I never asked Shiv Dass about his caste.

Now the people began to call me as the Guru of Ram Dassis. I knew of it only at the time when wearing pants and a shirt with a bag hanging on my shoulder, I was returning to Ranjri on a bicycle. On the way I found some people sitting under a tree. An old man was also among them. He was puffing at a Huqqa (A smoking article). The people asked the old man as to whose son he was. The old man, puffing at the huqqa, spoke in a very stylish manner "He is the Guru of Ch...Hu..Ma...Hu...Raun.. Hu..Ka..Hu...Gu...Hu..Ru...Hu..Hai". Then once I asked Shiv Dass as to who were the people who came to our Ashram. He told me that all of them belonged to his community.

After this Milkha Singh and Sham Singh came to me. One Parkash Bhagat made them understand the philosophy of our Panth. Milkha Singh came to our fold. He put a lot of questions to me to satisfy himself about our path. He began

to understand me but there was an obstacle in his path to accept me as a Guru. He was an old fellow and I was young. So he put me to a great test. After being satisfied, he got himself blessed with the holy Naam. After this he made his family members Naames. People began to make fun of Milkha Singh but he didn't pay any heed to them. His daughter began to arrange Satsangs. He brought 10-15 ladies. Though the ladies couldn't understand our philosophy, yet they got blessed with the holy Naam at the instance of Milkha Singh.

Then came Ashok and Ram Rattan. Then came Bara Singh, a professor in Jammu University. On seeing an educated man like him having got blessed with the holy Naam, many others began to follow suit.

Then came Rattan Singh from Raya. He brought his brother-in-law Shakti Singh as well with him. Shakti Singh was a body builder and a lover of comfortable life. He was not interested in the world of spiritualism. I thought of taking him to our Panth and I did. He had a scooter with him. I began to move with him from one place to the other. He did a great job. Then came District commissioner D.C. Sham Lal. He brought many persons along with him. Thus the number of my disciples began to increase.

Now some hypocrites began to oppose us. The reason behind this opposition was the decline of income of these hypocrites who were engaged in the task of cheating the innocent people under one pretext or the other. On the full moon day, electric failure began to take place. We had to face shortage of water also. The ladies had to bring pitchers full of water from the tube well. The service of the ladies was commendable indeed.

The people of Ranjri were not so much civilised at that time. The ladies used such abusive language which even

the men didn't use. Ranjri was one of the most backward village of India. Earlier the people avoided speaking the very Name of Ranjri in the morning hours. But now this village is becoming famous not only in India but also abroad.

Thus the opposition to us began to gain momentum. The hypocrites including fake astrologers, the Syanas (persons posing to cure the ill effects of evil spirits) and the like who exploit the innocent people. They began to make a secret plan to attack our Ashram at Akhnoor. One of our Naamis—a teacher by profession, prepared a banner with a couplet of Sahibji. This offered the opportunity to the hypocrites to carry forward their nefarious designs.

On 13th of Sept., 1994 the hypocrites attacked our Ashram at 4:30 p.m. An army of beggars, drunkards, wanderers and other characterless people armed with weapons surrounded the Ashram and began to raise slogans. On hearing the noise I decided to go out, but the disciples prevented me from doing so. The love of the disciples was praiseworthy. The people outside were carrying petrol, stones, sticks, swords and other weapons with them. They seemed to be all set to burn me alive. My followers also took stones in their hands. The anger of the ladies was no less than that of men. But I restrained them from retaliating saying, "Retaliation goes against the very tenets of our panth."

One of the ladies said, "Sahibji! Do something." Perhaps the ladies wanted that I should act as Hanuman and should throw away all those hypocrites far away from that place. Our devotion has made us accustomed to accept such a person as our saviour as has the power to kill many devils in a single stroke. We shouldn't forget that all are the children of the same Lord and that the same soul resides within all.

The number of the people outside was about 2000 while

the devotees in the Ashram numbered about 10,000. Even a nod from me could have made their plight pitiable. But I didn't do so.

...Hai Dayal Droh Nahin Bakey, Kahhu Kavan Ko Mara.

...Ei Sabh Kam Sahib Ke Nahin, Jhuth Kahey Sansara.

.Hai Meharban Saban Ko Sahib, Nahin Jeeta Nahin Hara.

Sahibji says that Param Purush is the ocean of kindness. He doesn't kill any living being. All these actions have nothing to do with Sahib. That Sahib is kind to all. Neither he wins nor he gets defeated.

....I went into meditation. In the meantime, 8-10 devotees found the opportunity to move out. The hypocrites and their mad gathering found as if thousands of boys with guns in hands were moving fast towards them. A great confusion prevailed among them. Some disciples who were coming to the Ashram cried, "Run! Run! The devotees of Sahib Bandgi are coming with guns. They will kill all of you." The hypocrites ran for their lives throwing away everyone who came their way. One of the boys had received severe injuries on head. The disciples brought him inside the Ashram. I gave him the treatment and he came to his senses after sometime. On being asked, the boy said that some people had made him drink wine and join the procession. He also said that he knew nothing about all that.

After the attack a ban was imposed on my entry in Jammu. The Ashram at Akhnoor was put under security. What a strange thing to see! Ban on entering into my own house. But how could I leave my devotees who wanted to have my Darshan (sight). On finding me inside the Ashram the inspector on duty was confused and came inside running. He had understood that Sahibji was not an ordinary human being. He said in a polite voice, "You have come into the Ashram but

I request you not to deliver your sermons today. Let me save my skin.” I accepted his request and didn’t hold the satsang on that day. But how long could it go. At last, the supreme court granted permission and the ban was lifted. Satsangs began to be held and the number of devotees began to increase. Some intellectuals came to simply find as to what were the factors that led to such an opposition. After feeling satisfied they also got themselves blessed with the holy Naam. Some of the assailants were ashamed of themselves and instead of coming to Akhnoor reached Ranjri to get blessed with Naam. At the time of blessing with Naam I asked such devotees as were 14 to 15 in number, to raise their hands. I said to them, “I consider you all just same as my other devotees, but tell me why did you attack the Ashram.” Some said that they had been ignorant of the motives of the assailants and had joined them in lieu of Rs. 100/- and a bottle of wine. They also said that afterwards they had repented a lot over their folly. Others said that they were made to believe that an army man had come there to cause harm to the Hindu religion. As such, they thought of making such a person flee from that place. However, on knowing the reality they had felt small and had come to be blessed with Naam. But opposition to our panth continued. Our Ashrams at Kunjwani, Sari, Pandauriyan and at other places were burnt. Thrice the hypocrites made attempts to poison me. History repeats itself. Like Kabir Sahib I was also tortured. No stone was left unturned in causing harm to my reputation. I was called as a Ram Dassi, a Muslim, a militant and the like.

But with the increase in opposition the strength of Sahib Bandgi panth also began to increase. Perhaps you think the reason behind our opposition is the ignorance of the people about our panth. But this is not so. Our opponents are in possession of more Satsang cassettes as compared to our

Naamis. The same is true in case of books as well. They also know that our followers are noble persons who keep away from all sorts of vices. Then what can be the possible reason for opposition. The main reason is that the hypocrites are finding it hard to befool and exploit the innocent masses in the Name of religion. I am not working to earn my living. I am working day and night for creating awareness among the masses about the real face of the hypocrites. That is why they defame me by calling me as anti Hindu and anti Gods. Those posing to be expert in curing people of the ill effects of evil souls are ready to have a compromise with me, if I allow them to carry on their job and give due recognition and regard to Hatya (the soul of some deceased near or dear one that can cause trouble). But I am not going to compromise with my principles.

So in this way the number of followers went on increasing. If I send some Naami to some place for preaching the teachings of Sahib Bandgi, he will first of all make a demand for a vehicle, a mike and money for petrol etc. and after making announcement about the date and place of Satsang, he will become silent. But look at my real and selfless preachers, the denouncers. They are very courageous and without making any demand from me talk about me at every crossing and at every place they find suitable. My Naamis would have failed to do in even 50 years what my denouncers have done in the last 7-8 years. So I never become unnerved by the evil remarks of my backbiters who are, in fact, not our enemies but our real friends. I always take them as my real preachers.

In fact, three kinds of people come to me. Firstly, the enlightened ones, who performed noble deeds, in their previous births. Such people are less in number. Secondly, those who suffer, from one or the other disease. 90% of them come for the treatment of their diseases while 10% of them

come for the real purpose of worship. Thirdly, my back biters are sending people to me. These are the intellectuals who include the social reformers. They come to know the cause behind our opposition. When their misunderstandings and doubts are cleared, they come forward to get blessed with the holy Naam. Thus my back biters are sending to me very good persons. So I advise my followers not to bother about our denunciation. Let the dogs bark if they desire so. Remember! Two things happen when some dog barks. Either it will die or it will go mad if it continues to bark.

While barking, a dog applies its full force. The veins of its throat swell and if it continues to do so for 3 to 4 hours at a stretch, it will die.

*Munn! Tu Naam Sumar Jug Ladne De.
Hathi Chalat Hai Apni Chal Mein,
Kutva Bhundeva Ko Bhunkne De.
Kahhin Kabir Suno Bayi Sadho,
Narak Padey Vako Padne De.*

Sahibji advises us to remain absorbed in reciting the holy Naam and not to bother about the quarrels and fights going on in the world. An elephant moves on with its majestic gait even though the dogs continue to bark at it. Let the fellow go to hell if he desires so.



7. Why To Denounce The Sants

From the very beginning there were great Sants who worked for the welfare of the society all through their lives. The great Sants like Nanakji, Paltoo Sahib, Dadu Dayal ji, Ravi Dass ji and the like were never given due respect and honour

during their life time. But after their departure from the world, the intellectuals on being influenced by their teachings, wrote books in recognition of their great services. But could such things give those holy Sants the respect they deserved. After their departure from the world the people began to follow the path shown by them. It was good but it would have been better if such representatives of God had been shown due reverence and respect in their very life time.

In fact, the Sants don't come to the world for getting respect and honour. They come with the sole purpose of making the worldly people rid of the grip of Kal Niranjan and for taking them to Amarlok. But how foolish do the people become in their behaviour towards the Sants. In fact, it is the class of hypocrites that makes the people behaves like fools. Now the question arises as to why was our Ashram at Akhnoor burnt when we were not doing any wrong? Why were the plots to kill me hatched by these wrong elements? Certainly this can't be the job of civilised persons. On 30th of Jan. 2003, I was awarded the Gandhian peace prize for the year 2002. Perhaps the media failed to know of it and that is why the news that deserved to be published in head lines couldn't find any mention at all. After all, what can be the reason thereof? Perhaps the media—be it print or electronic—is interested in such news that can create interest among the viewers and can entertain them. Then from 28th of September to 1st of oct. 2004, I successfully led a holy procession alongwith thousands of my devotees in the militancy affected Kashmir valley and gave the people there a new ray of hope. Where had the media gone to sleep? This news ought to have been published not only in the news papers of JandK but in the news papers all over the world as well. Every channel ought to have held discussion about it. But nothing of the sort

happened.

Great Satsangs are held but it is only in rare cases that one or two news papers publish the news in a few lines. Even if a monkey sits at some place and holds a satsang, media will give wide publicity to it describing it as a historic moment in which Sh. Sh. 1008 monkey Maharaj won applause from thousands of devotees present on the occasion though there may be only 15-20 persons present. It is a fact that the society repents over its folly afterwards. The Sants come to the world for the spiritual emancipation of the jivas.

If we fail to seek their shelter well in time, we shall be left with nothing but repentance. Kabir Sahib, at the time of his departure from the world, had given a living proof of the very purpose of the arrival of Sants in the world.

*Uthavo Parda Nahin Hai Murda.
Ai Re Murakh Nadana, Tum Ne Hum Ko Nahin Pahchana.*

Then there was a word from the skylight in which Kabir Sahib said to them, “Lift the sheet and see for yourself. There is no dead body beneath it. It is foolish on your part to have not recognised my true identity.”

...After all, why are the Sants denounced in their life time and why is the Sahib Bandgi panth being opposed? Nothing but self interest is the reason behind all this. Man today has become a sinner. He doesn't want to part with foul and corrupt means to serve his interest.

There is a beautiful story to make this picture clear. Once a man went to Hari Dwar. There he had to leave something or the other. The priest said, “Give up taking meat.” The man replied that he couldn't do so as it was necessary for him to maintain his health. Then the priest asked him to give up drinking. Again he refused to do so. Then the priest asked him to give up telling lies. The man again refused to do

so saying that his whole business rested on lies alone. Finally the priest asked him to give up one thing of his own accord. The person replied that he would leave visiting Hari Dwar again. This is the case with everyone of us. The worldly people don't want to follow truth.

The Sants always talk of truth. They don't come to become the yes-men of the selfish elements. They come with the sole objective of purging the society of its evils and to show the people the path of truth. In such circumstances the hypocrites are left with no alternative but to instigate the people against such Sants so that their own self interests may remain safe and their noble cause of cheating and exploiting the people in the Naame of religion may go on unabated.

Even the drunkards and the teasers of women and those indulged in all sorts of dirty acts will be found saying, "the followers of Sahib Bandgi are asked to shun their gods. They are anti-Hindus and so on." The whole of the world is like this.

Let's move to the Syanas (those posing to be expert in curing the ill effects of evil spirits). They are making the women folk dance to the tune of drums and are making people worship the evil spirits, ghosts and the like. Sahib Bandgi alone is not preaching against such kinds of worship. Even the holy Shastras are doing so.

We have never bothered to think as to why these people are bent upon making us ghosts after our death. In fact, these hypocrites have adopted this line to earn their living. They have nothing to do with whether the people become ghosts or remain entangled in the cycle of repeated births and deaths.

The Hansa doesn't feel so much trouble in any of the 84 lakh yunis as it does in Prait (ghost like) yuni. This is the

greatest punishment a person can get. In every yuni (living form) the Hansa gets some definite body, but the Prait Atmas (evil souls) have no such bodies. They feel hungry and thirsty. They also want to have a sleep but have to satisfy their desire by entering into the bodies of others.

So in no case you should worship the evil spirits. Even Lord Krishna forbade Arjun to perform such kinds of worhsip. But these Syanas consider themselves as wise enough to befool the people. What else will such Syanas do if some one raises his voice against their hypocrisy. In Jammu, these hypocrites have managed to be respectfully called as Gurus. In such circumstances who will bother about the real Sants?

Then we find the hypocrite religious Gurus as well sailing in the same boat. At each step one can find such Gurus. Then comes the problem of money for living. Donation is seen to be as the only solution to this problem. None tries to find out as to where do this amount of crores of rupees collected as donations go. These Gurus tell their devotees the latest techniques of collecting donations that can ensure smooth collections from each and every man. People in small groups stand at different places on the roadside and don't let any vehicle go without making some donation. Many such groups can be seen collecting donations from door to door. What sort of worship it is! Anyone who dares to speak against such tactics of these hypocrites is sure to earn their wrath.

It is very difficult to follow truth. Whole of the world wants to lead a life of hypocrisy. None wants to come out of the foul and corrupt practices he is involved in. In such circumstances it is but natural for such people to denounce the Sants who ask them to follow truth. It is only the noble souls who are denounced. In fact, he who doesn't face denunciation can't be called as a great and noble soul.

Jabb Charon Aur Mar Mar Dhaye Dhayen.

Tabb Lalon Ke Lal Kahlaye.

When the worldly people move in search of someone so as to torture him to death, we should, at once, guess that such a person must be some noble soul.

This world is very cruel and won't spare anyone. It won't allow you to weep or laugh even. If you laugh, the people will call you mad and if you weep, they will call you a fool. They won't allow you to sit quietly even.

Once a boy said to his father, "Kindly tell us some technique by which we can please all without offending anyone." The father thought that he won't understand easily. He said to him, "Let's go out. On the way you should do as I direct." The son agreed. The father said, "I ride on the horse and you walk with me with reins in your hands. Remember! You have to keep quiet even if someone says something." The son agreed. Both of them were going in the severe heat of the sun. On the way they found some people sitting. They began to talk to each other on seeing them. One remarked, "Just see! The father himself is riding on the horse and the poor son is walking on foot with reins in hands." On passing from there the father said, "Look son! The people will say one thing or the other if I keep sitting on the horse. So you should ride on the horse and I would walk along with reins in hands." The son agreed and rode on the horse. After covering some distance they saw some old persons sitting at a place. They remarked, "What sort of Kalyug it is! The old man is walking on foot while the young boy is riding on the horse." After going ahead the father said, "Your riding on the horse has also earned criticism. So it is better for you to come down and walk along with me." The son came down and then both of them began to walk on foot. They saw some educated persons coming from the opposite side. One of them asked the old man as to whether the horse

was ill. The latter said, “No”. Then why are you walking on foot? Why don’t you sit on it? After covering some distance the father said to his son, “Let both of us ride on the horse.” Going ahead they again saw some old men sitting at a place. One of them remarked, “Look! How cruel they are! In such a burning heat both are sitting comfortably on the poor horse. Had only one of them ridden on the horse, it would have been better.” Moving further, the father said to the son, “Let’s carry the horse and move.” The son agreed as before. Both of them tied the legs of the horse and started their journey. On the way some persons asked whether the horse had hurt its leg. The father said, “No”. Another one said, “Is it ill?”. The father again said, “No”. The others remarked, “What kind of fools they are! They are carrying the horse.” Going ahead the father said, “Put the horse down.” Then the father made his son understand that none can succeed in pleasing others.

Especially the follower of truth can never do so. He who tries to please the worldly people drifts away in their current. The world is going on the path of destruction. So anyone who gets drifted away in the current of the world will take the world to destruction. A true Sant never drifts in the current of the world. Instead, he takes the world along his own current of thoughts. For this he doesn’t bother a bit about the world. A Satguru has sometimes to use pinching words in order to rid his disciples of their vices. He doesn’t try to please them. If any Guru does so, he can never bring reforms in them.

It is not easy to follow the path of truth. The world creates a lot of hurdles in the path. Socrates was forced to take poison for speaking the truth. The judges told him that they would spare his life if he left that place. Socrates asked whether he won’t die after doing that. The judges said, “How can such a thing happen? Every body has to die one day or the other.”

Socrates said, “If every one has to die one day or the other, why should I like to be called as an absconder.” Then the judges presented before him another alternative. They asked him to stop preaching all that he had been doing so far. Socrates replied that that was a still more difficult task to do. If he didn’t speak the truth, he would be taken as a culprit in the Royal Durbar of God. So he was put to death.

Just see! I was also asked not to return back. And in case I did, I would have to avoid speaking the truth. I firmly said, “I can’t leave my principles and mission of life. A Satguru has to perform his moral duty of following the path of truth and preaching the same to others.” None dares speak the truth. He who dares is made to suffer all sorts of tortures and humiliations.

*Va Ghar Ki Sukh Koyi Na Batavey,
Jahvan Se Hansa Aya Hai.*

None reveals the secret of the place Hansa belongs to.

Sahibji preached truth and truth alone. As a result, he was awarded death punishment 52 times. Sahibji has beautifully said in this regard—

*Santo Yeh Jug Baurana.
Sanch Kahun Jug Maran Dhavai, Jhutha Jug Patiyana.*

This world seems to have gone mad. Liars are respected here while the followers of truth are made to suffer tortures.



8. It is not in One’s Power to Write the Qualities of a Satguru

<i>Guru</i>	<i>Brahama</i>	<i>Guru</i>	<i>Vishno,</i>
<i>Guru</i>	<i>Deva</i>		<i>Maheshwara.</i>
<i>Guru</i>	<i>Sakshat</i>		<i>Parambraham,</i>

Tusmen Shri Guruve Naama.

These words are so full of spiritual fragrance and sweetness that it appears as if some drops were squeezed out of millions of flowers. In the present times when the numbers of self styled Satgurus are ever on the increase, the true significance of these words has increased manifold.

Simple recitation of these words or having the knowledge of their word meaning is not going to do any good. In these words lies the secret of spiritualism which can be known only through a true Satguru.

One of the known powers of Parampurush has been taken as Trimurti. But it is not the ultimate truth. It is in no way possible to compare the Trimurti (Brahma, Vishno, Mahesh) with the limitless manifestation of parampurush. Brahma, Vishno and Mahesh get merged in Kal Niranjana (their original source) after a definite period of time. All these three lokas are under the domain of Kal Niranjana and hence subject to destruction. In this universe Brahma has been assigned the job of creation, Vishno that of sustenance and Mahesh that of death.

Everything in motion gets tired after some time and needs rest. Such a state of rest for life is death. That is why death has never been considered as bad and Yama is taken as God. Sants try to take their disciples out of these three phases. It is very essential for a Satguru to have a deep and complete knowledge of the spiritual world. He should also have the power to help his disciples attain Moksha—the ultimate purpose of life in this universe.

New life is possible only after the destruction of the old one. It is very essential to remove the darkness of ignorance that has been accompanying us since ages together. It is all the more essential to offer complete surrender before

the Satguru to obtain his blessings.

Out of ignorance, people go to seek the shelter of such Satgurus who don't condition them to remove the dirt and filth gathered through ages.

Many people don't want to change their behaviour and remove the dirt and filth gathered through life. As such, they try to seek the shelter of such Satgurus who care to beautify their outer appearance without disturbing the inner one. It is not difficult to find such Gurus in the present times.

*Jiska Guru Hai Andhla, Chela Bhi Hai Andh.
Andhle Andhla Theliya, Donon Koop Padant.*

It is sad to find that in this ghor Kalyuga there has been a flood of self styled Gurus. They can be found in every village, city and places of worship.

They are themselves ignorant of real spiritual knowledge and hence are not in a position to remove the darkness of ignorance of their disciples. A new structure can be raised only after demolishing the old one. He who doesn't know the art of demolishing the old structure can't be expected to raise the new one.

Still people go to such Gurus who can assure them that their pains, sorrows, worries and fears would be reduced. Such Gurus might have achieved knowledge from the study of some holy scriptures, but there will be a rare one from amongst them who has achieved the spiritual knowledge and has the power to give knowledge gathered from his own experience. Such Gurus with no real spiritual knowledge are nothing but an insult to pandit community. Without personal light of knowledge shastras are not going to prove helpful. For such Gurus the shastras mean the something as spectacles for a blindman.

Whenever the disciples approach them with tears in their

eyes due to some misfortune, they try to console them that it was simply the fruit of their bad karma of previous life, nothing to worry about. Rest will be fine. Also, they tell them some holy mantras and ask them to recite them.

When even the sinners like Ajamil can cross this ocean of birth and death, why can't they. They also tell them that if they take Gangajal at the time of death or ask some panditji to whisper Gayatri Mantra into their ears, they will get salvation. In their views salvation is a very easy process for which the disciples need not labour hard.

This has become the profession of such Satgurus. After all, their bread and butter depend on it. We should adopt virtues only and should save ourselves from falling in the vicious circle of such Satgurus. We should learn the ways and means of moving from darkness to light.

A true Satguru is a storehouse of truthfulness. His only aim is to take his disciples out of the cycle of births and deaths. This world is strange, indeed. Here the worldly people are so much absorbed in their materialistic pursuits that they have no time to spare, whereas the Yogis are spending their time in chanting Ram Ram and are praying God to librate them from the cycle of births and deaths.

But their God does not seem to heed to their prayer and instead keeps them entangled in the cycle of births and deaths.

*Tann Dhar Sukhiya Koyi Na Dekha,
Jo Dekha So Dukhiya.
Yogi Dukhiya, Jangam Dukhiya,
Tapsi Ko Dukh Duna.*

The creator of this universe can't be expected to go against the universe. Why should Kal Niranjani give up his hard earned universe? The cycle of births and deaths will go on here. In this cycle there are joys and sorrows of heaven and hell. There are

sorrows after every joy. No question of true joys arises here. The little joy that we receive here is, infact, a signal to the upcoming sorrows. The only way to come out of this cycle is to seek the shelter of some real Satguru and it is this human birth only that provides us the opportunity to do so. A Satguru is not an ordinary human being.

There is the manifestation of Parampurush in his interior.

*Jabb Mein Tha Tabb Hari Nehin,
Abb Hari Hain Mein Nehin.*

Prem Gali Ati Sankri, Ja Mein Do Na Smahin.

It is due to the great, noble and rare virtues of a Satguru that people offer salutations to him. Full moon day has been chosen for paying obeysance to the Satguru. So a disciple should try his best to go to the Satguru for obeysance on this auspicious day.

Seeking the shelter of a Satguru removes our darkness of ignorance in the same manner as the full moon removes the darkness of night. The moon is a representation of many things.

The light it gives us is not its own. It receives its light from the sun and scatters it. Just as one hasn't the power to look at the sun directly, in the same manner one doesn't have this power to establish direct contact with Parampurush. Such an attempt will be like the attempt to pass directly the current from the power house through a thin wire that is sure to melt away. But we can easily receive the light of the sun through moon. In the same manner we can easily receive the light of parampurush through a Satguru who is the store house of His light.

The moon has the wonderful quality of changing the rays of the sun into cold ones. That is why the sun appears hot while the moon appears cold. Similarly, It is possible for us to digest easily the light of Parampurush that we receive

through a Satguru.

If we try to take water from a sea, we can fall ill. But the same water received from other sources like wells, springs etc. proves life giving. This is because the wells, springs etc. receive the sea water through rains after it has passed through various processes.

Likewise, the limitless dazzling light of Parampurush becomes digestible for us after it gets refined through a Satguru.

When such a stage comes, the darkness of ignorance is removed and we are able to have a vision of Parampurush. That is why the full moon day has its special significance. Many devotees have made their life worth living by seeking the shelter of Satguru Madhu Param Hans Maharaj. Ranjdi has now become the centre of holy pilgrimage where devotees go to drink the nectar of spiritualism.

When the devotees go to the Ranjari Aashram, they begin to thank their lot for having been saved from those self styled Satgurus who instead of removing the darkness of ignorance and showing the path of liberation, keep the devotees entangled in the Mayajal of Kal Niranjani. We have to rise from deep slumber before the sun of our life sets.

Thore Din Ki Zindgi, Chet Ho Munn Gnwar.

Kagad Ke Tann Poortar, Dora Sahib Haath.



9. Seek Shelter under a Satguru

Recently the Pope Benedict has been elevated to the highest position of Dharam Guru of Christianity. But there is

no such tradition in India to elect Gurus. Man has no touchstone, intelligence, power and the needed eyes to elect a Guru. The status of a Satguru is far higher than the process of election that is carried on with the limited sphere of human wisdom.

The relation with a Satguru is a relation of heart. Wisdom has nothing to do with it.

Just as a blind man can't say whether the man standing before him has eyes to see or not, in the same way a man with wordly knowledge alone, can't know whether a Guru has realised the ultimate reality or not. Certainly, it is not possible for a sleeping man to know whether the person sitting near him is in awakened position or not. **The relation between a Guru and his disciple is that of emotions flowing from heart and is not limited to this world alone. It extends to the world beyond as well.**

Some strange things happen to a person desirous of attaining Moksha. He is automatically attracted to the Satguru. Nothing can stop his onward march. It appears as if some magnetic force has encircled him.

The Satguru blesses the seekers after truth with the sacred **Naam** that makes their life sweeter than any other intoxicant on earth.

Surat Klari Bhei Matwari, Pi Geyi Madhwa Bin Toley.

After this, hitherto hidden powers become active.

In the present world many Mahatmas, Sadhus and others are busy with narrating stories from Holy Scriptures, have become interested in being called as Gurus.

Now there has been a sort of competition among them. Many of them have even started finding faults with others.

Those claiming to be Satgurus, start making some changes in their outlook. All this is nothing but a game of show.

A true Satguru never beautifies himself in an artificial

manner. Their inner supreme power is enough to convince others about their great status. The flowers have no need to adorn themselves with the sweet fragrance. It automatically emanates from their interior.

In his couplets, Satguru Kabir has dealt in detail with the great and noble qualities of a real Satguru. It has become necessary to have some knowledge about these qualities now when the Gurus have turned the noble and high status of a Guru into a profession.

Guru Lobhi Shish Lalchi, Donon Khelein Dav.

Dono Dube Bapure, Charh Pathhar Ki Nav.

Where the greedy Guru and Shish are both looking after their own interests, they have to meet the same fate as is met by one who boards a boat made of stone.

Guru Mile Na Shish Mila, Lalach Khela Dav.

Dono Dube Dhar Mein, Charh Pathhar Ki Nav.

It is not only the union of a true Guru and Shishya. It is rather a game of personal interests. Both of them board on greed shaped stoneboat and get drowned.

Jaka Guru Hai Aandhra, Chela Khra Nirandh.

Andhe Ko Andha Mila, Parha Kal Ke Phand.

Where Guru is blind and Shish spoiled, both of them are bound to fall in Kal's lap.

Janita Jabb Bujheya, Paimda Diya Bataye.

Chalta Chalta Tahan Geya, Jahan Na Niranjana Raye.

After seeking the shelter of a real Satguru, the devotee comes to know of the true road to salvation. Treading on this road he reaches a place which is even beyond the reach of Mind (Niranjana).

So Guru Nishdin Bandiye, jason Paya Naam.

Naam Bina Ghat Andh Hai, Jun Deepak Bin Dham.

Offer salutations to the Guru who blesses with the holy

Naam. Without the holy **Naam** this body is like a palace with no light.

*Jaka Guru Hai Lalchi, Daya Nahin Shish Manhi.
Un Dono Kun Bhejiye, Ujad Kuwan Manhi.*

A greedy Guru and a cruel shishya both need to be thrown into a deep and dark well.

*Mayi Moondun (us) Guru ki, Jate Bharam Na jaye.
Aap Buda Dhar Mein, Chela Diya Bahaye.*

The hair of the mother of a Guru who can't remove the inherent doubts of a shishya should be cut off. Such a Guru drowns the shish as well along with him.

*Guru Guru Mein Bhed Hai, Guru Guru Mein Bhav.
Soyi Guru Nitt Bandiye, Shabad Batave Daav.*

There is a definite distinction between one Guru and another one. All are not alike. So we should offer our salutations to one who unfolds the secret of soundless sound (Naam).

*Pure Satguru Ke Bina, Pura Shish Na Hoye.
Guru Lobhi Shish Lalchi, Duni Dajhan Soye.*

An imperfect Guru can't be expected to make his shish perfect. They will get entangled in greed and will drown themselves more and more in material world.

*Pura Satguru Na Mila, Suni Adhuri Seekh.
Swang Yati ka Pahan Ke, Ghar Ghar Mangi Bhikh.*

An imperfect Guru can't be expected to impart true and perfect Knowledge to his shish. Such a shish will have to beg from door to door.

*Pura Satguru Na Mila, Suni Adhuri Seekh.
Nikla Tha Hari Milan Ko, Beech Hi Khaya Beeth.*

Though left home in search of Hari, yet the incomplete teachings of an imperfect Guru proved poisonous and caused death.

*Pura Sahje Gun Kare, Gun Nahin Aawe chheh.
Sayar Poshe Sir Bhare, Daan Na Mange Meh.*

The perfect one is always virtuous. This is because his virtues have no limit. This is just like clouds that never beg for anything even after filling the rivers, streams and streamlets.

*Guru Kiya Hai Deh Ka, Satguru Chinha Nahin.
Bhav Sagar Ke Jaal Mein, Phir Phir Gota khahin.*

One who takes the body (High caste, beautiful dress etc.) as a Guru, does't seem to have recognised a Satguru in the real sense. He will have to take birth again and again.

*Ja Guru Te Brahm Na Miten, Brahnti Na Jib Ki Jaye.
So Guru Jhutha Janiye, Teyagat Der Na laye.*

One should not waste anytime in shunning the Guru who fails to satisfy the lurking doubts in the mind of shish.

*Jhutha Guru Ke Paksh Ko, Tajat Na kije Bar.
Dwar Na Pawen Shabad Ka, Bhatke Barambar.*

One should at once shun the untrue Guru and seek shelter in the holy feet of a Satguru. This is because without being blessed with the holy **Naam** one can't cross the ocean of births and deaths.

*Sanche Guru Ke Paksh Mein, Mann Ko De Therai.
Chanchal Te Nishchal Bhaya, Nahin Aawe Nahin Jaye.*

By fixing the mind in the holy feet of a true Satguru, the ever restless mind becomes calm and escapes the cycle of births and deaths.

*Ja Guru Ko To Gum Nahin, Pahan Diya Bataye.
Shish Sodhey Bin Seiya, Par Na pahuncha Jaye.*

The Guru who himself does't know the true spiritual line, engages the shish in useless idol worship. And the shishya without giving any thought to it begins to tread on this wrong path. This is not going to help him in attaining Moksha.

Satguru Ne To Gum Kahi, Bhed Diya Asthaye.

Surti kamal Ke Antre, Niradhar Padd Paye.

Satguru unfolds the secret of truth that helps the shish experience the highest achievement within him.

Satguru Ka Sara Nahin, Shabad Na laga Ung.

Kora Rahiga Sidra, Sada Tel Ke Sung.

One who doesn't subordinate himself to the teachings of Satguru, will ever remain ignorant and blank like the funnel used for transferring oil.

Satguru Mila To Keya Bhaya, Jo Mann Pariga Bhol.

Kapas Binaya kapda, (keya) Kare Vichari Chol.

Even after seeking the shelter of a Satguru a shish with impure heart can achieve no benefit. No doubt, a cotton cloth made to cover the body without purifying the cotton can't add to the grace of the body.

Satguru Aisa Kijiye, Jyun Bhrangi Matt Hoye.

Pal Pal Daav Btavhi, Hans Na Jaye Vigoye.

The Satguru should have the power to transform his shish like himself in the manner a Bharingi transforms a Keet (larva) like he himself. This prevents Hansa from going astray.

Satguru Aisa Kijiye, Lobh Moh Bhram Nahin.

Dariya So Neyare Rahe, Dise Dariya Manhin.

One should seek the shelter of a Satguru who is free from greed, attachment etc. Even while living in the world, he should be without any attachment to the worldly, Moh Maya.

Guru Ki Suni Aatma, Chela Chahe Naam.

Kahen Kabir Kaise Base, Dhani Bihuna Gram.

If the Guru is devoid of any spiritual knowledge and a shish seeks the shelter of a Guru to earn Naame and fame, rest assured, says Kabir ji, such a village can't be founded.

Kache Guru Ke Milan Se, Agli Bhi Bigri.

Chale They Hari Milan Ko, Duni Vipti Padi.

The shelter of an imperfect Guru frustrates the desire to see the Lord.

*Jaka Guru Hai Geerhi, Girhi Chela Hoye.
Kich Kich Ke Dhovte, Daag Na Chhate Koye.*

If the Guru has a family, the shish even though he is a sanyasi, will become a gharisti (House holder). This is because the spot of dust can't be washed off with dust itself.

*Yeh Tann Vish Ki Belri, Guru Amrit Ki Khan.
Shish Diye Jo Guru Miley, To Bhi Sasta Jaan.*

This body is nothing but a heap of poison, whereas the Guru is a mine of nectar. If the shelter of such a Guru is sought even at the cost of one's head it will, no doubt, be a cheap bargain.

*Nadi Bindi Bahu Miley, Karat Kaleje Chhed.
(koyi) Takhat Taley Ka Na Mila, jason Puchhun Bhed.*

There is no dearth of those indulging in the worship of Anhad Naad and the study of holy scriptures. Such fellows pierce the heart by the arrows of useless reasoning. But none with the power to unfold the secret of Sahib Ji can be found.

*Bhedi Liya Saath kari, Dinha Vastu lakhaye.
Koti JaNaam Ka Panth Tha, Pal Mein Pahuncha jaye.*

A spiritually advanced Satguru enables the Jiva to see his Parampurush. This helps in scaling in a moment the path that otherwise can not be traversed even after crores of births.

*Bandhe Ko Bandha Mila, Chhute Kaun Upaye.
Kar Seva Nirbandh Ki, Pal Mein Leit Chhudaye.*

A person who is himself in bondage can't be expected to free another from the bondage. The only way for it is to seek the shelter of a Guru who himself is free from any sort of bondage.

Kahta Hun Kahi Jaat Hun, Deta Hun Hela.

Guru Ki Karni Guru jane, Chela Ki Chela.

In a loud voice I am making a just and a true declaration, (Pronouncement) “One will reap as one sows”. While in the company of a Satguru, always remember to do what you have been directed. You are expected to perform your duty from the core of your heart.

Many persons after being blessed with the holy Naam think that the Satguru will now take care of them. Infact, it is very difficult to surrender completely before s Satguru. Many will fail when the extent of their surrender is put to test. Such people will not hesitate to hold the Guru responsible for every failure they meet in life.

Hypocrisy in the field of devotion to Satguru is not going to do any good to the disciple. Complete surrender means to spend the life according to the dictates of Satguru.

If one doesn't feel any change even after seeking the shelter of a Satguru, one should introspect to find out whether the dictates of Satguru have been followed with due regard and devotion. The thought of changing one Guru for another is not going to do any good, unless of course, if one finds that even after following the dictates of the Satguru with utmost devotion, no change at all has been experienced, one is free to seek the shelter of some other Guru. **This is because truth and not Guru is the ultimate reality.** Before taking such an extreme step the disciple should be fully confident that he has been faithful to his Guru to the possible extent.

Many strange things happened in the life of Mahatma Buddha. During his search for truth he went to many Gurus. He passed years together in the company of a Guru, Named Aalar Klam. Following the dictates of this Guru Buddha performed even such acts as no one would gladly like to do. He had to starve for years together. He was reduced to a skeleton. While taking a bath in a small stream one day,

(Niranjana) he began to be drifted away even by its small current. With great difficulty he managed to reach the shore.

When Aalar kalam saw that Buddha followed his dictates with great devotion, he plainly told him to go to some other place as he had given him all that he had and had nothing more to give him.

He further asked him to go in search of some other Guru and inform him (Aalar Klam) as soon as he realised the truth because he himself had not so far realised it and was in the search of it.

The goal of life is to realise Parampurush. If the Guru does not prove helpful, shun him and go in search of some other one. There is nothing bad in doing so.

*Ja ka Guru Hai Andhla, Chela Bhi Hai Andh.
Andhle Andhla Theliya, Donon Koop Padant.*

A Satguru incarnates to save jiva from the cycle of births and deaths and to take him to Amarlok. *He himself is unattached to the Mind and Maya of kal Niranjan. He is, in fact, the Satya Purush Himself in human form. He has every thing to give and expects nothing in return. Jiva has no competence to give in return for the inestimable wealth of Naam.*

*Jug Mein Guru Sman Nehin Data.
Vastu Agochar Dee Satguru Ne, Bhali Batai Bata.
Kam Krodh Kaid Kari Rakhi, Lobh Ko Linho Natha.
Kalh Kare So Halhi kar Le, Phir Na Mile Yeh Satha.
Chowrasi Mein Jaye Padoge, Bhugto Din Aur Raata.
Sabad Pukar Pukar kahat Hai, Kari Le Santan Satha.
Sumir Bandgi kar Sahib Ki, Kal Navayo Matha.
Kahe Kabir Suno Ho Dharman, Mano Vachan Hamara.
Parda Khol Milo Satguru Se Aavo Lok Deyala.*

That is why the Satguru repeatedly says that none else in the whole of Brahmand has that rare thing that he has in his

possession.

The Jivas who happen to seek the shelter of a Satguru are very very lucky indeed. This is because normally the Mayajal of Kal Nirranjan does't allows such a thing to happen. While sitting in the company of a Satguru, if the Jiva seems to have risen above the normal thinking about life and death, rest assured, the best course is to find a place in this holy connection because it is this very association that has the power to take one on the road to salvation.

Pride is nothing but smoke that prevents the light of truth from making its full appearance. When this smoke disperses, the pure light of truth appears.

With the passage of time, all the problems and troubles related to heart also disappear. It is just like the burning lamp of evening that loses its light by the time the day dawns. With the disappearance of ego, the line of separation between a shish and a Guru also disappears.

The relation between a shish and a Satguru is that of a lamp and parvana. Just as a parvana responds to every call of the lamp, a true shish also responds to every call of his Satguru. Like a parvana, he has to burn his ownself if he desires to know his Guru.

That is why it is not so easy to draw a true picture of a Satguru. Only his outside appearance is talked about. Even those who know the Satguru find it difficult to say anything about him.

There are many herons to be found in the garb of Hansas. Once intellect can at anytime make one fall in the net of a heron. Pay heed to your heart instead of your intellect, if you want to seek the shelter of a Satguru. Your burning thirst for it will definitely help you in finding such a Satguru. Touching the holy feet of a Satguru is just like touching the

feet of parmatma.

The coming generations will write scriptures on those holy persons who have realised their trueselves. They will worship such holy souls. But the shastras thus written will be nothing but lifeless papers. It will be just like a cage from where the bird has long flown away. Shastra represents only a picture. So try to search Parampurush and not the shastra.

In the begining, all the shastras were infact, the principles which the great souls upheld. When the day is begining to dawn, certain thing is happening and parampurush is descending on the earth, seek the shelter at that very moment. Afterwards, there will be left nothing but photos, idols and principles only. None will be able to get an answer to his salutations.

It is the Satguru who answers every question that is put to him. His answers to the questions remove every doubt that may arise in the mind of the devetee.

One has to show courage in seeking shelter at the holy feet of Satguru. Aashram at Ranjari is at all times open to the seekers after truth. By coming in contact with a Satguru like Kabir Ji, one gets the power to fly in air even without wings. The sayings of Sh. Dharam Dass Ji are the experiences of such flights. These are also the sayings about the experiences of newer and newer skies.

Kaho Kete Din Jiyebo Ho, Ka Karatt Guman.

Walking in a haughty manner will prove short lived. Life is very short. Try to cultivate right type of thinking. Death can come any time. So don't waste precious moments of life.

Iss Sah Da Mainu Ki Hai Bharosa?

Aaya, Aaya, Na Aaya Na Aaya.

Nothing can be said as to when one will breathe his last.

This is the hard reality of life. None will like to be reminded of death. An alive and young person will take ill of such a talk. The pravachans of Satgurus contain bitter truth that tastes bitter for a while only, as they are going to change the very life of people. Dhani Dharam Das Ji has also described these as very bitter.

The Satgurus remind us of death because it is only after remembering death that we try to give up our materealistic outlook and start turning our mind to spiritualism.

Maati Kahe Kumhar Se, Tu Keya Role Mohey.

Ik Din Aisa Aayega, Mein Rolungi Tohey.

Instead of leaving our false vanity, all of us are busy in satisfying our individual ego. we spend our energy in competing with others in amassing wealth and buying luxurious items. This mad race seems to have no limit. This displays lack of right thinking which is going to disturb the social set up in the time to come.

Instead of attempting to earn distinction in the wasteful display of wealth, one should try to earn distinction in spiritual pursuits. Such approach will not only make one's present life purposeful but will also make one's future safe and secure.

Dhani Dharam Dass Ji says that every passing moment of life is reducing our life span and dragging us nearer to our death. Death can come any moment. All of us are standing in a queue and waiting for our turn to die.

Remember, pride will automatically vanish when we begin to understand death.

In this context, Dhani Dharam Dass ji says:

Kaho Kete Din Jiyebo Ho, Ka karat Guman.

Kache Bansan Ka Pinjra Ho, Ja Mein Pawan Sman.

Man is just like a cage of raw bamboos. Only a little amount of air has entered into this cage. What to be proud of!

There is nothing in this world that can be called as precious. Moreover, what have you gained in this life?

Just see the limit of this life. We shall die if we stop breathing. A temp. of 98.4° F indicates that we are healthy but a temp. of 110° F will prove fatal. This difference of almost 12 decides life or death.

We are living within this small limit. This is really a miracle.

Man is always on the run. He runs in the morning for the place of work, returns tired and falls on the bed at night. No time seems to be left for giving a real thought to the very purpose of his life.

Where it is going to lead us?

Panchhi Ka Kaun Bharosa Ho, Chhin Mein Udi Jaan.

Kachi Maati Ka Ghaduva Ho, Raas-Bundan Saan.

All are like pictures of raw earth. This raw earth is held bound by some amount of blood and semen. None can say when it will scatter. Only the people with lack of intellect raise questions about the death of someone. They express sorrow over the untimely deaths of their near and dears. After all, how long can this pitcher withstand the heavy rains! A wise man, on the other hand, feels surprised to see that many such pitchers are still in their right form. Death has not touched them.

Panchhi Ka Kaun Bharosa Ho, Chhin Mein Udi Jaan.

Kachi Mate Ke Gaduva Ho, Ras Bundan Saan.

Pani Bich Batasa Ho, Chhin Mein Gali Jaan.

Layi Hiyaat Aaye, Kaza Le Chali Chale.

Just put a Batasa in water. It will soon melt. When we see a bubble on water, we feel surprised if it remains in this form for a small time. Our life is no different from that of the water bubble.

A man, who makes a correct judgement about this reality, begins to turn inward. The soul inside is immortal. Everything else in the world is sure to vanish sooner or later. The soul does not belong to this category because its final abode is Amarlok.

So, before breathing one's last, one should seek the shelter of a Satguru who can help one in attaining the union of Aatma with Parampurush.

Shvas Shvas Mein Naam Le, Koyi Shvas Britha Na Jaye.

Na Jane Kis Shvas Mein, Aavan Hoya Na Hoya.

Don't waste precious moments of life because life in the real sense is meant for reciting the holy 'Naam'.

Those entangled in the Maya Jaal of Kal Niranjan ever remain caught in the cycle of births and deaths. The religious persons with less spiritual knowledge feel satisfied in keeping the people away from the real road to salvation.

Sants always goad us to come out of this cycle of births and deaths in our very life time. They tell us to realise this ultimate reality in order to attain salvation. If we fail to do so, we shall have to go empty handed. Dhani Dharam Dass sought the shelter of Sahib Kabir ji and made his life blissful and successful in the real sense of the word. In his very life time, he realised the truth within himself and went to Amarlok.

All that is needed is to break with the outer world and to unite with the inner self.

Kagad Ki Neyya Bani, Dori Sahib Haath.

Jon Nach Nachehen Ho, Nachan Vohi Nach.

Even a paper boat swells in water. It will also try to take pride in the presence of the moon and the stars. But this boat is not floating of itself. The ultimate power responsible for its motion lies in the hands of Sahibji.

For every breath we have to depend upon Sahibji. The

moment it stops, nothing on earth can restore it. So it is very much important to know and understand this secret.

Jine Nach Nachelen, Nachan Vohi Nach.

We have to shun our ego to have in us simplicity, love, understanding and peace. Unless we do so, we can't even dream of having the blessings of Sahibji.

Complete self-surrender means to do as he desires without bothering about the results which may or may not be favourable.

It is in this kind of surrender alone that one begins to experience his blessings.

Dharm Dass Ji says that he is a Baniya by caste and has amassed a huge fortune in terms of wealth, falsehood and fame. In the world around us it is the falsehood that prevails. A truthful man has to suffer defeat after defeat. Here a cheat and a liar is considered as wise, while a truthful man is considered as good for nothing and unwise. He has to suffer defeat at home as well as away from home. A liar has many chances of leading a successful life in this world of today, whereas success is a remote thing for a noble and good person. But all the seeming success of such liars will vanish with the sunset of their life.

Dharam Dass Ek Baniya Ho, Kare Jhuth Bazar.

Sahab Kabir Banjara Ho, Kare Satt Vyopar.

Dharam Dass ji says that he learnt about another kind of business only after meeting with Sahib ji. Banjara is a person who has no settled home. His home is in his ownself. He doesn't seek destination here. Dharam Dass ji talks about yet another business of Sahib ji. He says that contrary to the unreal coins amassed by him, Sahibji has real coins and wealth. But for getting that wealth one has to make an inward journey. There is no need to move to forests or temples.

*Satguru Aavo Hamre Des, Niharo Baat Khadi.
Vahi Des Ki Batiya Re, Laave Santt Sujan.
Un Santan Ke Charan Pakharun, Tann Munn Kari Kurban.*

Uptill now Dharam Dass Ji talked like a male. But now he begins to talk like a female. Search means purush (Male). A shish receives only. He doesn't make a search. He accepts like an empty vessel. He is like an shtri (Woman). A woman waits with patience.

A male is aggressive, while a woman is a submissive. A woman has the quality of surrender. The main difference between a student and a shish is that a student actively wanders in search of something, while a shish after seeking the shelter of a perfect Satguru, makes his inner doors open. At this stage he becomes just like a woman and offers complete surrender.

That is why Dhani Dharam Dass ji says ' **Satguru Aave Hamare Des, Niharon Baat Khade.** ' He says that he has opened the inner doors for Sahib ji to come and be one with him.

There is a moment when after coming in contact with a Satguru, one finds oneself in a wonder land. Even a drop of honey is enough to show its sweetness in the body. No doubt, it is only the Sants who have the power to bring miraculous changes in the hearts of their disciples.

"Mahrami Hoye So Jane Santo, Aisa Desh Hamara".

Oh Satguru! We request you with folded hands to come to our place. Come from your Amarlok and see our plight in this land of Kal Niranjana for yourself.

The sweet fragrance that one experiences in the company of a Satguru is enough to reveal that there is certainly some rare thing that is away from this world of ours and about which we have no knowledge.

Surti has its abode in eyes. One can find the door by looking into the eyes of the Satguru. One begins to find a sea change in one's ownself.

But it is not easy to say as to when such a moment will come in one's life. One can't know about true religion either from father or from mother or from any kind of knowledge.

Pawan Guru, Pani Pita, Mata Dharti Mahat.

Divas Ratri, Dui Dayi Daija, Khele Sagal Jagat.

Those who don't search, miss the opportunity. And the search will come to an end the day one finds Him. On that very day your aggressive nature will vanish and there will be the birth of a female inside you. Sh. Dharam Dass Ji has rightly said so because a shish becomes a female in traits after seeking the shelter of a Satguru.

Satguru Aavo Hamre Des, Niharon Baat Khadi.

Bahi Desh ki Batiya, Hamse Satguru Aan Kahi.

Aath Pahar Ke Nirkhat, Hamre Nain Ki Nind Gayi.

After seeking the shelter of a Satguru, sleep loses its charm. Sleep, dreams and darkness—all seem to disappear. One finds light and light alone. There are no snaps left when a living reality stands face to face

Aath Pahar Ke Nirkhat, Hamre Nain Ki Nind Gayi.

Bhul Geyi Tann-Munn-Dhan Sara, yakul Bhya Sharir.

Virha Pukare Virhini, Dharkat Nainan Neer.

The feet that don't make you offer complete surrender are certainly not the feet of a Satguru. Remember! there is nothing in your possession that you can offer to your Satguru. Don't go astray by the mere fact that you have surrendered your body, mind and wealth before your Satguru. Such surrender is only meant to calm your false pride.

Bhul Geyi Tann Munn-Dhan Sara, Vyakul Bhya Sharir.

A shish is expressing his state of mind. He says that he has forgotten everything. The whole world now appears unreal. The only supreme reality is that of Satguru before him. But problem arises when one has to carry on one's business activities. During these activities one finds it difficult to speak the truth.

People don't give money to the beggars out of pity. They do so because they don't want to put their false vanity to stake. The world is very strange, indeed. If people don't give alms to the beggars, the later will call them as misers, whereas if they give them alms, they will be called as simple fellows who can be easily made a fool off.

People don't hesitate to interpret even the sayings of great Sants in the manner it suits them.

Remember! If a Guru asks you to give him all you possess, it simply means you will have to make only a fair use of your worldly possessions.

*Bhul Geyi Tann-Munn-Dhan Sara, yakul Bhya Sharir.
Idhar Mein Dubne Aaya Hun, Dariya-A-Mohabbat Mein.
Udher Duniya Bulati Hai Mujhe, Ghabra kar Sahil Se.*

When you seek the shelter of a Satguru and begin to forget all about your body, mind and wealth, the world will try to pull you back. It will also try to convince you in every manner to return to your previous world of thought. The world doesn't like the persons who try to tread on the path of righteousness. When you completely surrender your mind and Wealth, you become one with Satguru and it becomes the duty of the Satguru to take care of you.

The world will oppose anybody who takes shelter in the holy feet of Satguru. This is because the world does not like the ethical business. The business based on falsehood suits them better. This is the historical fact that one often

meets with in this Kaliyuga.

Dhani Dharam Dass ji had to meet with the same problem when he sought the shelter of Sahib Kabir Ji. None opposed him when he performed all the religious ceremonies in the traditional manner. Instead, the whole of village described him as a great religious man. Every body began to criticise him when he sought the shelter of Kabir Sahib.

Bhul Geyi Tann-Mann-Dann Sara, Vyakul Bhya Sharir.

Virha Pukare Virhini, Dharkat Nain Neer.

A Spiritual person is he in whose presence the tears full of love begin to flow. Many people return from temples with a feeling of pride and think they are Spiritual minded. But those who return from true Satguru, feel a sense of politeness. They begin to realise the dust and rust covering their Mind.

Virha Pukare Virhani, Dharkar Nain Neer.

Dharam Dass Ke Data Satguru, Pall Mein Kiyo Nehal.

Where one has the desire to surrender all and is ready to bring in one self the feminine quality of a Shish, the Satguru need not take long. Infact, we are ourselves responsible for the delay, if any. Satguru is ever ready to do the miracle in a moment.

Dharam Dass ji achieved all this in a moment because he made a complete surrender in a true sense of the word. He became so much awakened that he found it difficult to sleep even.

Un Santan Ke Charan Paharun, Tann Munn Kari Kurban.

The Satguru is always ready to bless. If we turn our pitcher upside down, it is not going to get filled with the ever continuous rainfall of blessings at the hands of Satguru. To fill our pitcher, we shall have to keep it in the natural form.

Aavagaman Ki Dori Geyi, Mite Bharam Janjal.

Mein Heyr Rahun Naina, So Neh Lagai.

The love with the Satguru is infact, the love with the two eyes wherein one finds the glimpse of parampurush. And remember! The true Satguru is he in whose eyes you see some glimpse of parampurush. We have not seen the Parampurush but he who has seen Him, has some definite glimpse of Him or some rays of Him floating in his eyes. In the interior of a person, some echoes of melodious heavenly songs he has heard of, definitely remain preserved.

Mein Heyr Rahun Naina So Neh Lagae.

*Rah Chalat Mohi Mili Gye Satguru,
So Sukh Baran Na Jayi.*

Only a person, who walks and searches, becomes lucky enough to seek the shelter of a Satguru. Those who don't make a search, can't seek the shelter of a Satguru. To become a shish, the first step is to become a student. Without becoming a student, one can't expect to become a shish.

Rah Chalat Mohi Mili Gye Satguru, So Sukh Barni Na Jayi.

Raste Mein Aaj UnSe Mulakat Ho Gayi.

Ji Darr Raha Tha Jisse, Wohi Baat Ho Geyi.

Satguru Jabb Milta Hai. Deh Ke Daras Mohi Boraye.....

The very sight of a Satguru makes a shish lose his sense for the time being. The meeting between a Guru and shish can't be called a meeting in the real sense unless such a thing happens. A real Guru is he in whose presence you feel as if your very heart has been stolen.

We call God by the Naame of Hari which literary means a thief. In no other country God is called by this Naame. It is only the highly intellectual ones who can use such a word for parampurush. A single glance of parampurush makes a devotee part with even his highly valuable possessions. At first, such a thing happens in the presence of a Satguru who is an inseparable

part of parampurush.

Die Ke Daras Mohi Boraye, Le Gye Chit Churai.

One becomes enchanted and intoxicated and develops such a state of mind that appears similar to that of a mad person.

After meeting with Sahib Kabir, Dhani Dharam Dass never returned home. Instead, he sent home a message that they could take him as mad. He also begged pardon for his behaviour.

*Uthkar To Aa Gye Teri Bazam Se Magar,
Kuchh Dil Hi Janta Hai Kis Dil Se Aaye Hain.*

The Sants remain in a state of divine intoxication. They have nothing to do with the ongoing activities of the world. All the mad persons may not be those with love for God.

*lamhe Yeh Aa Gye Hain Tere Intzar Ke.
Mein Khud Jabab Deta Hun Tujhko Pukar Ke.*

A shish feels the same attraction towards his Guru as iron pieces have for a magnet. It is this very attraction that makes a shish lose his sense and powerful reasoning power. This is the most powerful love that one can feel for someone.

One often feels a sense of madness when one falls in love with some beautiful man or woman. But the degree of such madness is unimaginable when one happens to meet Satguru. Strange melodious songs seem to be filling the atmosphere with enchanting fragrance. Such a thing is bound to happen.

*Naam Khumari Nanka Chadi Rave Din Raat.
Us Shrab Da Ki Pina, Utar Jaye Prabhat.*

It is just possible that we may not have given a right thought to the idea of God. It is also possible that our search in this regard might also have been somewhat unclear. But once you happen to meet some holy Sant, you will hear a

melodious tune in your body. Seeking the holy 'Naam' means to awaken your hidden power.

Siney Mein Dhadakte Taron Ka,
 Jabb Chot lage Jhankar Uthe,
 Jabb Thes lage Therra Jaye.

It is only after meeting a Satguru that one comes to know about the true nature of melodious songs. We have so far heard the confusing noises only and still have been attracted to them. But imagine what would happen when we get a chance to hear the true melodious songs. He who seeks the shelter of a Satguru, begins to get attracted to him just as an iron piece does to a magnet.

Dharam Dass ji has rightly said—

*Bhul Geyi Tann Munn Dhan Sara, Vyakul Bhya Sharir.
 Birha Pukare Virhini, Dharkat Nainan Neer.
 Deh Ke Daras Mohi Boraye, Le Gye Chit Churayi.
 Chhabhi Satt Daras Kahan Lagi Barnon, Chand Suraj Chhip Jayi.*

Dharam Dass Ji says that he is not in a position to explain what he has seen in his Guru. Words fail to explain his realself. His greatness and grandeur can't be contained in words. No doubt, words can't explain that which transcends the limits of words.

Chhabhi Satt Daras Kahan Lagi Barno.

Dharam Dass ji says that though he has seen his beloved one in the mirror only and has not seen him face to face, yet he has drowned himself in his dreams. Even the sun and the moon seem to fade before his dazzling light.

Dharam Dass ji says that his only desire and thirst now is to see that beloved one again and again. He wants to see that glimpse again and again in the eyes of his Guru—Kabir Sahib ji. The day when a shish starts seeings with his Guru's eyes, is really the day of a true meeting between a shish and a Satguru.

You can see your Parampurush only through the medium of a Satguru.

It is through the satsang that we receive the real eyes that enable us to see every thing in the right way. So we shouldn't miss any opportunity to attend the satsangs.

Sadakat HoTo Sonon Se Khinchne, Lagte Hain Vaiz.

Hakikat Klud Ko Manva Leti Hai, Mani Nahin Jati.

No quarrel can arise in the face of a hard reality. Reality forces every body to accept it. Man has no power to find Parampurush. Only Satguru has the power to find out man. If we have only a real thirst for Him, He will definitely appear before us. We are powerless. All that is in our power is to pray to Him to do what is right for us.

Living as per His dictates is called as Bhakti. And a devotee receives so much that he can never receive with his personal efforts.



10. Satguru is the core of Bhakti

About 2300 years ago a Sufi Faquir of Iran had said—
Darr Jawani Toba Kardund, Sheva-A-Paegambari.
Ber Wakat piri Gurg Zalim Mein, Shabad Pahezgar.

He who expresses his repentance in his very youth, is like a paigambar (Man of God). Otherwise, even a cruel wolf becomes social in his old age.

Dhani Dharam Dass Ji has said the same thing in a simple manner with warning—

Varidh Bhye Pachhitaye, Jabe Tinon Pann Hare.
Bhei Purani Prit, Bol Abb Lagat Pyare.

Many people come to Satguru and say that being old they can't move forward. It is for the Guru to do the same for them. Man always thinks that he has yet to do many worldly duties and that he will discharge his spiritual obligations after freeing himself from the worldly affairs. They are very lucky, who seek the shelter of some Guru at the right time. Others waste their precious moments of life in material pursuits and repent afterwards when with the advancing age their vital energy gets marred. But those who break the mayajal of Kal Niranjan have nothing to worry about. With the blessings of the Satguru they will find it easy to go to Amarlok. Even a look of the Satguru can change the very life of a man.

He begins to make distinction between good and bad. He has the experience of thorns as well as that of flowers. He has also gained the real knowledge about the reality of day and night; cold and warmth; life and death; hell and heaven (Duality)etc. In such an hour his old age becomes even more glaring than other stages of his life.

Such disciples take death as a sport for them because even before their death they have a full knowledge of their destination after death.

Before seeking the shelter of a Satguru we can't say

what we can become in the time to come. A seed can't know what a large tree resides in him, unless it sprouts. Before a bird flies in the open sky, it can't say what the sky is! The truth is that on seeing just a glimpse of some Godly element, one begins to wonder as to how did he spend so much part of his life without knowledge of this new world. For whom and in whose shelter did he live so far.

Bin Darsan Bheyi Bawri, Guru Do Didar.

Thadi Johon Tohi Baat Mein, Sahib Chali Aavo.

Itni Dya Hum Par Karo Nij Chhawi Darsavo.

Keeping company with the Satguru and remaining near him, a disciple can feel in himself a flash though for a moment, that at one time happened with a Guru. A cinder from the burning lamp of a Satguru can at any time rekindle the lamp of a disciple. The force of a magnetic attraction inherent in a Satguru can at any time attract the iron in the neighbourhood and change it like himself. This is the secret of Satsangs. One can't say which moment will mark the turning point.

Satsang means the association with the truth or Parampurush. A drop of water mixes with sea and becomes sea itself. Nothing remains to be done when one remains in the company of a Satguru. The more the association with a Satguru the better it is. This is because none knows when he will be blessed by him. All that is needed is to keep our inner vessel, that normally remains closed, open in the right direction. Usually we remain absorbed in our material pursuits and don't spare any time for the spiritual pursuits. Our heart, as such, remains filled with all sorts of dirty and filthy ideas. If a Satguru puts some nectar in such a heart, it will also change into dirt and filth. If we remain in the company of Satguru and remain faithful and loyal to him, we can expect

his blessings at any moment. A fraction of the dazzling light kindling inside a Satguru is sufficient to remove the darkness residing in the heart of a disciple.

When such a thing happens, there arises an ir-resistible desire to meet the Satguru. The previous meetings are only a sort of dialogue with him. To have such a desire, there is a need to understand the Satguru in the real sense.

Satguru is the living form of Parampurush. His one hand is in the hand of disciple and the other one is in the hand of Parampurush.

He is limitless and it is not possible to bring him within limits. He can't be imprisoned in a temple or a mosque. There is no mantra, by which we can call him in any ritual or ceremony. He is present everywhere. His presence can be felt, by looking into the eyes of a Satguru who has seen the Parampurush with his own eyes. Looking into the eyes of a Satguru or that of a parampurush is the same thing.

*Jhari Lage Mahiliya, Gagan Gahraye.
Khan Garje Khan Bijli Chamke,
Lahar Uthey Shobha Varni Na Jaye.
Sutra Mahal Se Amrit Barse,
Prem Anand Ho Saadh Nahaye.
Dharam Dass Vinve Kar Jori,
Satguru Charan Mein Rahat Smaye.*

This is the first event. When the lips taste a little nectar, a desire to drink more and more arises. A strong desire, a thirst arises inside a disciple. There is a great difference between thirst and desire.

Normally people have desire but no thirst. The only condition is to arouse a thirst. Only a few are able to fulfil this condition. In general, people seem to be ever ready to pay the price for the material things, but they are in no mood to pay the price in the Naame of Parampurush. On the other

hand, they always beg something or other from Him. Man has considered God as a source of satisfaction of his desires.

Entrapped in the net of Kam, Krodh, Madh, Lobh, Ahankar, man spends his entire life in the satisfaction of these desires. This is due to the bondage of the Mayajal of Kal Niranjan. Desires don't get fulfilled but the life cycle of man does come to an end. Time never stops.

The way to find out the Parampurush is very easy. The only way to meet Him is to become pure at heart. Get released from bondage. Parampurush is also free from any bondage. It is only after freeing himself from Mayajal that man begins to take the right path. This body is full of rare powers. Inside it is hidden the ray that will give us the information about the sun. It will also take man to the place from where he came. A Satguru is always prepared to hold our arm and lead. The truth is that the Satguru also remains in search of disciples. If a disciple takes one step forward, the Satguru takes ten steps towards him.

The only need is to purify oneself before seeking the shelter of a Satguru.

Andar Sfa Bahir Sfa. Phir Sahib, Kahe Ko Khafa.

Any body who goes to a Satguru as a lawyer, a minister or a businessperson etc. will have to return empty handed. Sahib will be pleased with anyone who is pure from inside as well as from outside.

At the time of last assembly elections, many leaders—big and small came to offer their salutations to the Satguru in his Aashram. Without mincing words, they sought the blessings of Satguru for their victory in the elections.

None of them came with real intention to offer Bandagi. All of them came only for the fulfilment of their motive. Only a person with no material lust knows how to bow before

a Satguru.

*Aalmey Kaif Sa Ho Jata Hai Tari Mujh parr,
Baithe Baithe Mujhe Yad Teri Aati Hai.*

When a Disciple receives the surti of the Satguru, nectar begins to pour. However, there is a continuous downpour of nectar when he offers bandagi to the Satguru. He finds himself in a world of mystery. In the eyes of Satguru one finds the gate to Amarlok that is far away from the three lokas of kal Niranjana. If we weep, the Satguru will definitely wipe our tears with his hand. There is none other than the Satguru who will listen to our woes and miseries. God keeps the record of our every breath and every tear we shed in His Naame. But he keeps no record of our period of worship, of the mantras recited by us and the like. Parampurush is always near to him who surrenders before Him from the core of his heart. The tears from these small eyes can make even the rain from the sky fade before them. The only condition is that these tears should be true ones and shed in His Name.

At the time of blessing with Naam, Satguru provides the support of a living power to the disciple. This enables him to awaken his hidden powers and acts as his guide for all the time to come. This miraculous power of Naam enables the soul of the disciple to be united with Parampurush.

*Avigat par Na pave Koyi.
Avigat Naam Purush Ko Kahiye, Agam Agochar Vasa.
Tako Bhed Santt Koyi Jane, Ja Ki Surti Smai.
Adhbhut Naam Ki Adhbhut Mahima, Surat Nirat Se
P a i .
Das Kabir Amarpur Basi, Hansa lok Pthai.*

Naam is the ladder that stretches across the three lokas of the Kal Niranjana. The KalPurush in the form of Mind,

keeps people entangled in the nine gateways of Maya. takes people to Amarlok through the 11th gate.

*ParamPurush Aur Kal Ke, Madhya Mein Satguru Dham.
Shabad Ki Dore Dhraye Ke, Dewen Avichal Naam.
Sushman Makartar Ghar Gyana, Jhulat Hindola Antar Dheyana.
Nau Dwar Sansar Ka, Dasvan Yogi Tar.
Ekadash Khidki Bani, Shabad Mahal Sukhsar.
Makartar Ke Bhed Ko, Janat Santt Sujan.*



11. Satguru Protects With The Holy Naam

The jivas who don't take the shelter of Satguru, continue to suffer in the unending and painful cycle of births and deaths. This is because the whole of the 3 Lokas fall under the domain of Kal Purush who continues to inflict untold cruelties on them. However, it is only the Satguru from Amarlok who continue to guide them. The jivas who seek the shelter of Satgurus, get rid of the cycle of births and deaths and reach their original abode—the Amarlok whereas the jivas who don't do so, remain entangled in the cycle of births and deaths.

Guru Manush Ker Jante, Charan Amrit Ko Pan.

Te Nar Narkai Jahinge, JaNaam JaNaam Hoya Svan.

The devotees who take Guru as an ordinary person and consider the charan Amrit (The water touched with his holy feet) as water, deserve nothing but hell. Such fellows will be born again and again as dogs.

Satguru Deen Deyal Ji, Tum Lug Meri Daur.

Jaise Kag Jahaj Per, Soojhat Kathun Na Thaur.

For a bird flying over sea, there is no other support except that of the ship itself. It flies off the ship and covers great distances but it has to come back to the ship as there is nothing but sea all around. Likewise, in this world of Kal Niranjana, there is no other support for the jiva except that of the Satguru. Satguru is, so to say, the only shelter for a jiva.

Kabira Hari Ke Roothte, Guru Ki Sharni Jaye.

Kahein Kabir Guru Roothte, Hari Nahin Hoat Sahaye.

If due to some reason, Param Purush gets offended with us, we can rely on the support of our Satguru. He can save us from any harm. A mother also saves her child from the wrath of his father. In the same manner, a Satguru also comes to the rescue of his disciple. But if due to some reason, the Satguru

gets offended, even Param Purush can't come to his rescue.

Guru Ko Kijai Dandvat, Koti Koti PraNaam.

Keet Na Janey Bhiring Ko, Guru Kerle Aap Sman.

Offer salutations to your Satguru as many times as you can. Just as a Bhiringa makes an insect like itself, a Satguru also makes his disciples like himself. The Bhiringa catches a small insect and speaks its word into it. If the insect hears its word, it becomes Bhiringa. Normally, an insect doesn't have the power to fly but Bhiringa imparts this power to it. The same is true of Satguru as well. He blesses the disciples with the holy Naam and turn them like himself.

Guru Govind Ker Janiye, Rahiye Shabad Smaye.

Milai To Dandvat Bandgi, Pal Pal Dhyan Lagaye.

Take your Guru as God and fix your concentration at the holy Naam. If you happen to see him somewhere, offer salutations to him and in case he is far away, keep your surti (attention) at all the times towards him.

Lakh Kaus Jo Guru Basai, Deejai Surti Pathaye.

Shabad Turi Asvar Hai, Chhin Avai Chhin Jaye.

Even if the Guru is at a distance of lakhs of Kosas (a distance of nearly 1½ miles or 2040 yards), keep your attention towards him. The Guru, riding on the horse of Shabad, (sacred word) will reach you within a moment.

Guru Sman Data Nahin, Yachak Shish Sman.

Teen Lok Ki Sampda, So Guru Deenhi Daan.

A Guru hands over to his disciples all the wealth and miraculous powers they need and that too at a cheap price without any hard labour on their part. So there can be no great donor like a Satguru and no great beggar like a disciple.

Guru Soun Gyan Ju Leejiye, Sees Deejaye Dan.

Bahutak Bhondu Bahi Gaye, Rakhi Jeev Abhiman.

Offer your head to your Guru after being blessed with

‘Naam’. That is to say, make yourself ego free. The devotees who don’t shun their ego and do as they like, drift away along with the waves of sea.

*Guru Kumhar Shish Kumbh Hai, Ghari Ghari Kadai Khot.
Anter Hath Sahar De, Bahar Bahai chot.*

A Guru is like a potter while the disciple is like a pitcher. Just as a potter, keeping the support of his hand from inside, so as to save the pitcher from breaking, gives strokes on it so as to give it the desired shape, a Guru also, in order to remove the vices of his disciples, reprimands them with harsh words while giving support of true love from inside so that they may not feel discouraged in any way.

Jehi Khojat Brahma Thakey, Sur Nar Muni Aru Dev.

Kahain Kabir Sun Sadva, Karu Satguru Ki Sev.

The truth, in search of which even the gods, man, Rishi-Munies, Tridev got tired, can be achieved simply by serving the Satguru. So a devotee should serve his Satguru from the core of his heart. What a great thing Sahib Kabir has said! No doubt, one can’t realise truth without the grace of some Satguru.

Ram Krishan Se Kau Bada, Tinbhi To Guru Keen.

Teen Lok Ke Nayika, Guru Aage Adheen.

Who can be greater and noble than Lord Ram and Lord Krishan. These Lords of 3 Lokas also sought the shelter of Satgurus. In such circumstances, the position of an ordinary man who doesn’t seek the shelter of any Guru, can well be imagined!

Guru Ka Darshan Keejiye, Din Mein Keyi Keyi Bar.

Asuya Ka Meh Jyun, Bahut Kare Upkar.

Guru Darshan (holy sight of a Guru) has a great significance. So Sahib Kabir says that one should have the holy darshan of one’s Satguru not once but, if possible, many

times a day.

*Keyi Bar Na Hoyi Sakey, Doye Vakant Ker Leyi.
Satguru Darshan Ke Kiye, Kal Daga Nehi Deyi.
Doye Vakant Na Hoyi Sakey, Din Mein Karai Ik Bar.
Satguru Darshan Ke Kiye, Utre Bhavjal Par.
Ek Din Na Kari Sakey, Doojey Din Kari Lehi.
Satguru Darshan Ke Kiye, Pavay Uttam Dehi.
Dooje Din Na Ker Sakai, Chauthi Din Ker Jaye.
Satguru Darshan Ke Kiye, Moksh Mukti Phal Paye.*

Sahib Kabir says that we should try to have the Darshan of our Guru without any delay. There is some definite secret behind it. Suppose we don't take food for 3 days, the strength of our body will decrease to some extent. This is because it is the food that gives strength to the body. But the weakness of the body can be recovered if we take the food on the 4th day. Likewise, the more the delay in having the holy Darshan of the Satguru, the stronger will become the mind. This will make the soul subordinate to it. There is a constant need for the spiritual power in order to remove the dirty coating of Mind-Maya that has covered the innocent soul. We should get the constant and uninterrupted supply of the spiritual power by having the holy darshan of our Satguru as and when we get the opportunity.

*Chauthi Din Nahin Ker Sakey, Bar Bar Karu Jaye.
Yamein Vilamb Na Keejiye, Kahain Kabir Samujhaye.
Bar Bar Na Kari Sakey, Pakshey Paksh Karey Soye.
Kahai Kabir Ta Dass Ka, JaNaam Saphal Hi Hoye.
Pakshey Pakshey Na Kari Sakey, Mas Mas Karu Jaye.
Yamein Der Na Layiye, Kahain Kabir Samujhaye.
Mas Mas Na Kari Sakey, Chhatey Mas Albatt.
Yamein Dheel Na Kijiye, Kahai Kabir Avigatt.
Chhate Mas Na Kari Sakey, Bars Dina Kari Lehi.*

Kahai Kabir So Sant Jan, Yamhin Chunouti Dehi.

Sahib Kabir says that a devotee who fails to have the holy Darshan of his Satguru every fourth day, should do so once a week without any delay. If he can't do it once a week, he should do so once in a fortnight in order to make his birth fruitful. If he can't do so, he should do it once a month. If he can't do so, he should do it once in every six months. Still if he can't do even this much, he should do so once a year without fail. Even the devotees who get the opportunity to have the Darshan of their Satguru even once a year, can pose a challenge to Yama. That is to say, even they can cross the ocean of births and deaths.

Baras-Baras Na Kari Sakey, Ta Ko Lagey Dosh.

Kahai Kabir Va Jeev So, Kabhun Na Pavey Moksh.

If a devotee fails to have the Darshan of his Guru even once a year, Sahib Kabir says that even he has no alternative for such an unlucky fellow. He himself is to be blamed. He can't achieve salvation.

Mata Pita Sut Istri, Badhu Kutumb Ko Jan.

Guru Darshan Ko Jabb Chaley, Ye Atkave Aan.

Inka Atka Na Rahey, Guru Darshan Ko Jaye.

Kahein Kabir So Sant Jan, Moksh Mukti Phal Paye.

One has to face many hurdles when one sets out on the way to have the holy Darshan of his Guru. The parents, brothers, wife etc. create all sorts of hurdles. But the devotees who break these hurdles and move on to have the darshan of their Satguru, are in the real sense fit for achieving salvation.

Guru Sammukh Jaye Ke, Sahai Kasouti Dukh.

Kahain Kabir Ta Dukh Par, Varon Kotin Sukh.

Sahib Kabir says that one should sacrifice even crores of comforts over the discomforts one receives when one goes

to one's Satguru.

*Satguru Deen Deyal Hain, Daya Kari Mohin Aye.
Koti JaNaam Ka Panth Tha, Pal Mein Diya Pahunchaye.*

Sahib Kabir says that his Satguru has showered his grace on him by giving him shelter at his holy feet. The path to the realisation of God was very very long one. Perhaps it needed crores and crores of births and rebirths to do so. But his Satguru blessed him with holy Naam and made him realise Him within a moment.

*Guru Ke Sumiran Matar Se, Vinshat Vighan Anant.
Ta Te Sarva Rambh Mein, Dheyavat Hain Sabb Sant.*

All the problems vanish simply by meditating on Satguru. Keeping this in view, all the Sants meditate on Satguru alone.

*Devi Deval Jagat Mein, Kotin Pooje Koye.
Satguru Ki Pooja Kiye, Sabki Pooja Hoye.*

Even if one worships crores of gods and the goddesses, one can't reap any fruit. Instead, if one worships a Satguru, there remains no need to worship any other deity.

*Hari Kirpa Jo Hoye To, Nahin Hoye To Nahin.
Kahein Kabir Guru Kripa Bin, Sakal Buddhi Bah Jahin.*

Sahib Kabir says that it is good if someone attains the blessings of Param Purush. It hardly matters if one fails to attain this. However, it is very much necessary to have the blessings of a Satguru. Without such blessings, all the cunningness and cleverness proves to be of no worth.

*Guru Seeri Te Utrai, Shabad Bimukh Hoye.
Ta Ko Kal Ghaseeti Hai, Rakhi Sakai Nahin Koye.*

He who doesn't obey the dictates of his Guru, descends down the ladder that was to take him to the abode of Param Purush. Kal (death) drags away such a person to hell and he fails to find any place of safety.

Gurumukh Guru Chitvat Rahey, Jaise Manihin Bhujang.

Kahain Kabir Bisrai Nahin, Yeh Gurumukh Ko Ang.

He who is a true devotee, looks at the photo of his Satguru in a manner a snake looks at its gem (a valuable thing). Sahib Kabir says that he who keeps his attention towards his Guru, is a Gurumukh (a real devotee of Guru) in the real sense.

When a serpent with money goes for licking the dew on grass, it puts the gem out. It goes on licking the dew but its attention is, at all the times, towards its money. In the same manner, a Gurumukh keeps his attention at all the times towards his Satguru.

Guru Agya Manai Nahin, Chalai Atpati Chal.

Lok Ved Donon Gaye, Aye Sir Per Kal.

Material and spiritual knowledge of a disciple who doesn't obey the dictates of his Guru and acts on his own, proves useless for him. Death keeps on hovering over the head of such a disciple.

Guru Agya Lai Aavhi, Guru Agya Lai Jaye.

Kahein Kabir So Sant Jan, Bahu Vidhi Amrit Paye.

Sahib Kabir says that he who acts as per the dictates of his Guru all through his life and remains so till his departure from the world, drinks nectar in a variety of ways like a Sant.

Guru Sahib To Ek Hai, Dooja Sabb Akar.

Apa Tajj Ke Hari Bhajai, Tabb Pavey Deedar.

In fact, a Satguru and Sahib are one and the same thing. If, at all, there appears some difference, it is of form only. If you become ego free and worship your Guru, you will be able to realise Param Purush.

Dhanya Maat Pita Dhanya Hain, Dhanya Suhad Anurakat.

Dhanya Gram Voh Janiye, Jahan Janmein Guru Bhakat.

Sahib Kabir says that blessed is the place where a worshipper of a Guru is born. This is because such a

worshipper opens the way for many others for the realisation of Param Purush.

Guru Paras Ko Antro, Janat Hain Sabb Sant.

Woh Loha Kanchan Kare, Ye Kari Ley Mahant.

All the Sants know the difference between a Paras stone and a Guru. A Paras stone has the property of changing iron into gold whereas a Guru has the property of changing a disciple like himself.

Guru Ko Sir Per Rakhiye, Chaliye Agya Mahin.

Kahain Kabir Ta Dass Ko, Teen Lok Bhaye Nahin.

Sahib Kabir says that he who takes Guru as the greatest of all and remains under his subordination, needn't fear anything in all the 3 lokas.

Guru Bin Gyan Na Upjai, Guru Bin Milai Na Mosh.

Guru Bin Lakhai Na Satya Ko, Guru Bin Mitai Na Dosh.

One can't attain Knowledge without the blessings of a Guru and one can't even dream of salvation without him. Moreover, without the support of a Guru, one can't realise the truth and attain deliverance from sinful acts.

Guru Moorti Gati Chanderma, Sewak Nain Chakor.

Aath Pahar Nirkhat Rahey, Guru Moorti Ki Aur.

Look at the face of your Guru in a manner a Chakor looks at the moon. Keep your attention towards your Guru at all the times.

A Chakor loves the moon and out of love it continues to look at it at all the times. As soon as the moon appears, it begins to look at it (moon). As the moon begins to rise higher and higher, the Chakor also changes the direction of its eyes accordingly. It doesn't change its position but only changes the direction of its eyes. This is because it is afraid lest the moon should go out of sight. Sahib Kabir says that there is need to have such a love for a Satguru as well. So,

at all the times, we should keep our attention towards our Satguru.

*Guru Sharnagat Chhadi Ke, Karai Bharosa Aur.
Sukh Sampati Ki Kah Chali, Nahin Narak Mein Thor.*

What to talk of attaining comforts, a devotee who doesn't care for his Guru and shows faith in some other person, can't hope to find a place in hell even.

Sahib Kabir says that the Guru is before you. There shouldn't be any other feeling in your mind except the one that there is no difference between a Guru and Param Purush. So, taking your Guru as Param Purush, you should offer your salutations to him. This will remove the darkness of ignorance from your mind.

*Pandit Pari Guni Pachi Muye, Guru Bin Milai Na Gyan.
Gyan Bina Nahin Mukti Hai, Sant Shabad Parman.*

The intellectuals waste years together in the study of books and scriptures but fail to achieve the real knowledge of soul. None can realise his soul simply by the study of books. In fact, none can attain the spiritual knowledge without the guidance of sant and none can achieve salvation without such a knowledge.

*Suniye Santo Sadhu Mili, Kah-hin Kabir Bujhayee.
Jehi Vidhi Guru Soun Preeti Havai, Keejai Soyi Upaye.*

Sahib Kabir says to the sages and Sants, "You should do only that which ensures strong ties of love for a Guru."

*Satguru Mila Ju Sabb Miley, Na To Mila Na Koye.
Mat Pita Sut Bandhva, Ye To Ghar Ghar Hoye.*

He who seeks the shelter of real Satguru, achieves everything. If one doesn't seek such a shelter, one should think that one hasn't received anything. This is because everyone has parents, sons, brothers etc. but it is only the lucky ones who have the protection of a Guru with them.

*Satguru Mila Ju Janiye, Gyan Ujala Hoya.
Bhram Ka Bhanda Tori Kari, Rahai Nirala Hoya.*

When, after seeking the shelter of a Guru, a devotee experiences inside the light of knowledge, he should think that he has sought the shelter of a true Satguru. It will remove all his doubts and he will feel himself as a devotee altogether different from other human beings.

*Ke Te Pari Guni Pachi Muye, Yog Yajya Tapp Laye.
Bin Satguru Pavai Nahin, Kotin Karai Upaye.*

Many a Pandits (priests) wasted years together in performing Yajyas, Japp, Tapp etc. but failed to realise Param Purush. A jiva can't realise Him without the guidance of a Satguru however hard it may try and whatever possible techniques it may adopt.

*Satguru Khojo Sant, Jeev Kaj Ko Chah-hu.
Meto Bhav Ko Unk, Avagavan Nivarhu.*

Sahib Kabir says to the Sants, "Make a search for some true Satguru for the sake of Hansa and free yourself from the repeated cycle of births and deaths."

*Guru Ko Manush Jante, Te Nar Kahiye Andh.
Hoya Dukhi Sansar Mein, Aage Yam Ka Phand.*

In spite of having eyes, such devotees as consider Satguru as an ordinary person, are blind. Their inner eyes are defective. Such jivas suffer in this world and are devoured by Kal after their death. They can't cross the ocean of births and deaths.

*Guru Mahima Gavati Sada, Munn Rakhey Ati Moad.
So Bhav Phir Avai Nahin, Baithe Prabhu Ki Goad.*

Those who sing in praise of their Satguru and remain cheerful at all the times, get absorbed in Param Purush for ever. They are never born again and again.

*Guru Narain Roop Hai, Guru Gyan Ko Ghat.
Satguru Vachan Partap Soun, Munn Ke Mitey Uchat.*

A Guru is not an ordinary man. Param Purush Himself incarnates in the guise of Sants in order to free the devotees from the grip of Kal Niranjan. So a Guru is, in fact, an incarnation of Param Purush. He is an ocean of spiritual knowledge. His holy sermons purify all the vices of mind.

Kumti Keech Chela Bhara, Guru Gyan Jal Hoyal.

Janam Janam Ka Morcha, Pal Mein Darey Dhoval.

A disciple is filled with the dirt and filth of ignorance whereas the teachings of a Satguru are like water that can wash off these vices.

Tann Munn Ta Ko Deejiye, Ja Ko Vishya Nahin.

Aapa Tabb Hi Dari Ke, Rakhai Sahib Mahin.

Sahib Kabir says that a devotee should surrender his body and mind before the Satguru who is free from all sorts of vices. Only then he will be able to make you ego free and help you unite with Param Purush who is present within your heart.

Ahan Agni Nishi Din Jarai, Guru So Chahe Maan.

Ta Ko Yam Nyota Diya, Hoyi Hamar Mahman.

Those who burn themselves day and night in the fire of ego and on the basis of this very ego expect to attain praise from their Satguru, soon receive invitation from Yama, the Lord of death. That is to say, one should never expect praise from one's Satguru. Always be prepared to know of your shortcomings so that you may be able to remove them.

No question of praise or Name arises for a devotee who has surrendered his body and mind before his Satguru.

Satguru Aisa Keejiye, Lobh Moh Bhram Nahin.

Darya So Nyara Rahey, Deesey Dariya Mahin.

One should seek the shelter of a Satguru who is far removed from vices like greed, attachment and ego etc. In spite of living in this mayaic world, he should be away from the influence of Maya.

Guru Mila Tabb Janiye, Mitai Moh Tann Taap.

Harash Shosh Vyape Nahin, Tabb Guru Aape Aap.

A devotee should think he has sought the shelter of a true Satguru if he gains victory over vices like attachment, body related problems, feeling of pleasures or sorrows and the like. In such a case, he himself will become like his Guru.

Tann Munn Diya To Bhal Kiya, Sir Ka Jasi Bhar.

Jo Kabhu Kahai Main Diya, Bahut Sahey Sir Mar.

Sahib Kabir says that he who has surrendered his body and mind before his Guru, has done right. This has made the burden of his head lighter. If he thinks he has offered something to his Guru, he will suffer.

This body is very dirty. Our Hansa has mistakenly identified itself with this body.

The existence of whole of the world is due to this very Mind. It is the mind that has misled the Hansa. In fact, Mind is the Kal Purush and the body itself is Maya. So it is an act of wisdom to offer both these things to the Satguru. A devotee should be thankful to his Guru for having accepted his dirty and filthy things.

Satguru Samson Reejhi Ke, Kahvo Ek Parsang.

Barsa Badal Prem Ka, Bheeji Gya Sabb Ang.

Sahib Kabir says, “My Satguru was pleased with me and spoke a lovely thing that filled my heart with an ocean of love. It made my tears flow and that made whole of my body wet. Only he who has loved his Satguru, can understand this story of love.”

Satguru Mara Tani Ke, Shabad Surange Ban.

Mera Mara Phir Jiye, To Hath Na Gahun Kman.

Sahib Kabir says that the arrow of Naam can kill lust, anger, greed, attachment and ego. These vices can't have their ill influence on a person who gets blessed with the holy Naam.

Mind stops its purposeless activities. He further says that a jiva who earnestly recites the holy Naam, can never fall under the grip of mind. He can do no wrong acts. If he does so, he (Kabir Sahib) won't hold the arrow of truth again. In fact, the mind of a devotee, who is blessed with the holy Naam, turns like a dead. Such a devotee crosses the limit of mind and attains salvation. Sahib Kabir further says—

Satguru Mor Shurma, Kasker Mara Ban.

Naam Akela Rah Gya, Paya Padd Nirvan.

The warrior in the guise of my Satguru shot such a powerful arrow as crushed all my vices. Nothing but the holy Naam was left behind and this helped me attain salvation.

Saar-Naam So Kaha Na Jayi, Likha Na Jayi.

Padda Na Jayi, Bin Satguru Koi Nahin Payi”

*Saar-Naam Pavega Wohi, Jis Par Kripa **Satguru** Ki Hoi.*

“Koti Naam Sansaar Mein, Tinte Mukti Na Hoye.

Mool Naam Yeh Gupt Hai, Jaane Virla Koye”.

That Means Without Real Satguru, No-Entry To Amarlok



12. Satguru Is Like A Ship For Devotees

A Parrot is sitting in a cage. None can call it free. It is in bondage. It wants to free itself from there inspite of having all the available facilities. This body is also like a cage. Therefore, every Hansa residing in this bodily cage is also in bondage.

How can the Person, who has put the bird in the cage, be called as good? Why did he imprison the free living bird? Who imprisoned the Hansa in bodily cage? Only a devil can do such a thing. In no way can this be considered as a noble job. Let's see what the Sants say about it.

Yeh Pinjra Nahin Tera Hansa, Yeh Pinjra Nahin Tera.

O Hansa! this body doesn't belong to you. These words of the Sants point out towards some deep secret. There is need to understand it. We shall have to think as to why we have attained this body.

Who has given it to us? Why has the Hansa been imprisoned in it?

The Hansa that was very pure and flawless is imprisoned in a very clever manner. However, how has it been possible to imprison the Hansa when it is not possible to catch it?

The body is gross (made of 5 elements) but Hansa is not so. Moreover, Hansa is dirt free (Nirmal), pure and clean.

This body is filled with dirt and filth alone. All the nine apertures—eyes, mouth, ears, nose, anus etc. excrete one or the other kind of waste products. Even a beautiful face loses its charm and attraction if the nose is blowing and the eyes appear to be excreting their wastes. This body is full of all sorts of deceitful acts that are performed at the instance of Mind. The pure Hansa is free from these dirty acts. Its nature is as flawless as that of a swan. Moreover, this Hansa itself is an unending source of eternal pleasures and has no need for the short-lived and insignificant worldly pleasures.

On the other hand, Mind is like a burning ball of fire and is always restless. All the living beings of this world are in sorrows and pains due to this Munn alone because it is present in every human being and is controlling his activities as per its sweet will. In the body, this Munn has got absorbed in the Hansa and they behave as a single entity. This has been the root cause of all the problems. Every pain and sorrow of Munn is being taken by the Hansa as its own. All this is due to ignorance on the part of Hansa.

Munn is related to the body (in the form of Maya). All the sorrows and sufferings that we feel over the death of some near or dear one are related to Munn alone. A Hansa has no son or daughter or any other kind of relation but still it feels sorrows and pleasures like Munn. This is due to the fact that it has forgotten its own real identity and has taken this Mayaic body as its ownself. At this Tulsi Dass Ji has said—

So Maya Vash Bhyo Gosayi, Bandhyo Keer Markat Ki Nayi.

He says that Hansa has fallen in the grip of Munn and has been imprisoned in the bodily cage like the parrot or the monkey.

To catch a Parrot, the hunters use a special kind of reed. They tie a fruit on it and fix a mirror with it. The parrot comes there to eat the fruit. It places its feet on the reed which begins to rotate due to its own weight. The parrot turns upside down and sees its own reflection in the mirror. It thinks as if some other parrot has caught hold of it. The fact is that none else has caught it. It has of its own choice caught hold of the reed. It can become free the moment it leaves the reed. Nevertheless, it considers itself in bondage and doesn't fly away. In the meantime, the hunter comes and catches it. Likewise, none else has caught hold of the

Hansa. It is in the bondage of Maya (illusion, material elements) of its own accord and due to some impersions (created through 84 lack yonis). It is not in the power of Maya to catch hold of it. Like the parrot, the hunters use a clever mechanism to catch a monkey. They take a pitcher with narrow mouth, put some grains of black gram in it and place it at some place in a forest. The monkey comes, sees the grain, puts its hand in the pitcher and collects some in its fist. It fails to take its fist out of the pitcher. It begins to shriek and cry and calls its friends for help. It thinks as if someone has caught hold of it, actually this is not so. If it leaves the gram, it can easily take its hand out. However, the greedy fellow doesn't want to part with them. In the meantime, the hunter comes and catches it. He makes it dance from door to door to earn his living.

The Hansa has also been kept in bondage in a deceitful manner by the hunter (Mind). It has been entangled in Maya due to the clever tactics of Munn. But this bondage is unreal. A conscious Hansa can in no way be caught by the Maya that is gross.

Like the parrot or the monkey, this Hansa also thinks as if some other being (Maya and Munn) has caught hold of it. All this is nothing but the play of devil Munn.

Just as a Parrot doesn't fly off from the cage of the hunter, the Hansa also has been doing the same. Munn, in order to prevent it from knowing its real identity, has imprisoned it in this bodily cage. Now let's see why the parrot doesn't want to leave its cage.

After catching the parrot, the hunter first puts it into a cage. if he doesn't do so, the parrot will, at once, fly off. In the same manner, if Munn doesn't imprison Hansa in the bodily cage, the latter will, at once, fly off to its original source—Amarlok. So the hunter, in order to keep the parrot

imprisoned in the cage, gives it small doses of opium. When the Parrot gets accustomed to it, the hunter gives it food without opium to see the result of opium. The parrot flaps its wings and feels uneasy. The hunter guesses that it has become accustomed to opium and can't fly off. So he releases it from the cage. The parrot feels happy to breathe in free air and determines never to return to the cage again. But strange to find that it returns again to the cage after 2 or 3 days.

It could find all other eatables in the forest but couldn't find opium it had been accustomed to. So it remains in the prison of the hunter for the rest of its life. Munn has intoxicated the Hansa with the drug of attachment. Though all the apertures of this body are open, yet the Hansa doesn't want to leave this body. Niranjana, who has imprisoned the Hansa, is the king of all the three Lokas. But the original source of the soul is the 4th Loka—the Amarlok.

The Hansa wants to free itself from the cycle of births and deaths but the problem is that, out of great misunderstanding, it has been taking Maya, from whose clutches it wants to free itself, as its own. In such circumstances, how can it free itself? This misunderstanding can be removed only when the Hansa seeks the shelter of some Satguru. The Satguru blesses the devotee (Hansa) with the holy Naam that has the power to remove all the doubts and misunderstandings. The Hansa begins to know of its real identity and struggles hard to free itself.

In such circumstances, sometimes, the power of Naam appears before the devotee like a ship to take the Hansa to Amarlok. So the Hansa can free itself from the grip of Munn-Maya only when it becomes free from the effect of drugs it has been accustomed to. And the power of Naam does this

work for the Hansa. Reciting the holy Naam, its interest in material things begins to fade and the spirit of detachment begins to take the place of attachment. But Munn, determined not to let Hansa go out of its grip, becomes active and tries to mislead it. At this moment, the Hansa needs to have full faith in its Satguru if it wants to board the ship (in the form of Naam) that is there to take it to Amarlok.

In fact, this Naam is like a ship that can take the passenger (in the form of disciple) across the ocean of (sansar) births and deaths. A true Satguru alone is the sailor of this ship while the faith and devotion of the disciple are its fuel. This ship is ready at all the times to take the disciple across. All that is needed is to board this ship with legs in the form of meditation and fuel in the form of firm faith. The future of the disciple rests on his faith alone. The Navak (Sailor) in the form of Satguru doesn't come where there is no faith. Satguru comes even if there is some amount of faith. But in this case, he has to return when this fuel (faith) comes to an end due to the ill effect of Kal, the disciple thus remains entangled in the Mayajal of Kal Niranjan. A disciple with full and firm faith has nothing to fear from as the Kal (Lord of death, Niranjana) can't do any harm to him. Satguru's ship (in the form of Naam) will ever remain in motion and the Hansa will reach its original abode (Amarlok).



13. A Potter Like Guru And A Pitcher Like Disciple

*Guru Kumbar Shish Kumbh Hai, Ghadi Ghadi Kadai Khot.
Antar Hath Sahar De, Bahar Bahai Chot.*

—*Kabir Sahib*

A Guru is like a potter while a disciple is like a pitcher. The former strikes the latter from outside so as to remove its defects but during all this process he keeps his supporting hand inside so as to save it from any damage.

At present, I find that the religious masters don't prevent their disciples from performing evil deeds. They are afraid lest the disciples should feel offended and go away. Moreover, if they don't do wrong acts, they won't be able to offer the money to them. What sort of Gurus they are!

A real Guru is like a potter. Just as a potter gives strokes on the pot while supporting it from inside so as to give it the desired shape without causing any harm to it, a Guru has also to use pinching remarks to free his disciples from vices they have so that they may be turned into noble souls. But to see to it that they don't break, he supports them with love from within. A Guru who doesn't point out the drawbacks to his disciples should be taken as a selfish one.

At first, the Guru gives a stroke on ego. The more you are denounced, the more will the feeling of detachment arise in you. On the other hand, the more you are honoured, the more pleasure loving will you become. Don't desire Name and fame from this world. Such a desire will put you to loss.

Shish Utare Bhunyi Dharey, Ta Per Rakhe Panv.

Kahain Kabir Dharam Dass Se, Aisa Hoyal To Aav.

Sahibji says to Dharam Dassji that he who shuns ego can come to him.

The more we love fame, the more humiliation will have to be faced by us. A boxer has the courage to bear the blows

of the opponent. If he doesn't have it, he will fall after receiving even a single blow. Likewise, we should have the courage to bear humiliation.

At the time of blessing with Naam, I take body, mind and wealth from my disciples. You gave me these with your eyes closed. What had I said when you gave all the three things to me? I said to you, "Henceforth all the three things will be under my control. But I returned your body to you. Gorakh Nathji never returned the bodies to his disciples. He kept them alongwith him. But I returned your body to you so that you may be able to attend to the needs of your parents and children and may be able to perform other duties. Then I returned your wealth as well because you would be able to do all the works only if you have money with you.

Tulsi Jug Mein Do Badey, Ek Naam Ek Daam.

Naam Milavey Peev Se, Daam Karey Sabb Kam.

Tulsi Dass ji says that there are two things in the world that can be called as great. One is the 'Naam' while the other is 'Wealth'. Whereas Naam has the power to unite a devotee with God, it is the money that makes the mare go.

But I kept the 3rd thing (Munn- Mind) with me.

Munn Hi Diya Nij Sabb Diya, Munn Ke Sung Sharir.

Abb Deve Ko Kya Raha, Jyun Kathi Kah-Hin Kabir.

Whole of the world is due to Munn alone. All the worldly relations are because of it.

So I didn't return it to you. When Guru has taken the Munn, there remains nothing like 'our Name and fame'. Never expect praises from Guru. Always expect Guruji to point out your vices so that you may be able to remove them. Your desire for Name and fame means you haven't given your Munn in the right earnest. In such a case I shall think as if I haven't blessed

you with Naam.”

Once some fellow lost his donkey. He went in search of it. He passed through a village. It had grown dark. He thought of staying somewhere. He knocked at the door of an old couple. In earlier times the guests were very much honoured. They called him inside. They were poor. At that time they had only some vegetable and milk. They thought of giving one thing to him keeping the other one for themselves. They asked him as to what he would like to have? He was a man with small intellect. He said that he would take milk after eating vegetable. The old couple became restless on hearing it. They thought for a while and then began to quarrel with each other. The fellow on sensing that the things were going wrong, got up and began to move out. After his going away, the old man said that all his act of abusing and scolding her was nothing but a drama. In the meanwhile, the fellow also returned back. He was overhearing them. He said, “I too had simply pretended to go.”

....If you also haven't given your body, mind and wealth to me from the core of your heart, I have also not blessed you with Naam in the real sense. On the other hand, if you have really given your Munn to me, rest assured, I have also kept it with me. That is why you have stopped doing wrong activities now. Earlier, you did what your Mind desired but now the situation has changed. Just as a cow tied with a rope can move to the extent the rope can allow, the movement of your Munn has also been restricted. It can't move of its own accord. Also, some invisible force prevents you from going wrong. Your nature has now become pure.

Munn is full of vices. So you should always speak about your vices before a Guru so that he may help you remove them. Always go to him as a humble being far removed from

ego.

Misri Bikhri Rait Mein, Hasti Chuni Na Jaye.

Keeda Hau Kari Jabb Chunai, Tabb Sahib Ko Paye.

You have to be humble. If the crystalline sugar gets mixed up with sand, the elephant can't eat it. But the ant can take it easily. Likewise, the Godly element is so thin that an egotist can't achieve it.

That is why first of all the Guru gives a stroke at your ego and then removes your vices step by step. If he fails to do so, he can't be called as your well wisher.

Tann Munn Ta Ko Deejiye, Ja Ko Vishya Nahin.

Aapa Tabb Hi Dari Ke, Rakhai Sahib Mahin.

Sahibji says that a devotee should offer complete surrender of body & Munn before his satguru. Only then the satguru will connect him with Sahib.



14. The Holy Relation Between A Satguru and A

Disciple

The fields of a landlord are his property. What is the property of a sage? Is it the number of followers? Certainly not! It is, rather, the love and devotion to the Guru and his spiritual knowledge that can be taken as the real property of a Guru (religious teacher).

I have noticed the love and devotion of my followers and take it as my property. When I see the small children, I am amazed to find them calling Sahib-Sahib. They are strictly following the teachings of Sahib Bandgi.

The support of small children is of much significance. No great and noble soul has ever been in possession of such a wonderful property. Sahib Bandgi will assume the form of a strong and dominant panth (Sect) in due course of time. I find no words to express the strength and power these small followers and devotees will lend to our panth. The youth and the old also don't lag behind. If we take the children as life of our panth, youth can be taken as its dignity while the old ones as its honour. Such a devotion, love and spirit of sacrifice is not easy to find elsewhere. This is because the devotees associated with this panth are feeling more and more enlightened.

Mira Bhayi has beautifully remarked—

Satguru More Rangrez, Chunri Mori Rung Dari.

Seyahi Rung Chhudayi Ke, Diya Majitha Rung.

My Satguru, like a dyer has dyed my chunri (a piece of short cloth worn by the ladies around their neck) with an indelible color after removing the black spots from it.

The more a Khadi cloth (a coarse kind of cotton cloth) is washed, the brighter it becomes. Likewise, the worship leaves its deep mark on the devotees. It is the mark of love

and sacrifice and doesn't fade with time. All your bad habits and vices begin to disappear after being blessed with the holy Naam. The anger now has subsided to a great extent. It can't make you do wrong acts like before.

The influence of other kinds of intoxicants vanishes soon after but the charm and intoxication enjoyed in the Name of Param Purush never vanishes.

Anger, in fact, is one of the many messengers of Yama (lord of death). There are 14 such messengers in the body of every human being. This body has 14 parts and this Brahmand also has fourteen parts. It is just like the case of different departments. There is a separate department for water with a separate minister to deal with it and so on. In our body as well, different messengers like the worldly ministers have been assigned different tasks. Upenderji controls the movements of feet, Agni dev controls the activities of mouth, Inder dev that of arms, Yamraj that of Anus and the like. Then there are officials to help each of them and Munn (mind) is the controller of all. In the worldly affairs, the prime minister is debarred from using his powers when the president rule is imposed on the country. In the same manner, this Mind is debarred from using its powers when a devotee seeks the shelter of some Satguru and gets blessed with the holy Naam. This is because all the powers are then vested in the Satguru who is many times more powerful than the Munn.

System changes. Earlier, the body was being controlled by mind but now its rule has come to an end. Now it is the Saturu who has become the controller. I shall give the evidence to prove that it is really so. You will be feeling my presence in your ownself though occasionally.

Earlier, the behaviour was being controlled by mind and

this change is not an ordinary thing.

None has spoken about Mind to the extent Sahib Kabir has done. Vidhur, Yudhishter etc. were also the disciples of Sahib Kabir(Sahib appeared with different names in each yuga). Veer Singh Baghel, a great king of Kashi was the disciple of Sahib Kabir. It is not an ordinary thing. Kashi is the religious centre of the Hindus just as Amritsar is for the Sikhs and Makka Madina is for the Muslims. So there must be some solid ground behind the seeking of shelter by the king of Kashi at the holy feet of Sahib Kabir. All that Sahib Kabir said seems to be strange. He told the people the best possible mode of worship. It is difficult to make others understand spiritualism. That which is considered as spiritualism by the modern world, is not spiritualism in the real sense.

*Jabb Mein Tha To Guru Nahin, Abb Guru Hai Main Nahin.
Prem Gali Ati Sankri, Ta Mein Do Na Smahin.*

Sahib Kabir says, "As long as I was filled with ego, Guru was nowhere to be seen. Now my ego has gone and I find my Guru wherever I see. The path of love is a very narrow one. There is no place for the two here."

But it is a fact that the people of India are born in a spiritual atmosphere.

Other relations like that of parents, brothers, sisters etc. are the worldly ones. These are limited to this world alone. But my relation with you is not limited to this world alone. It goes far beyond the 3 lokas. After coming in my contact, many disciples say they have broken with others for my sake. They consider me as their all in one. Just look at me! Except you there is none else whom I can consider as my own. If you have left everyone else for my sake, I have also left many things for your sake. I have left taking proper rest even. I am

serving you day and night. Now it is for you to decide as to whose sacrifice is more? But we have not to see as to who is greater or smaller in service. Guru and the disciple are complementary to each other. There can be no existence of a Guru without a disciple and the vice versa.

There lived some Hansas in a sea. They were good friends. In friendship, there is no question of any sort of clash. Friendship can develop in an ego free atmosphere. One day, the sea said, “You move about in me. How vast I am!” Hearing the boastful remarks of the sea, the Hansas flapped their wings, rose high in the sky and said, “See! how beautiful we are!” When one showers love, the other also does the same. But when one makes a show of ego, the other does so in a greater way.

A Hansa is a bird of noble virtues. Sometimes, we call a bad person as a noble one while at some other occasion we call a noble person as a bad one. It means it is not the body alone that decides the beauty. Beauty is, rather, decided by one’s noble virtues. But he who possesses both—the physical beauty as well as the beauty of noble virtues—is a rare personality, indeed. Param Purush has a rare beauty. Even the light of crores of suns will fade before Him. His voice is also very sweet, loving and rare one. Socrates was a gem but his physical features were not beautiful. He had thick lips, a flat nose and an ugly face with bones clearly visible.

Once a very beautiful lady offered to marry him. Socrates said, “You are beautiful but I am ugly. We can’t prove good partners to each other. If, at all, you want to marry, you should do so with some beautiful person.”

The woman insisted on entering into a matrimonial alliance with him. Socrates asked her the reason thereof.

She said, “You are a great intellectual personality. (In Greece, Socrates occupies the same position as Swami Viveka Nand does in India).” Socrates said, “See! how ugly I am. I don’t find myself as a suitable life partner for you.” The woman said, “You are a great intellectual while I am a great beautiful lady. The children born out of our union will be wise like you and beautiful like me. None in the world will be as great as them.” The lady was beautiful but not wise. Socrates said, “If it happens otherwise! If they take your wisdom and my physical features, it will be a very sad thing then. So I don’t want to marry.”

Four things are not easily available—beauty, rare wisdom, sweet voice, Good character. Some are beautiful but not wise. Some are wise but don’t have a sweet voice. Some lack good character. All these things together decide the beauty of a person. A Hans is beautiful in the real sense. Even the great and noble souls used the suffix Hans with their Naames. Even man doesn’t possess a character like that of a Hans. Let’s have a talk about the character of a Hans. After the death of a Hans, the female Hans doesn’t allow any other male Hans to touch her body. Even the gods don’t possess such a noble character. Further, a Hans has beautiful physical features and is a purely white specimen. Its beautiful eyes charm the onlookers to an indescribable extent. Moreover, it possesses noble habits. It takes pearls and doesn’t turn to dirt and filth. It remains calm and thoughtful and doesn’t make abnormal and purposeless movements.

So the Hansas challenged the ego of the sea. Just as friendship needs the presence of the two, the worship also needs the presence of the two. Param Purush is ego free. He has hid Himself from you. He is afraid of you. He is an ocean of love and desires love. But man wants to ask for more and

more powers from Him so that he may be able to bother others with his special powers. It is the nature of Param Purush to offer every possible thing to others. He who realises Him, can achieve anything he desires simply by turning his attention to Him. How will you react if someone takes your gun and kills your son? You will never desire such a thing to happen. In the same manner, Param Purush also doesn't want anyone to tease others with powers achieved from Him. This is because all the jivas are His children. So you will find your Param Purush with you the moment you become peaceful, calm and pure at heart.

A devotee worshipped Brahmaji. The latter was pleased and asked him to ask for what he wanted. The devotee replied that he wanted to get all that he desired. Brahmaji saw that the fellow seemed to be a greedy one. He told him that he could ask for what he wanted subject to the condition that his neighbour would get double of that received by him. The devotee returned home and desired to have a house made of gold. The neighbour got two houses. Then he desired to have a golden Rath (a vehicle driven by horses). His neighbour got two. He felt very sad to see all this. Then he desired to have a beautiful cow. His neighbour got two and his standard of living became higher than that of the devotee. Even the wife of his neighbour began to taunt the wife of the devotee. The devotee grew angry and threatened to teach the neighbour a lesson. He desired to have one of his legs broken. The neighbour lost both of his legs. Then he desired to have one of his hands broken as he thought he could still work with the other hand. The neighbour lost both of his hands. Then he prayed to Brahmaji to take away one of his eyes. The neighbour lost both of his eyes. Envy can prove dangerous to such an extent. Then he desired to have a well before his house. The

neighbour got one each on either side of his house. In this way, the devotee took away the life of his neighbour. That is why Param Purush has hid Himself. In this connection, Sahib Kabir says—

Mita De Apni Hasti Ko, Agar Kuchh Martba Chahe.

Ki Dana Khak Mein Milker, Gule Gulzar Hota Hai.

It is very much necessary for a devotee to crush his ego if he wants to soar high. This is because a grain blossoms forth into a beautiful plant only after mixing with the earth.

When the sage had finished this story during the course of Satsang, a boy got up and said, “That devotee was a big fool. He ought to have prayed Brahmaji to make him half dead.”

How can such people with dirt and filth at heart ever hope to realise Him.

Some wicked persons came to Akhnoor and created nuisance. One woman said, “I thought Sahibji will reveal his real identity today.” I asked her as to whether she hadn’t seen the real identity of Sahib (Param Purush)? The woman had a cruel nature. Spiritualism is not for the destruction of the world.

But it is not so. However, the real identity of Param Purush was clearly visible from the fact that the anti-social and wicked persons felt as if all the followers of Sahib Bandgi were armed with guns and so ran for their lives. We didn’t do anything. But the woman wanted us to kill the wicked persons and give a show of our strength. It has become a routine for the people to consider such a being as God as has the power to kill all those who pose a threat. But he who does so, can’t be called as God because none can expect God to be cruel to His own children.

Thus there was some argument between the sea and the

Hansas. The Hansas left the sea and flew to some other place. There was a spring among the mountains at some far off place. They began to live there. After the passage of time, both began to feel the need of each other.

Sometimes, man considers woman as a very low creature with status no more than that of a shoe in feet. But this is not so. Once a man came to me and said that he wanted to give some land in charity. I asked him if he had consulted his mother. He said, "Yes". I asked if he had consulted his wife as well. He said, "There seems to be no need to consult her." I asked him to go and consult his wife who deserves the right for that.

In fact, wife is the real friend of man in this world. Man doesn't look at the virtues a woman possesses. She has the virtues of love and surrender. It is man's moral duty to give her that which she deserves.

Thus the Hansas began to live far from the sea. But both of them remembered each other. They began to grow sad. Once some sages were passing by the sea. One of them said, "Look at the sea." The other said, "It is not a sea. It looks like a big pond." The sea was startled on listening to all this. Now the sages had come nearer. They were not prepared to take it as sea. They were of the opinion that if it had been a sea, the Hansas should also have been in it. There was no Hans to be seen there. The sea realised that it was the Hansas (swans) that gave it its recognition as a sea. When they came near, the sea said, "I am a sea." A sage said, "No, you are not a sea. Had you been a sea, there ought to have been Hansas in you." The sea said, "Yes, out of ego, I underestimated their importance. Now they have left me and have gone to some other place. If you find them somewhere, do tell them that I feel myself alone without their presence."

The sages left the place and reached that lake. One of the sages said, “Look at those Hansas.” The other one said, “No, they are Herons.” The Hansas were sad to hear all this. The sages who considered them as Hansas said, “Look! how white and beautiful they are!” The others said, “These can’t be Hansas. Had they been Hansas, they would have been in some sea instead of remaining in a spring.” The Hansas were sad to hear this and they realised that it was the sea that gave them recognition as Hansas. When the sages came near, the Hansas said, “We are Hansas.” The sages said, “No, you can’t be Hansas. They live in sea alone.” Hansas said, “We hadn’t recognised this fact. We lived in sea but out of ego we left it and came here.” The sages said, “O Hansas! go back to your original place. The sea has sent a message through us. It is also sad like you.” The Hansas returned back to the sea. Both of them were pleased to be in the company of each other. Likewise, My identity is because of you. Then what is that I should boast of. I see the glimpse of Param Purush in you. It is the union of parents that gives birth to a child. So, after you are blessed with Naam, both Satguru and Param Purush together remain with you. Earlier, Param Purush had nothing to do with you, but now He is with you.

*“Naam Paye Satya Jo Bira.
Sung Rahun Mein Dass Kabira.”*

Sahib Kabir says that he remains with the devotee who gets blessed with the holy Naam.

I always think of serving you in the best possible manner. The relation between you and me is a very deep one. It is unbreakable. After all, you also want the blessings of your Satguru. While serving, never boast of your nature of service if it seems to be of some higher quality. You shouldn’t boast of your abilities and virtues. You should tell your short-

comings alone so that the Guru by his blessings and grace, may make ways and means to remove them. Remain like a humble and ego free creature.

Surti Karo Merey Sayiya, Main Hoon Bhavjal Mahin.

Aap Hi Hum Bah Jayen Ge, Jo Na Gahoge Bahin.

Dharam Dassji prays to Sahib Kabir with folded hands thus, “I am in the midst of the worldly ocean. Be graceful to me. Without your support I shall drift away along the worldly waves.”

A Satguru has importance and significance that is greater than that of Param Purush even.

A Satguru never allows a disciple to be beaten in his very presence. If a man, in a fit of anger, tries to beat his child, the mother comes in-between to save it. Her love for her child makes her do so. In the same manner, the great and noble souls protect their disciples. Even if Param Purush gets offended with you and tries to punish you, the Satguru will come in-between to save you. That is why Nanak Devji has said—

Jiska Dhadha Satguru Hovey, Tisko Mar Na Sahey Koye.

None can do any harm to a devotee whose Satguru is all powerful.

After all, there is some definite reason behind according such a high status to a Satguru.

Hari Sewa Yug Char Hai, Guru Sewa Pal Ek.

Tiska Pat-tar Na Tula, Santan Kiya Vivek.

The Sants say that the service rendered to God for even four yugas can't match the service rendered to the Satguru for a moment even.

Satgurus and other noble souls have been sent by Param Purush Himself. But they are taken as great because they have the spiritual knowledge with them. Though Ghee is

obtained from milk, yet it is costlier than the latter.



15. Sant-Satguru Can Do Anything He Like

*Tann Munn Diya To Bhal Kiya,
Shir Ka Jasi Bhar.
Jo Kabhu Kahai Main Diya,
Bahut Sahey Shir Mar.*

Sahibji says that a devotee who offers complete surrender before his satguru, should be considered as a wise & lucky fellow as he makes his burden light. If he boasts of having given something to his satguru, he will reap nothing but sorrows & sufferings.

There is a great difference between a Master and a Professor. The Master gives a limited knowledge to the students and in order to increase their level of knowledge the services of a Professor are very much needed. In the same manner, Satguru descend on the earth to raise the level of spiritual knowledge achieved by the devotees from normal Gurus. He who shows the path of worship limited to 3 lokas alone is called as a Guru while he who shows the path of worship that leads to the 4th loka, is called as Satguru. Further, Gurus are also of two kinds—Preachers of Sagun worship and Preachers of Nirgun worship.

The word ‘Satguru’ is nowhere to be found before Kabir Sahib—the founder of Sant Matt. Some people don’t try to understand that Sagun worship falls within the limit of Kal. We don’t find fault with the Rishis, Munies, sages and the like, who descended on the earth from time to time. We don’t denounce the Sagun form of worship. In fact, we don’t denounce any person or any mode of worship. We simply say that they have some limit. We show respect to all. When we have regard for evil doers then how can we show disregard to the virtuous souls.

Whenever some fellow commits a mistake, I think that his intellect is limited to that particular level. Everyone of us is worshipping as per his thinking power and intellect. We are simply trying to explain the limit of the Gurus who themselves are entangled in Sagun or Nirgun form of worships and are making others as well do the same. However Satguru possess limitless powers.

Whenever some Satguru descends on the earth, Param Purush tells him that he will be able to do what he likes and that he will be able to do even that which He Himself can’t do. But he cautions at the same time to avoid using

the power against any person in haste as it is His soul that is to be seen in every living being. So do it if you think right, or else avoid doing so.

Suppose you desire to break the leg of some person, concentrate your attention at one point. If you feel yes, do it or else avoid doing so. But it is not easy for you to raise your thoughts to that level. As it is easy for an enlightened soul to do so, he can do what he likes. But the noble souls don't do any wrong act.

....Earlier I used to talk in detail but I don't do so now. At that time there were persons to follow me though their number was small. But if I speak the same things, the people won't be able to follow these and so won't come again to listen to me. Once some one asked Maradona, a great Name in the history of football, as to what kind of ground he could play well. He replied that he could play in a desert as well, provided there were spectators. So I speak such words only in the presence of those who have the curiosity for the same.

So Param Purush directs Satgurus to make use of their power after giving a well thought to it. If you are determined from the core of your heart, you can realise what you desire. This is the technique of making use of that wonderful power. If you desire good, it will happen so and if you desire bad, it will happen that way.

Step down deep into your heart on the basis of rational thinking, you will achieve what you like. This is the power in your soul. As the great spiritually enlightened souls have this energy in abundance, they can do anything they like at any moment. That is why the people feel afraid of them. The difference between a common man and an enlightened soul is that while the latter speaks everything with self confidence, the former can't do so. If the enlightened soul desires that the

sun won't appear tomorrow, it will happen so.

There is some limit to the powers possessed by the Yogis, Sidhs (with yogic powers) and the like, but the power possessed by the Satguru are limitless and so can't be described in words. Even their holy Darshan is a source of blessings. If there is no wealth equivalent to that of Naam and no sorrows equivalent to that of poverty, there are no pleasures equivalent to those received in the company of the holy Sants. Just as a person is able to see his image on coming near a mirror, he is able to have a realisation of soul on coming near the Sants.

Sometimes people are influenced on seeing some miracles. Such miracles are performed by siddhs (sages with miraculous powers). They land themselves in problems by their show of magical powers. But the Sants bless the disciples with such miraculous powers as remain with them for the whole of their life.

Suppose someone has a curved leg. The Sants will surely cure it but they will do so in such a gradual manner that he himself won't be able to realise as to when he got cured. This is because if they do so then and there, only the diseased persons, instead of the devotees, will go to them. In fact, the Sants remain in search of those who are desirous to know something about the spiritual world. They don't want to remain entangled in the company of diseased persons alone.

A sage along with his disciple was bathing in a stream. On seeing a blind man falling about, the disciple took pity on him. He said to his Guruji, "There is a blind man. He can't walk even. Kindly cure him of his problem." The Guru said to him, "Let him remain in the position God has placed him in." But the disciple insisted that he should be cured of his problem. The sage made use of his spiritual power and cured him. After

some days the same sage passed that way alongwith his disciple. They saw the same blind fellow catching hold of people and throwing them into the stream. He caught the disciple as well and began to throw him into the stream. The disciple cried, “O Guruji! What are you waiting for? Make him blind as before.” The Guru replied that he had already told him to let the fellow remain in the condition he was.

...No doubt, the world is very much like this. That is why the Sants don't use their power at unnecessary places. If they bring wrong persons back to life, they will become partners to all the evil acts that such persons may do. Curing some defect in one's leg or curing a mad person is a very small thing, they can bring even the dead to life if they so desire. But if they begin to do so, an unending line of dead ones would appear at their doors.

But if they have to do so for the sake of some devotee, they do so in their own way. But normally they don't make a display of such miracles.

To what an extent can we describe the powers of a Sant. Whole of the world can perish the moment they desire so. If they desire, they can make monday appear as tuesday and the world will feel the same. They can even save a person from the punishment of being hanged and They can give victory to one and defeat to the other. That is to say, they can do anything they like but normally they don't interfere in the world of Kalpurush.

*Duswein Dwar Se Pran Nikasa,
Swarg Lok Mein Paye Vasa
Gyaravein Dwar Se Pran Nikasa,
Amar Lok Mein Paye Vasa*

If the vital force escapes through the 10th aperture (dwar), the jiva attains heaven. But, the jiva attains Amarlok

only if the vital force escapes through the 11th aperture (dwar). Satguru has the true knowledge of 11th aperture (Gyarvaan Dwar - Rambh Dwar – Surati Dwar) which is present in the concentration and is far beyond the reach of Kaal Niranjana (Mind-Mann).



16. You Are the True Sage

The hypocrites are feeling much disturbed at our Pant and are thus busy in their noble task of denouncing. You haven't so far been able to understand as to why all this is

happening. The basic thing is that Niranjan is feeling disturbed and is doing all this through his agents. Some times you feel that your friends or other relations don't oblige you whenever you ask them to go to Sahibji. The fact is that the Mind from within doesn't allow them to do so. You will understand it only when Sahibji from within you makes you do so. He who comes to me like a drop, returns like a flood.

Often you will find that disciples of other sages fix the posters of their Gurus over that of mine. It makes no difference to me. The intellectuals and other noble persons will also think as to what kind of uncivilised fellows they are. We see that a crowd gathers when a juggler shows his feats. None has anything to do with the juggler. Everyone comes to enjoy the show. The same is the case of present day sages. Some come to see their dance and listen to their songs; some come to take part in dance, while others come to enjoy the whole show. Even the media persons are in search of such jugglers so as to make their news papers attractive.

Sometimes the roads are closed when some Jhanki (religious procession with some fellows wearing dresses like that of the concerned noble souls) has to pass. We don't believe in shows that cause blockade of roads. This is the distinction between us and the others. Further there is no spiritualism to be seen in others. On the other hand, spiritualism is the very basis of our panth.

Shakti bina nahin panth chalaya.

The panth couldn't have a birth without the needed power.

Now the question arises as to why is there so much hatred against us. We are not going to suffer because of such uncivilised behaviour. Earlier, the drivers of the vehicles used to sound horns deliberately near the place of our satsang,

but they don't do so now because they have understood that such an act is not going to discourage us. Sometimes the devotees tell me about the remarks passed by the people. I tell them not to feel disturbed by this.

*Astuti Ninda Nahin Jin, Vairi Meet Sman.
Kah Nanak Re Sun Mana, Mukat Ta Hi Ko Jan.*

Nanak Devji says that a fellow who takes praise, denunciation, friendship and enmity alike, can be considered as a liberated soul.

Remember! lust and anger have increased among human beings. Everyone has grown envious of the achievements made by others. He is not so much bothered about why he himself is not in possession of all that the others have. He is bothered about why do the others possess all those things. Remember! We have nothing to do with what others have.

Once my devotees felt disturbed. They told me that my effigies were being burnt. I told them to let them do so. They are using their own cloth, wood and time and are inhaling the smoke as well. Why should I bother?

Tujhe Virani Kya Padi, Tu Apni Aur Niber.

Mind your own business. Don't bother about others.

Sahibji's cottage was at a place where there were no dwelling places. The Sants always choose such solitary places. Afterwards the people began to come. A prostitute got a grand building constructed there. Just as near Akhnoor Ashram there were less number of people earlier, but now many have arrived.

...The people said to Sahibji, "A prostitute has come. Make her flee." Sahibji said, "We have nothing to do with her." Afterwards some butchers also came there. Again, the people requested Sahibji to move to some other place. Sahibji didn't agree to it.

Kabira Teri Jhonpdi, Gal Katiyan Ke Pas.

Jo Karan Ge So Bharan Ge, Tu Kyun Hoya Udas.

**Sahib Kabir says that his cottage is near the butchers.
But everyone will have to reap what he sows.**

... Now men of great repute including kings and a commander-in-chief of Kashi loved her much. The prostitute's love for everyone was unreal. All that she loved was money and money alone. Once the commander-in-chief asked her if she felt any problem and discomfort. She said, "I feel disturbed by Kabir. When, after entertaining my customers, I go to sleep at about 3-4 a.m, he begins to chant hymns. I can't have a sound sleep. I told him many a times to stop doing so, but to no effect." Sahibji always said to the prostitute, "I have asked you to stop your activities. You keep awake when it is time to sleep and sleep when it is time to be awake." The prostitute used to feel speechless.

The commander-in-chief said, "Don't worry! Tomorrow you won't find any trace even of his cottage." He sent his men and the cottage was burnt to ashes. Sahibji came out. He did a miracle. A wave of air came and took a burning flame along with it into the palace of the prostitute. The palace was also burnt to ashes. The prostitute came out and caught hold of Sahibji's throat. She said, "What have you done?" Sahibji said, "Don't quarrel with me. This fight is not between you and me. This is, rather, the fight between our friends. Your friend burnt down my cottage. My friend couldn't tolerate it and he burnt down your palace."

....Once some boys came to our Ashram at Ranjri and enquired about me. They said that they had come to beg their pardon. My followers asked them as to what was the matter. They said, "We had burnt your Ashrams. We find it hard to sleep even. We feel a burning sensation." They came to me. I said, "Sahibji knows. I have nothing to do with it."

That is to say, the Sants don't get disturbed. Sahibji himself deals with them.

Look! The people are engrossed in the worship of plants, stones and water bodies. None raises any objection to it. Men and women take a bath in ponds but none bothers. With high ideals and following the path of truth, we are moving forward along the line of spiritualism. But still the people have turned against us. At many places the people are made to take a vow never to join the Sahib Bandgi panth. But it is in no way doing any harm to us. It is, rather, proving useful.

Once I held a satsang at Khaur. While returning, I saw a crowd at some place. I stopped my vehicle and asked the people what the matter was. Some of my followers told me that a fair is held at the site of a peer's grave. I looked around and saw that all of them were Hindus. I couldn't find any muslim there. What is this? There is none to oppose in such cases. Now many others have understood that the Hindus are misled and lack clarification about their own religion as well.

We are creating awareness about such things and are asking people to worship one Param Purush.

Devi dewal jagat mein, kotik poojey koye.

Satguru ki pooja kiye, sabb ki pooja hoye.

He who worships a Satguru need not worship crores of deities because in the worship of a Satguru alone lies the worship of all.

In the worship of a Satguru lies the worship of all. The reason behind opposition to us lies in the restlessness among the hypocrites. They feel that the people after joining Sahib Bandgi panth won't fall in their grip again. They will stop believing in ghosts etc. and become free from superstitions.

While the people associated with other panths are in the grip of superstitions of various kinds, our people have become free from them. Moreover, our panth is flourishing day and night. Our small children seem to be stronger in determination than the young and the old ones. This has irritated the hypocrites much. They want that our people should sever relations with Sahib Bandgi and should again get entangled in their net.

Just see! Earlier, we hadn't to pay any money for holding Satsangs in Prade Ground but afterwards the concerned persons began to charge money. On being asked they said, "Normally we don't charge any money for religious functions but you will have to pay." Just see! Our Satsangs don't appear to them religious in nature. Neither have I grown any beard nor have I spread chandan on my forehead and remain in simple clothes. This is perhaps the reason behind doubting our spiritual activities.

I can say with full confidence that no sage has so much glamour and spiritualism as you (my followers) possess. Every Naami (disciple) of mine is a sage. You take those with beard and long hair as mahatmas but I take you as the real mahatmas. I'll explain to you what our sages normally do. During the pilgrimage to the holy Amar Nath, you can see some sadhus in the stadium; some in parks and others on foot paths. At night you can see many of them smoking and taking other intoxicants like Ganja, Opium etc. This is the glimpse of the present day sadhus.

In such circumstances, who bothers about us. After being blessed with Naam, you begin to receive the powers of Sahibji. These powers are in the form of pity, truthfulness, devotion and the like. These control the vices like lust, anger and the like. Every Naami (disciple) will feel the presence of some miraculous powers with him that come to his rescue

at the time of need. I cite an example in this regard.

Once there were two friends. One of them said, “Sahibji remains at all the times with us.” The other said, “No, he remains at all the times with me.” Both of them came to me and said, “Sahibji, with whom do you remain?”

They seemed to be in confusion. In this connection Sahibji says—

Naam paye satya jo veera, sung rahun main dass kabira.

I remain with the devotee who gets blessed with the holy Naam.

I’ll tell you how Sahibji helps us. Once I was coming from the Tinde road. A boy saw me and in order to offer his salutations he began to cross the road. A fast moving bus was coming from the opposite side. I signalled him to stop but he didn’t notice it. In the meantime he jumped to a length of about 20 feet and saved himself. I rebuked him much.

Next day, he came to the Ashram and offered Rs. 10,000 and some sweets. He said, “I can’t jump to a length of 5 feet even. I can’t say how I was able to cover 20 ft. in a single jump. I would have died yesterday. It is you who have saved me. I said, “You are paying only Rs. 10,000 as the price of your life. You are mistaken. You will never be able to pay the price of the blessings of Sahibji. You can give the amount for the social activities related to the Ashram if you so desire,” He understood the reality.

The power of Naam will come to your rescue. All that you have to do is to follow the principles and teachings.

Satya Naam nij aushdhi, Satguru deyi bataye.

Aushdhi khaye aru path rahai, ta ki vedan jaye.

He who takes the medicine of Naam blessed by the Satguru and follows the principles in letter and spirit, is

sure to find relief from the disease of births and deaths.

The disciple shouldn't violate the teachings. If he does so, Sahibji within will feel offended. Avoid acts of cheating and forgery even if you have to take food only once a day. If you do so, you will realise the power of Sahibji with you.



17. The only ray of hope-Your Grace

Sahib

Mohi

Darsan

Dije,

*karuna Nidhi Mehar Karijo Ho.
Papiha Ke Chit Swati Base,
Bhawe Mohi Nahin Jal Duja Ho.*

Just as a Papiha quenches its thirst with Swati jal only (it takes no other jal), in the same manner every thing except you has become meaningless for me. The world has no charm for me. Time waits for none. After childhood there will be youth, after youth there will be old age and after that there will be death. There is nothing in this world that can give complete joy or satisfy our thirst. When this is the true picture, it is wise to give a thought to the very purpose of our life in this universe.

When will you turn your mind to parampurush? When no water on this earth has been able to quench your inner thirst, it is better for you to seek the shelter of some real Satguru who can quench your inner thirst.

We can attain everything in this world, be it Name, fame or wealth. But all these things can give joy for a short while only. All our outer achievements and decorations can in no way ward off death that keeps no calendar. Unless the fragrance of Parampurush becomes the part and parcel of our life, we should think our life like that of a hell. Decoration of this hell like life is nothing short of wastage of time.

Jaise Kaag Jhaj Chade, Vako Aur Na Sujha Ho.

In the olden days, the people who went on a journey to sea, took the birds along with them. These birds helped them in conducting some test. The people let the birds fly away. The birds didn't return if they found the land near by, but if they didn't do so, they would return back to the ship. Columbus made a voyage for three months. He set out to find India but reached America. All his provisions were almost finished. Only two to three days stock was left

with him. The ninety men accompanying him were losing their patience. Death seemed imminent to them. They were thinking to revolt against Columbus. There was no sign of earth nearby. They began to repent on their folly to have agreed to accompany a mad man like Columbus. Columbus was of the view that the earth was round, whereas others considered it as flat. Columbus believed that by sailing in one direction only they would either reach India or would once again reach their own land. With great difficulty he had managed to take 90 men with him. People considered him as mad and his family members had bid him a final goodbye as they believed he won't be able to return.

In the course of voyage, his companions wanted to return home to save themselves from the jaws of the approaching death but Columbus didn't agree to their proposal. One day, they decided to throw him into the sea and return if he refused to sail back.

Columbus came to know of this conspiracy. In the morning he woke up and said that they were right in their approach and that he would himself jump into the sea while they could sail back. But he warned that they were left with provision that could last for 2 to 3 days only, while the return journey was of three months duration. All of them would also die. He told them that the pigeons he had released in the last evening had not returned and that it was a clear indication of the fact that the land must be at some nearby place and they would be able to reach it even before three days.

This Sutra of Dharam Dass ji reminds us of the same old voyage.

When the birds grow tired of searching the land, they return back to their own ship where they have found a temporary shelter.

Dharam Dass ji says that wandering every where has

revealed to him that the Mayajal of Kal Niranjan is prevalent every where. The soul wants peace and it can be found in Parampurush only. It is only the original source (abode) that can provide us peace.

In the Mayajal of Kal Niranjan, our soul is suffering much in the chain of birth and death; joy and sorrow; heaven and hell. Here every joy is followed by some sorrow or suffering, life is followed by death and heaven is followed by hell and so on. The soul is in search of eternal peace which can be found in the original lok—the Amarlok only. But in order to attain this eternal peace we have to unite with the Param Purush who is the only ship to take us across this Mayajal of Kal Niranjan.

Nanak Naam jahaj Hai, Chade So Utre Par.

After a long time indeed, a holy Sant like Sahib Kabir, Guru Nanak descends on this earth. Parampurush has always blessed this land. All that is needed is to recognise the holy Sants. If we keep our eyes closed, we shall find nothing but darkness, but if we keep our eyes open, we can see the light of Parampurush spreading all around. We should seek the shelter of some true Sant at the earliest possible. He will board us on a ship that will take us to Amarlok.

Bar Bar Vinti Karun, Meri Araj Sunijo Ho.

Bhav Sagar Se Kadh Ke, Apna Karijo Ho.

This world is full of people but still we find ourselves alone. In spite of relations, joys, sufferings, good Name, bad Name, noises and so on, we find ourselves all alone. The only remedy to remove this loneliness is to seek the union with Parampurush. We try to find permanent joy in worldly things but fail. We can't receive nectar in this way. This Mayajal of Kal Niranjan is the greatest hindrance in the realisation of our true goal—the salvation.

If we want to have real love for Parampurush like a Papiha, we shall have to forget our unreal relations in this world and seek union with our lord. Shelter of a Satguru purifies our inner self and showers such blessings we can't even dream of. These take us to an unimaginable world of eternal joys and permanent bliss.



*Chal Hansa Satlok, Chodo Yeh Sansara.
Yeh Sansar Kaal Ko Desha, Yahan Karam Ka Jaal Pasara*

Satguru Kabir Sahib is addressing every Soul to leave this mortal world and should lead back to its origin- Amarlok because this mortal world belongs to Kaal Niranjana (Mind) who has entangled every individual Soul into the endless circle of birth-death by creating a net of Karmas.

DETAIL OF LITERATURE BOOKS

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|--|---|
| 1. परा रहस्या | 23. भक्ति सागर |
| 2. मासिक पत्रिका सत्यकेतु | 24. हरि सेवा युग चार है, गुरु
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तिसका सतगुरु नाम
70. आपा पौ आपहि बँध्यो
71. सत्य भक्ति का भेद न्यारा
72. जपो रे हंसा केवल नाम
कबीर
73. सत्य भक्ति कोई बिरला जाना
74. जगत है रैन का सपना
75. 70 प्रलय मारग माहीं
76. सार नाम सत्यपुरुष कहाया
77. आवे न जावे मरे न जन्मे
सोई सत्यपुरुष हमारा है
78. निराकार मन
79. सत्य सार
80. सुरति
81. भक्ति रहस्य
82. आत्म बोध
83. अमर लोक
84. सच्चा शिष्य
85. सद्गुरु तत्व
86. कोई कोई जीव हमारा है
87. विहंगम् मुद्रा
88. शक्ति बिना नहीं पंथ चलई
89. पुरुष शक्ति जब आए समाई
तब नहीं रोके काल कसाई
90. सद्गुरु मोहि दीनी अजब
जड़ी
91. मेरा करता मेरा साईया
92. कबीर कलयुग आ गया,
सन्त न पूजै कोय।।
93. पूर्णिमा महात्म

उर्दू

01. सद्गुरु भक्ति

मराठी भाषा

01. यह संसार काल को देशा
02. अनुरागसागर वाणी
03. नामा शिवाय मानव जीवन
व्यर्थ
04. करु जगत से न्यार

तमिल भाषा

01. यह संसार काल को देशा
02. अनुरागसागर वाणी

कन्नड़ भाषा

01. मन पर ओ असवार है ऐसा
विरला कोई

पंजाबी भाषा

01. ਸਤਿਗੁਰੂ ਭਗਤੀ
02. ਨਾਮ ਅਮ੍ਰਿਤ ਸਾਗਰ

गुजराती भाषा

01. अनुरागसागर वाणी
02. नाम बिना नर भटक मरै
03. करु जगत से न्यार

डोगरी भाषा

01. न्यारी भक्ति
02. सहजे सहज पाइये

अंग्रेजी भाषा

01. Sadguru Bhakti
02. The Truth
03. Meditation on a Real
Satguru Ensures
Permanent Salvation
04. The Whole Game Is
That Of Concentration
05. Without Soul
Realisation Man Has to
Wander
06. Atma-An Exposition
(Atam Bhodh)
07. Satguru Bhakti
(Uniqueness)
08. Crossing The Ocean
Of Life With The Grace
Of Satguru