

Shri Satguru Ve Namha||

THE FORMLESS MIND

(The Formless lord of this Universe)

*Gupta Bhayo Hey Sang Sabkey| Maan Niranjan Janiye||
Nirakar Jo Ved Bakhane| Soiee Kaal Koi Maram Na Janey||*

*Gyan Katha Aru Jyoti Drudhavey| Jyoti Swarup Maram Nahi
Pavey||
Jyoti Swarup Niranjan Raai| Jin Yaha Sakal Srushti Bharmai||*

*Surr Nar Muni Sabko Thage, Maan Hi Liya Aautar|
Joi Koi Ya Tey Bache, Teen Lok Se Nyar||*

Satguru Shri Madhu Paramhans Sahib



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

THE FORMLESS MIND (Nirakar Mann)

-Satguru Shri Madhu Paramhans Sahib

Prachar Adhikari

- Ramratan, Jammu

© SANT ASHRAM RANJRI (JAMMU)

ALL RIGHTS RESERVED

First Edition— October 2013

Copies — 5000

Website Address.

[www. sahib-bandgi.org](http://www.sahib-bandgi.org)

E-Mail Address.

*Santashram@ sahib-bandgi.org

*Satgurusahib@ sahib-bandgi.org

Editor

Sahib Bandgi Sant Ashram Ranjri

Post -Raya, Distt. - Samba

Ph. (01923) 242695, 242602

Mudrak: Sartaj Printing Press

CONTENT

PAGES

1. Formless mind!	5
2. Play Of Mind On (8 Petaled) Heart Chakra	22
3. The Strength of Mind	28
4. Sound of seed letters are not Parampurush.	51
5. The Difference Between Yog matt (Path of Yog and Sant matt (Path Of Sant).	52
6. Mind and maya are one and the same.	55
7. My name is Niranjana.	86
8. Formless and Trigun is mind only.	105
9. Means to counter the Mind power.	121
10. Everyone belongs to us.	
11. The Twelve Panths of Mind.	129
12. Remedies for Mind.	131
13. Avatars of mind.	140
14. Who is Satguru?	154
15. Satguru gave me a unique herb.	160
16. Satguru has the surti yog.	166

Few Words

Sayyad Ke Kaboo Mey Hey Sab Jiv Bicharey||
(All are prisoners of Mind)

Once, I happened to read an article in India Today magazine. It was about famous quote of the year. It was the quote from Mr. Alexander, P.A. of then American President Ronal Regan. He has written- I feel that all of us who live in this world are plaything in the hands of a great destructive power. I think we are under the control of an evil force. Whenever it wants, it can turn the thoughts of all the people in one direction at the same time. It can change the thinking of the people of the world. I feel it is taking the people of the world on a destructive path.

What a significant statement. It is the result of churning of his thought. I think he has read the words of Kabir Sahib and if it is not so, I am thankful for his statement that such a Nobel thought has come to him. Sahibji says-

Maan Tarang Mey Jagat Bhulana||

The whole world floats on the waves of the Mind, it is under the direction of Mind that all anti Spirit (Anatma) work are being carried out. This is happening because no one could comprehend the networking of Mind. This Mind itself is Kalpurush. This Mind is taking everyone on the destructive path. Not knowing the Mind, all are engaged ignorantly in sinful deeds, mind compel us for such sinful acts. Engaged in devotion to Mind, they move into the mouth of Kalpurush because it does not allow anyone to take up true Bhakti- devotion of Satya Purush (the supreme lord of eternal world). Kalpurush (formless God of this universe), instead engages everyone in the devotion to himself.

Akatha Katha Ya Man hi Ki, Kahe Kabir Samuzaay|
Jo Jako Samza Parey, Tako Kaal Na Khay||

1. FORMLESS MIND!

While imparting Adhyatmic knowledge, worldly Sant Mahapurushas says that in this Sansar (Worldly ocean of life), Jivas are bound with the bodily-related Karmas. All the Mahatmas, Rishis, Muni, Peer, Paigambar, Auliya and Human incarnation of Devis and Devtas; they give only the knowledge on duty of action and its consequences (pleasure or pain to the Body). Due to ignorance they all say that Atma-Spirit is trapped in the birth & death cycle and entangled in bondage. None of them gives the Adhyatmic-Spiritual Wisdom that Niranjan-Mind keeps all in Ignorance and under bondage. The one who gives the pleasure of Heaven-Vaikunth, Jannat, and the pain of Hell is the Lord of the three worlds Niranjan, the formless Mind. The one, who gives all kinds of fears and illusions, engages in action, and rewards its fruit is none other than the formless Mind.

Mind imprisons the spark of Parampurush, the eternal Hansa-Atma and with the power of Atma, it does all Karmas (In this three worlds of Maya, Atma is the fundamental source of all abilities but it is in the control of Mind). Nirakar Mind-Kalpurush is the immortal son of Parampurush by his eternal word (Shabda Putra). However, after obtaining boon from the Parampurush, he created this three worlds, he created lives of pain and pleasure, deceptively and fraudulently against the wishes of Parampurush and becomes its Lord. By misusing the boon and by deception, including Adya Shakti he subjugate each & every Soul and with her assistance he created the three worlds of life and imprison the Soul. They (Niranjan & Adya Shakti) made Jivas out of Hans-Atmas and put them in the wombs of 84 lakhs of life forms and engaged them in the repeated Birth and death. It is for this reason; Parampurush (the Supreme Lord) cursed Niranjan saying that he will never return to Amarlok. Niranjan as Mind has

bound the Atmas in the bodies of life forms and entangled in pleasures and Karmas, so that, the Jivas were unable to realize their own identity & remain ignorant. There are no curses on the Hansas, they are entitled to return to Amarlok and have right to salvation. Atma on its own cannot free itself from the Mind. It is only a Satguru, who has the power to show its identity and free them from the clutches of Kalpurush, the Mind. Adi Shakti as a embodiment of Maya remains with Niranjan, the Mind as Ardhangini (one half of body). Jointly, they never let the Hansas free. Atma attains awareness of this ignorance on surrendering and receiving Naam at the feet of Satguru. In all these three worlds, Alakh Niranjan is the ruler.

Alakh Niranjan with his trinity sons; Brahma who creates, Vishnu who sustains and Shiva who destroy, never let Jivas free from Maya. As a Mind, as per his desires engages all Jivas in action and he also acts as a dispenser of fruits of action. With repeated creation and dissolution, by creating Satyug, Tretayug, Dwaparyug and Kaliyug, and as Mind indulges Jivas in enjoyment, action and devotion. In the Bhakti- devotion, he remains as a goal of attainment. Kabir Sahib has given the description of the world of Alakh Niranjan in his words of wisdom ('Gyan Gudri')-

Alakh purush as Mind, very cleverly, bound the Atma in the 84 lakhs of life forms. The bodies of the 84-lakh life forms are made with the five elements and three gunas (Characteristics). The benefactor of boon from Parampurush, Kalniranjan has mixed the body with Jiv (Life), Brahm (delusion), and Maya (illusion). Taking the Atma into the body, in the form of Surti –concentration (On senses) as thread and Nirati-vibration (Breathin-Prana) as a needle and with it, made a cap of intellect (Brain) and linked to the wisdom (Gyan). In the container of body, he has loaded with Kam (desire), Krodh (anger), Lobh (greed), Moh (attachment), Mada (pride) and Maathsarya (envy) and 25 properties and stitched them together. Sahib said the

Sants have to observe into the structure of body and its arrangement very minutely. Sun and Moon are in the form of eyes are present in the body. See with the grace of Satguru, look into the body, discriminate be alert and do not let it stain. Avoid slothfulness. Those who enquire on the field of Body will only meet its creator Niranjana.

With a Heart in the form of Shoulder bag, with a footwear of forgiveness, with a walking stick of perseverance, with unbreakable nerve of devotion and with Surti of remembrance, walk in and drink the nectar of Satya Bhakti (True devotion). This way, destroying the aggressive Kal-The Mind, you will be free from Affections and Attachments. When Satguru bestows the Alive Holy Naam, he binds the world with a chain. The disciple being free reaches the 11th door. Disciple becomes free from the five elements, Attachment, Sacrifices, Detachment and Tilak-Decoration, etc. Meeting a Satguru, Mind becomes helpful like a flintstone and you can realise fundamental creative fire (Mool Brahma Agni).

Sahib asks us to clean (the body) the beggar's bedding and the stains of misjudgment with the soap of good discrimination. Sahibji says, "With a easy posture (aasan) and with the sound of patience, meditate on the seat of truth (Eighth Chakra). Satguru giving the strength of patience and the power of meditation leads the concentration from the Nabhi-centre. Taking the body as a mansion of righteousness and making a garland of Spiritual discrimination (Vivek) and as an embodiment of eternal compassion, engage in the service of Jivas. Keeping the Mind like a caged animal, make your body like Vaishakhi (a joyful occasion for all on harvest of crop, full moon day-in the month of Vaishakh-February). End the power of Mind and bring it under your compassion. Making a garland out of breath and with the inner purity remember (in the reversal of breath-Ajapa japa) the Naam, only he will know the secret. In this way, it is possible to destroy the

confusion, sorrow of delusion and the five-twenty five elements and characteristics and become victorious.

Make your heart like mirror and then when the bad qualities disappear, he becomes an absolute renunciate (Viragi). When you take the breath to Shunya (the void space with Surti), you receive the nectar of Satgurus' Soundless Sound. Cleaning the stains of worldly pain and pleasure, Sushmana Nadi gets cleared. In this way realizing the mind and self and with the wisdom, one attains the capacity to witness Niravana. Moving from the Ashtakamal Dal (Eight petals Chakra) to the void space in meditation, Yogis realize their self. Merging the Ida, Pingla and entering Sushmana one reaches Triveni. Then, remaining in the Banknal, free from the influence of Mind, reach the void space with the grace of Satguru. Reaching the Mansarovar, one becomes free from the Mind. Realising the true self and with the eye of Atma, you can have the darshan of Parampurush. This state is completely free from ego and pride. Making the body as a field, perform pooja to the light of Satya Naam placed on the altar. Concentrate only on the Soundless Sound (Naam) of Satyapurush in Dhyaan and not on any other worldly Naam. When you meditate, offer your breath as Chandan, Tulsi and flower, empty your memory. With observance of faith, offer the fragrance of love and be in the remembrance of the eternal true alive Naam of Satguru (all these describes the feeling and process which one has to adapt in meditation as demonstrated during Naamdand.)

It is the Atma which is wearing the rag-body and taken it as its form. Sur (Demons), Nar (Humans) and Muni (Sages) have become desirous of this rag. When Kabir in the form of Satguru frees one from the play of rag. When one remains with the holy company of Satguru, with his grace everything can be attained. Satguru helps in the remembrance of Satnaam, in the reversal of breath and

illuminates the body of rags. The secret lies in between the breath-Nirati and concentration-Surti.

This is the highlight of Sahib-

*Alakh Purush Jab Kiya Vichara|Lakh Chaurasi Dhaga Dara||
 Panch Tatva Se Gudhdi Bini|Teen Gunan Se Thadhi Kini||
 Ta Mey Jiv Brahma Aru Maya|Samarth Esa Khel Banaya||
 Shabdh Ki Sui Surti Ke Dora|Gyan Ke Dobhan Niranjan Jora||
 Sivan Panch Pachisi Lagi|Kam Krodh Moh Mad Pagi||
 Kaya Gudhdi Ke Vistara|Dekho Santo Agam Singara||
 Chaand Suraj Dou Paiband Lage|Guru Pratap Sovan Uthi
 Jagey||*

*Ab Gudhdi Ki Karu Husiyari|Daag Na Lage Dekhu Vichaari||
 Jin Gudhdi Ko Kiyo Vichaara|Tin Hi Bhêtey Sirjanhara||
 Sumti Ke Sabun Sirjan Dhoi|Kumti Meil Sab Daro Khoyi||
 Dheeraj Dhuni Dhyan Ko Aasaan|Sat Kopin Sahaj Sihasan||
 Jog Kamandal Gahi Lina|Yugti Favri Mursid Dinha||
 Seli Seel Vivek Ki Mala|Daya Ki Topi Tan Dharmashala||
 Mehar Matanga Mat Baisakhi|Mrugchala Manhi Ki Rakhi||
 Nischai Dhoti Swaas Janeyu|Ajapa Jape So Janey Bheyu||
 Lakuti Lou Ki Harda Zori|Chima Khadau Pahiri Bahori||
 Bhagati Mekhla Surti Sumirni|Prem Piyala Pivey Mauni||
 Udaas Kubri Kalah Nibari|Mamata Kutiya Ko Lalkari||
 Jagat Janjir Bandhi Jab Dinhi|Agam Agochar Khidki Chinhi||
 Tat Tilak Dinhey Nirbana|Raag Tyaag Bairag Nidhana||
 Guru Gam Chakmak Mansa Tula|Brahm Agini Pargat Kari
 Moola||*

*Sansay Sog Sakal Brahm Jari|Panch Pacheeso Pargat Mari||
 Dil Darpan Kari Duvidha Khoyi|So Bairagi Pakka Hoi||
 Sunna Mahal Mey Phera Dei|Amrut Raski Biccha Leyi||
 Dukh Sukh Meil Jagat Ke Bhava|Tirbeni Ke Ghaat Chudva||
 Tann Mann Sodhi Bhayo Jab Gyaana|Tab Lakh Payo Pad Nirvana||
 Ashtakaval Dal Chakkar Suje|Yogi Aap Aap Mey Bhuje||
 Ingala Pingala Ke Ghar Jaai|Sukhman Sej Jaai Taharai||
 Auham Soham Tat Vichaara|Banknaal Ka Kiya Samhara||
 Mann Ko Maari Gagan Chadi Jaai|Mansarovar Peti Anhaai||
 Chute Kalmal Mile Alekha|In Nainan Sahib Ko Dekha||
 Ahankar Abhimaan Bidaara|Ghat Ka Chauka Kari Ujiyaara||
 Anhad Nad Tatva Ki Puja|Satyapurush Bin Dev Na Duj||
 Hith Kar Chandan Tulsi Phula|Chit Kar Chaur Samput Bhula||*

*Sardha Chavar Preeti Kar Dhoopa|Nutan Naam Sahib Kar Roopa||
 Gudhdi Pahire Aap Alekha|Jin Yaha Pragat Chalayo Bhesha||
 Satya Kabir Bakas Jab Dinha|Surnar Muni Sab Gudhdi Linha||
 Rahey Nirantar Satguru Daya|Satsangati Mey Sab Kachu Paya||
 Kahe Kabir Suno Dharmadasa|Gyaan Gudhdi Karo Prakasa||*

Below the seven worlds of Maha-shunya (Great Void Space), in the three worlds of space (Shuniya) and fourteen divisions, the lord of the universe Kalpurush bound the Jivas with deception. With the body of five elements, he has put the souls into its 84 lakhs of life forms. Not only this, he has immersed them in three qualities of Satva (Virtuous), Rajo (Active- passionate) and Tamo (Dullness) gunas. Entangled them with network of five terrible tendencies; Kaam (desire), Krodh (anger), Lobh (greed), Moh (attachment) and Ahankar (Ego) and its 25 attributes. Taking control of it, Niranjana has taken seat as Mind. This way, he has created the body. With the three worlds, he also created the Sun, Moon, Stars, Galaxies, etc; and made this universe attractive. The rising, expansion, setting, and the dissolution; all these happens because of influential force of Niranjana.

How was Parampurush before his Son Niranjana who emerged out of Word uttered by Parampurush? Sahibji says-

In the beginning, Parampurush was unmanifest. There was no efficient cause, reason, or motive. He was on a lotus without form. Once in delight, he created Hansas from himself and he was very pleased. First, Parampurush uttered a word and it spread a brilliant light, with it he has created many islands and merged in them. The same is referred to as Amarlok. In that world of brilliance where Parampurush had his seat of throne, that place had come to know as "Puhup Dweep". In that infinite brilliant space, there were 88 thousand islands (dweeps). Just as the entrance of Atma into body brings it alive, similarly with the entry of Parampurush, Satlok becomes active. By this act, he has become Satyapurush. That world of brilliance, itself is

Satyapurush and it itself is Amarlok. In the Amarlok, every particle will put crores of Suns into shame; such was its brilliance, ocean of bliss.

In that brilliant light, Satyapurush manifested himself as many just like sprinkling of handful of seawater into space, which becomes infinite drops. However, unlike those water drops, which fall back into the ocean to become ocean, those infinite brilliant parts, did not return to the source because, Satya purush willed that they should remain separate identity. They have come to know as Hansas (Atma-Spirits) and they were bathing in bliss.

*Satyapurush Jab Gupt Rahaye|Kaaran Karan Nahi Nirmaye||
Samput Kamal Raha Gupt Saneha|Puhup Mahi Raha Purush
Videha||*

*Icha Kinha Ansh Upjaaye|Hansan Dekh Harash Bahu Paye||
Pratamhi Purush Shabd Parkasha|Deep Lok Rachi Kinha Nivasa||
Chari Kar Sinhasan Kinha|Tapar Puhup Deepkaru Chinha||
Purusha Kala Dhari Baithe Jahiya|Pragati Agar Vasana Sahiya||
Sahaj Athasi Deep Rachi Rakha|Purush Icha Teh Sab Abhilasha||
Sabe Dweep Rahu Agar Samayi|Agar Vasana Bahut Suhayi||*

The Hansas were moving in the Satlok in bliss with a separate identity. It is a wonderful and surprising sight because the water droplet of the ocean, does not have separate identity with the ocean. Just like the fishes of the ocean, those Hansas stayed in the Satlok enjoying the eternal bliss. After this, he uttered words-Sounds and Sons began to appear. As he uttered the words, it began to take shape. Just as Parampurush uttered a Sound, Kurma ji was born and bow down to the feet of Parampurush.

*Duje ShabdhJuPurushParkasa|
NikseyKurmCharanGahiAsa||*

With the third sound, the giver of Wisdom (Gyaan) Gyaani appeared. He was given an island and he stayed close to the feet of the Purusha.

*Tijey Shabd Bhayeju Purush Uchara|Gyaan Naam Sut Upjey Sara||
Teki Charan Sammukh Hai Raheu|AgyaPurushDweepTinha Daheu||*

With the fourth sound, Vivek came into the existence. He stayed with the island of Parampurush.

*Chauthe Shabd Bhaye Punhi Jabhi|Vivek Naam Sut Upjey Tabhi||
Aap Purush Kiye Dweep Nivasa|Pancham Shabd So Tej Parkasa||*

With the fifth powerful sound Niranjana comes in existence and filled with brilliant light. He was later called Kal Niranjana who tormanant Jiv Atmas. All the Sons were created wishfully. However, Hansas are not created of Desire; they are spark of Parampurush himself. That is why; Atma-Spirit has neither a beginning nor a end. It is eternal.

*Panchva Shabd Jab Purush Uchara|Kal Niranjana Bhau Autara||
Tej Ang Teh Kal Hai Ava|Tatey Jivan Key Santava||
Jivan Ansh Purush Ka Aahi|Adi Ant Kou Janat Nahi||*

Parampurush uttered sixth sound from its mouth and Sahaj was born and has the form of supreme desire.

Chatey ShabdPurushMukhBhasha|PragateSahaj NaamAbhilasha||

With the seventh sound, appeared Santosh. He also lived in the island of Parampurush. With the eighth sound appeared Son Surti and he stayed in the dweep named 'Subhav'.

Athaye Shabd Purush Ucchara|Surti Subhav Deep Baithara||

With the ninth sound, appeared Anand and he has representated Anand (Bliss). With the tenth sound, son Kshama appeared. He represents forgiveness.

Navmey Shabd Anand Apari|Dashaye Shabd Kshama Anusara||

With the eleventh sound, Son Nishkam (represents desireless action) appeared and with the twelveth sound, Jalrangi appears.

*Gyaarahe Shabd Naam Nishkama|
Baraha Shabd Sut Jalrangi Naama||*

With the thirteenth sound, Son Achint was born (He represents worrylessness). With the fourteenth sound, Prem was born.

*Teraha Shabd Achint Sut Jaano|
Chaudaha Shabd Sut Prem Bakhano||*

With the fifeteen sound, Son 'Yog Santayan' and with the sixteenth Son Dhairya (Fearlessness) appeared.

*Pandraha Shabd Sut Din Dayala|
Solaha Shabd Bhai Dhira Rasala||*

Solho Shabd Sut Yog Santayan|Ek Naal Shodash Sut Paayan||

This way, Parampurush has created sixteen offsprings and linked them together with the thread of Surti. It is only with the Sound/Words only Satpurush has created the Sons as well as the Islands. In all those islands, Hansas are given place and they were given Nectar. The beauty of the offsprings are without description. Place is filled with eternal bliss. All the offsprings are the reflections of the brilliance of the Parampurush. As an analogy, the heir of Satpurush has a brilliance of crores of Suns and Moons.

*Dweep Kari Ko Anant Sobha|Nahi Barnat So Baney||
Amiya Kala Apaar Adbhut|Sutan Shobha Ko Ganey||
Purush Key Ujiyaar Sey Sut|Sabey Dweep Ujiyaar Ho||
Satpurush Rom Prakash Ek Hi|Chandra Surya Karor Ho||*

The Wiked Act Of Fifth Son- The Niranjan.

Satylok is the spring of bliss, where there is no worry, attachment, desire etc. there the Hansas drink the nectar of Sathyapurush.

*Satpur Anand Dhaam|Sok Moha Dukh Taha Nahi||
Hansan Ko Bisraam|Purush Daras Achvan Sudha||*

Separating from all the blissful Hansas and 16 Sons of words, of Satyapurush, the fifth Son Niranjan played a mischief. Before becoming Dharmaraj for this creation, he meditated on Parampurush for 70 Yugas, one pointedly (Ekagrat) standing on one leg. Parampurush delighted with the intense penance of Niranjan, he enquired as to why is he engaged in such a difficult worship. Then Niranjan bowed head and requested Sahib a separate space for himself. Parampurush said "Oh Niranjan! Go take residence in Manasarovar Dweep."

*Yahi Bahut Diwas Gayo Biti|Ta Pichey Esi Bhaee Riti||
Darmarai As Kinha Tamasa|So Charitra Bujau Dharmadasa||
Yug Sattar Seva Tin Kinha|Ek Pag Thaad Purush Chit Dinha||*

*Seva Kathin Bhanti Tin Kinha|Adi Purush Harshit Ho chinha||
 Purush Awaj Uthi Tab Bani|Kaha Jani Tum Seva Thani||
 Kahe Dharam Tab Sees Namahi|Dehu Thor Jaha Baitho Jahi||
 Agya Kiye Jahu Sut Tahava|Manasarovar Deep Hai Jahava||*

Reaching Manasarovar, Niranjana felt happy. Niranjana again he did penance for 70 Yugas standing on one leg. Parampurush became compassionate; he has called Sahaj and asked him to meet Niranjana to know what he wanted. Sahaj told Niranjana- "Niranjana, Parampurush is pleased with you, now ask what you want!" Niranjana said- "Sahaj, you are my brother! Tell Parampurush, to give me Satyalok itself or a new place on which I will have complete right."

*Chaley Dharam Tab Manasarovar|Bahut Haraschit Karat Kalohar||
 Manasarovar Aye Jahiya|Bhaye Anand Dharam Puni Tahiya||
 Bahuri Dhyaan Purush Ko Kinha|Sattar Yug Seva Chit Dinha||
 Yak Pag Thadhe Seva Laai|Purush Dayal Daya Urr Aai||
 Viksyo Puhup Uthayo Jab Bani|Bolat Vachan Uthayo Adharani||
 Jahu Sahaj Tum Dharam Ke Pasa|Ab Kas Dhyaan Kinha Pargasa||
 Chaley Sahaj Tab Shish Navayi|Dharamrai Paha Pahunchey Jai||
 Kahey Sahaj Sun Bhrata Mora|Seva Purush Maan Lai Tori||
 Ab Ka Manghu So Kah Mohi|Purush Awaaj Dinha Yah Tohi||
 Aho Sahaj Tum Jethe Bhai|Karo Purush So Binti Jaai||
 Itna Thaav Na Mohi Suhaii|Ab Mohi Baksi Deu Thakurai||
 Morey Chit Asbho Anuraga|Deu Desh Mohi Karahu Sabhaga||
 Key Mohi Deu Lok Adhikara|Key Mohi Deu Desh Yak Nyaara||*

After listening to Niranjana, Sahaj returned to Parampurush and narrated everything. After hearing Sahaj and the request, Parampurush told him- "I am giving Niranjana a separate three worlds in Shunya and ruler-ship for 17 Chaukadi Asankhya Yug. Oh Sahaj! Go and tell Niranjana about this." When Sahaj told Niranjana about this he was pleased and felt surprised.

Niranjana asked Sahaj- "Parampurush has given me the three worlds but, how am I to create these three worlds and develop it? How to access or make it possible? I do not know. Be compassionate, show me the method, how can I accomplish this; I do not know the way. Oh affectionate

Brother! Please find out from Parampurush and tell me the methodology and means of accomplishing this task. How can I make nine divisions and where is the material for this?"

Sahaj returned back to Parampurush, offered his salutation and placed the words of Niranjana before him. Parampurush directed Sahaj to go and tell Niranjana that all the materials are available in the stomach of 'Kurm'; ask him to request Kurm and receive the materials. Then Sahaj went to Niranjana and passed on the message of Parampurush and told him that he may go to Kurmji, bowing before him request the material, he will hand over the materials gracefully.

*Chaley Sahaj Suni Dharma Key Bata|Jaai Purush So Kahey
Vikhyata||*

Jo Kachu Dharmarai Abhilashi|Taisey Sahaj Sunaye Bhashi||

Suniyo Sahaj Key Vachan Jabhi|Purush Ben Ucharioo||

Dharam Sey Santusht Ham|Bachan Mam Hiya Dhareu||

Lok Tinho Tahi Dinho|Shunya Desh Basavahu||

Karahu Rachna Ja Tahava|Sahaj Vachan Sunabahu||

Aai Sahaj Tab Vachan Sunava|Satyapurush Jas Kahi Samujava||

*Sun Tahi Vachan Dharam Harshaana|Kachuk Harash Kachu Vismai
Ana||*

*Kahey Dharma Sunu Sahaj Piyaara|Kachuk Harash Kachu Vismai
Ana||*

Kahey Dharm Sunu Sahaj Piyaara|Kaisey Racho Karo Vistaara||

Purush Dayal Dinha Mohi Raju|Janu Na Bhed Karo Kim Kaju||

Gamya Agamya Mohi Nahi Ayi|Karo Daya So Yukti Batai||

Vinthei Karo Purush So Mori|Aho Bhrat Balihari Tori||

Kihi Vidhi Rachu Nau Khand Banahi|Hey Bhrata So Agya Payi||

Mo Kaha Dehu Saaj Prabhu Soi|Jatey Rachna Jagat Ki Hoi||

Tabhi Sahaj Lok Pagu Dhara|Kinha Dandvath Barambara||

Kahayo Sahaj Tab Dharm Ki Bata|Jo Kachu Dharm Kahi

Vikhyata||

Agya Purush Dinha Tehi Bara|Suno Sahaj Tum Bachan Hamara||

Kurm Udar Ahi Sab Saaja|So Le Dharm Karey Nij Kaja||

Vinti Karey Kurma Sey Jaai|Mangi Lei Tehi Math Navahi||

Gaye Sahaj Puni Dharm Key Pasa|Agya Purush Kinha Pargasa||

*Vinti Karo Kurma So Jaai|Mangi Leu Tehi Seesh Navahi||
Jaye Kurma Dhing Sheesh Navavahu|Karihe Kripa Bahut Tab
Pavahu||*

Niranjan went to Kurmaji with enthusiasm and pride and offered no obeisance or request. He did not offer any prayer. Kurmji is a giver of nectar like pleasure, peace and cools the flame of 'I' (Ahankar). Niranjan filled with pride looked at Kurmji who was double his size and was very strong. He got angry and ran around him thoughtfully as to how he can take the materials from Kurmji. He went closer to Kurmji, gave stroke on his head with his nails and attacked his stomach. He ate his three heads, air releases from his stomach. With these three heads only, latter he created his Sons Brahma, Vishnu and Mahesh, and the progeny of Trinity. In a Subtle form Space, Air, Fire, Water and Earth and with that Sun, Moon, Stars, etc emerged from Kurmji's stomach. The Sky also emanated. Niranjan reached Shunya with all these material and created 49 crores of World with water drops. This creation however was lifeless. Niranjan was still in the Manasarovar which was part of Amarlok.

Kurmji has placed the troubles that Niranjan has given him, before Parampurush, and told him in dhyan that Niranjan has forcefully torned his stomach and taken the elements but because of your permission, I kept silent. Parampurush replied that he is the elder brother and it is proper that he will be tolerant on younger brother and forgive their bad actions with love.

*Chali Bhau Dharam Harash Tab Badho| Manhi Kin Gumaan Ati
Gaadho|*

*Jaay Kurma Ke Sammukh Bhayhu| Dand Parnaam Ek Nahi Kiyhu||
Ami Swaroop Kurm Sukhdaai| Tapat Na Tani Ko Ati Shitlaai||
Kari Gumaan Dekhyo Jab Kaala| Kurm Dhir Ati Hey Balwala||
Barah Palang Kurm Sharira| Ch: Palang Dharam Balvira||
Dhavye Chahu Dish Rahe Risaai| Kihi Vidhi Lijey Utpatti Bhai||
Kinho Rosh Kopi Dharm Dhira| Jaay Kurm Key Sanmukh Bhira||
Kinho Kaal Sis Nakh Ghata| Udarthey Niksey Pavan Aghata||
Teen Sees Key Tinhu Ansha| Brahma Vishnu Maheshvar Vansha||*

Paanch Tatva Dharti Akasha| Chandra Surya Udgan Rahivaasa||
Nisriyo Nir Agni Sashi Sura| Nisriyo Nabh Dhakan Mahi Asthula||
China Sees Kurm Ko Jabhi| Chale Parsev Thav Puni Tabhi||
Jabhi Parsev Bund Jal Dinha| Unchaas Kot Prithvi Ko Chinha||
Adi Kurm Rah Lok Majhara| Teen Puni Dhyaan Purush Anusara||
Nirankaar Kinho Bariyaya| Kaal Kala Dhari Mophi Aaya||
Udar Bidaar Kinha Unn Mora| Agya Jaani Kinha Nahi Thora||
Purush Awaaj Kinha Tehi Bara| Chot Vaha Aahi Tumhara||
Aahi Yahi Badan Ki Riti| Augunn Thaav Karhi Vaha Priti||
 Kabir Sahib has said-
Shiv Viranchi NaradMuni Gyaani|Man Ki Gati UnhuNahi Jaani||
Dhruv Pralhad Vibhishan Shesha|Tan Bhitari Man Unhu Nahi
Dekha||

After giving up the body, Mind moves on with the Jiva (Life force). It is the Mind, which gives birth to Jiva, the impressions, creates Karmas and dispenses fruit of Karma. Mind is the Chitragupt and the judge. Even Brahma, Shiv and Brahmagyani Narad could not comprehend the working of Mind. Shesh, Vishnu, Dhruv, Prahalad and Vibhishan; such devotees also could not understand the secrets of Mind. They could not locate the existence of Mind within the body. 'Man Ki Gati Unhu Nahi Jani|' The secrete of the Mind can be revealed only by Sant Satguru who live in the experience of the world of Satpurush which is beyond this impermanent world of futility. Nobody enquires on what happens to the Mind after death. Everyone knows and understands that after the death Atma takes birth again and takes body as per its previous Karmas. Nobody enquires as to where the Mind goes after the death of body. Even Sanak-Sanandan and Gauri-Ganesh has failed to understand this Mind.

Yogis and Yogeshwars did meditation in various ways, did worship and penance in many ways, they torched their body and reduced it to bones; even then Mind did not come under control nor they could understand the Mind. Kabir Sahib has said-

Man Hi Sarupi Dev Niranjan, Tohi Raha Bharmai|

Hey Hansa Tu Amarlok Ka, Pada Kaal Bas Aai||

Panch Pachees Teen Ka Pinjada, Jame Tohi Rakha Bharmai||

Alakh Niranjana whom no one can see has bound everyone in this universe. With the ignorance due to Mind, all are taking the illusions of the Mind as real and entangle themselves. This way the entire creation is deluded. Instead of churning the curd, they are churning the water. Just like the Chakor bird takes burning amber into his mouth mistaking it as Moon. When it gets burning sensation in the beak, it gives up. Again, he picks up the burning amber due to its attachment to Moon and suffers a lot. Similarly, people of this world have taken the formless Niranjana as their supreme Lord. All are marching towards him and are devoted to him. Finally, they earn endless suffering. They are not able to overcome rebirth and they are revolving in 84 lakhs of Life forms created by Niranjana. Just like how scientist, remotely sitting on the Earth, controls a missile or a satellite, direct them with a remote control.

Manifestation of Mind

The Jiva and its body are under remote control. Mind wants to operate with it. Mind is present in the body with four aspects Thought, Memory, Intellect and Ego. All these four delude Atma. Water has three states- Solid, Liquid and Gas; in essence, all the three are same. Ice contains both Solid and Gas; but it is same water. Similarly, all the four Thought, Memory, Intellect and Ego are Mind only. All the desires arise from Mind. Atma does not desire anything. Atma does not require any material. Atma does not depend on any, it fulfills itself, it is blissful then why will it seek from outside. Atma does not desire any house or food; it is not affected by heat or cold. It is only our Mind, which seeks tasty foods. We are on wrong belief that Atma is prompting us to take food. Atma does not have mouth then, how can he eat? This is the play of Mind and senses, it is

the Mind, which prompts every senses. Mind desires and senses moves to fulfill it. Embodying the Atma, Niranjana has betrayed. Atma has submitted its power and strength to the Mind. With the repeated birth and death of the body, Atma stayed with the Mind and forgotten its true identity. To fulfill the selfishness of Mind, Atma cooperates with the senses.

By inference we all know that the body is disintegrates. Even big Mahatmas also have to give up their body after reaching at certain point. The pitiable thing is, we always become very fond of this body. All these are done for the sake of pleasure and comfort of the body. For the betterment of Atma and for freeing from Attachment to the body, we are doing nothing. Sant says that if we do any amount of study of Ved, Shashtras and other Scriptures of Dharma (Religion), until the time we realize our spirit Atma, by identifying and overcoming the Mind and Body, we cannot function as Atma (Spirit). Without understanding the Atma we take this body as ourselves because of the eternal nature of Atma. Therefore, residing in the body, Atma takes the body as permanent, eternal and the truth. In reality, body is perishable, impermanent, and deceptive because the formless Mind Niranjana imprisons Atma in the new bodies after rebirth repeatedly. Therefore, Atma assumes that it is eternal with the body.

Sur Nar Muni Sabko Thagey, Manhi Liya Autar|

Jo Koi Yatey Bachay, Teen Lok Sey Nyaar||

This Mind has put Human, Munijana, Gods in delusion. Mind has taken the form Avatars and as a protector appeared in front. Whoever understands the wickedness, tricks and the lies of the Mind and takes to the feet of Satguru, he will cross these three worlds and reach the fourth lok Amarlok.

The second aspect of the Mind is Buddhi (intellect). It discriminates and decides on how well you're like, desire, intentions can be fulfilled. To decide, to do or not to do a

work, to identify who is your friend and foe, whether the work is profitable or not, whether to go to particular place or not, what to eat and what not to eat, which occasion is good or bad, whose support to take and whom to oppose; all these are decided by Intellect. All these decisions of intellect are for the body only. Intellect does not get time to contemplate on Atma because intellect is the aspect of mind and it has nothing to do with Atma. Intellect is a decision point of mind only, it proceeds only for the fulfillment of desire, intention made by the Mind. Only in the company of Atmagyanis, it contemplates on Atma for little time. This happens only when we listen to the Sants whose words touches our inner self and we enter into enquiry. Enquiry is the characteristics of Atma but within short time, Mind takes us to its realm. Giving up the Atmic enquiry, we are entangled in the world of Mind.

*Jiv Satavey Kaal, Nana Karm Lagai Key|
Aap Chalavey Chal, Kashta Dei Puni Jiv Key||*

Kaal-Mind deceptively engages Jivas in action and he himself gives the trouble.

The third aspect of Mind is Chitt (Memory). The work of memory is remembrance, recollection. This is the place of storage for Mind. After the resolution of the Mind, memory will help in identifying resources. Where to get which eatable, identify mode of transportation to reach places, from where to get material for construction of house, etc. all these will be done with Chitt. Chitt will only lead in fulfilling the desires of Mind. This also will not be helpful to Atma and will not give the recollection of Satyapurush. When we think about a place, an incident, a discussion immediately Chitt brings to our view, those places, incidents, and discussions. Sometime it can give the recollection of an event, which are fifty or sixty years old but it will not help in the recollection of Atma or Satyapurush. Chitt will bring that into recollection, which is relevant to Mind alone. It has no connection with Atma. We

Jivas are under some entanglement. It is a very critical issue, ponder over it.

*Deh Dhari Nar Parghat Hovey, Firitahi Asha Kinehu|
Bharmat Ith Uth Kaal Bas, Bahut Punya Mey Chit Dinheu||*

Even after taking Human birth, Jivas in reliance of Kaalpurush, tossed up and down in seeking meritorious deeds as indicated by Chitt. They are in the grip of Kaal always struggling.

The fourth aspect of Mind is Ahankaar-Ego. It does the work, which is resolved. On identification by Chitt has to at which place, with what medium the work can be done; Ahankaar performs such a job. For example, a thought of eating a Mango arouse. Buddhi -Intellect decides about the Money. If Money is not there, it indicates to the Mind that Mango cannot be obtained. If the money is available then it indicates that Mango can be purchased and eaten. Now, Chitt will tell where the Mango is available. Previously, when we took a stroll in the Market, we have seen a Mango stall. The location detail is retained in the Chitt-Memory and the same is retrieved. Then we go to the Market to buy the Mango and buy the Mango. This is called Ego of Mind.

If all the desires are fulfilled, then understand that Mind has gone to Sleep. When there is no discrimination and no resolution or doubt, understand the work of the Intellect-Buddhi has come to an end and it has gone to sleep. When there is no recollection, understand that Chitt also has gone to sleep. When there is no effort to do any work, there is no movement of Hands, and Legs, understand that Ego has also gone to sleep. When all the four goes to sleep, know that you have achieved Atmic Realisation. When you leave Thought, Intellect, Memory and Ego what remains is Atma. Atma experiences itself, there is no witness for it. Free from the Mind, Atma becomes self-evident. When Atma is free from the Mind then Atma becomes the doer. Sahib says:

*Man Gorakh Man Govinda, Man Hi Aughad Hoi|
Jo Man Rakhey Jatankari, Toh Aapey Karta Hoi||*

2. PLAY OF MIND ON (8 PETALED)

HEART CHAKRA

Inside everyone, there is a network of Kalpurush. Thoughts are not yours. In everyone, Mind has eight bands-Ashta Kamaldal (8-petalled lotus of seat). There are 8 divisions in the heart. Mind stays in the center. Once a girl came to me and said that she is very much depressed. I am unable to identify the cause. Nothing serious had happened to me yet I am depressed. She said, she cannot find the reason and did not feel like talking to anyone. I told her that there is a reason for this condition. There are 8 divisions in the heart chakra. In the center stays the Mind.

Uttar Dal Par Jab Mann Jaai|Daya Dharm Tab Urr Mey Aai||

As long as it is in the Northern petal, it will manifest devotional feelings. It will arise automatically. It only means thought and expression of feelings does not belong to the individual (Atma). Very powerful forces are operating from within us. You will remain in that state. Why did the thought arise? Man is unable to comprehend this.

Dakshin Dal Par Jab Mann Jata|Mahalobh Tab Urr Mey Ata||

When the Mind takes its seat on the southern side petal, Anger will arise; without a valid reason anger will be generated on any issue. The attitude will be very forceful; you will like to fight. Good or bad feelings are not of Atma. All these are play of Mind. You will quarrel with anyone. You will lose your firmness. You will get extremely angry that time.

Some people may say that they are not in mood and not to have discussion. What is this mood? This is the state of Mind.

Pashchim Dal Par Jab Mann Jai|Vishai Vasana Urr Mey Aai||

When the Mind sits on the western petal, thought will arise on pleasure of sex, will bring out unnecessary and perverted topics. You will contemplate on this. You will be unaware of the reason for the thought to arise. This is also the play of Mind. Even Masters of Wisdom could not recognise this.

Purva Dal Par Jab Mann Jai|Hassi Bhaav Tab Urr Mey Aai||

When the Mind takes seat on the eastern petal, there will be the urge to Laugh. Even on simple issues, you will begin to laugh. You will begin to laugh at all kinds of issues. You will only feel like laughing. You will be in a mood to laugh. Even if you see somebody walks, you will feel like laughing at that person. Sometime you ask such a person- what is the matter? Why do you laugh? He wont know himself why he was laughing. It is because Mind is seated in the eastern direction. Therefore, you may have to laugh and laugh. Your behavior will be influenced to keep laughing.

There are eight directions- East, West, North, South, North-West (Vayu), South-East (Agni), South-West (Naitrit) and North-East (Ishaan).

Vayu Dal Par Jab Mann Jai|Lobh Bhav Tab Urr Mey Aai||

Greed and ambition will keep rising if Mind is in the North-Western direction. As long as Mind remains there, it will give rise to thought and plan of earning wealth- money. The thought will keep on prompting. Why did this thought arised in you? You do not know. Its because the Mind is seated in that direction (Koshtak). This thought will keep on appearing as long as Mind is seated there. This means it indicates that you have no control over the arising of thoughts. Whatever the Mind wishes, it will take you towards it. Therefore-

Man Tarang Mey Jagat Bhulana||

Every individual in this world driven into action this way they flow with the promptings of Mind. It is not the nature of Atma. This is the nature of Mind. Why is it doing like this? Let us see further.

Agni Dal Par Jab Mann Jaai|Irshya Bhaav Urr Mey Aai||

The sixth direction is South- East (Agni). When the Mind is on this petal, it will give rise to Hatred, Irritation and Opposition. One- and a half to two hours, these feelings will keep rising. Sometime you get aversion against such feelings like Hatred and irritation. One will get such a thought on and on but he doesn't know the force behind it. He has too hate because Mind is seated on the Agni koshtak.

Ishaan Dal Par Jab Mann Jai|Ahankar Tab Urr Mey Aai||

When the Mind takes the seat on the North- East (Ishaan), it gives rise to Ahankar (Ego), Pride. You will be so proud that other people do not matter to you.

Naitrit Dal Par Jab Mann Jai|Udaasinta Tab Urr Mey Aai||

When Mind is seated on the South-West petal, it will give rise to sadness. You wont feel like talking to anyone. No talk will interest you. You will wish that no one should speak to you. You will go into deeper and deeper depression.

Ashtadal Kamal Par Man Dhaye, Nana Naach Nachaye||

Sahib says- This Mind is making everyone dance.

Jo Koi Kahey Mey Man Ko Dekha, Iski Roop Na Rekha||

Palak Palak Mey Vo Dhiklaye, Jo Sapney Nahi Dekha||

Santo Man Ka Karo Viveka||

When Mind is on Naitrit dal, you will sit down quietly with sadness. I told that girl that this time your Mind is seated on the Naitrit dal, therefore you are depressed. you will feel only sadness. No one is able to understand all these plays of Mind. Therefore, Sahibji says-

Ashtadal Kamal Par Mann Dhaye|Nana Nach Nachaaye||

Why Mind is doing this?

Man Ko Koi Dekh Na Paye|Nana Nach Nachaaye||

No one is able to perceive the Mind. It plays games with your life.

Isko Pakad Sakey Koi Santa|Pakad Gahey Isko Magvanta||

A Mahapurush can understand this. This means there is a huge network operating through the heart. Just like the system in the mobile phones and its settings. This way, Mind has Eight Koshtaks. It creates eight different temperaments from the heart. Why it does so? Because it want you to remain entangled in this and your focus concentration on Dhyaan should remain engaged in this so that you will not feel inclined towards the realization of eternal Atma tattva. This is the biggest deception of Mind.

This means your fundamental nature are not allowed to manifest. Therefore, not all the temperaments, which Mind prompts, are of Atma. The power of Atma is engaged in the activities of Mind. What all the way Mind wants, Atma is sustaining it. Therefore, Kabir Sahib says-

Man Hasey ManRovey, ManJagey ManSovey, ManDeveyMan Levey|

Man Khaye Man Piye, Man Gaye Man Nachey|

Kahat Kabir Suno Bhai Sadho, Jagat Bana Hai Man Sey||

Why is the Mind doing this? It is because it wants that you should not experience the Atma. Therefore, Mind keeps prompting those tendencies. It makes you dance and dance. That is why; it cannot be controlled with any Sadhna, Yoga, Meditation, reading and renumerating holy books. Mind is very strong.

Man Tarang Mey Jagat Bhulana||

The whole world is forgetfully engaged in the activities (Karmas) of the Mind.

Man Par Jo Sawar Hai, Aisa Birla Koi||

Mind can be controlled only by rare being (Satguru). That is why the world is unable to comprehend the network of Mind- The 8 Bands (Koshtaks). It creates 8 different temperaments. Sometimes you laugh, sometimes you get anger, sometimes you are playful, sad, worried, desperate,

greedy, sometimes the sexual feeling arises in you, sometime you feel insane, sometime you show hatred, sometime you feel dejected.

*Man Hi Levey, Man Hi Devey, Man Hi Jagey Man Hi Sovey|
Man Ka Hai Yaha Sakal Pasara, Man Sey Koi Nahi Nyaara||*

Therefore,

Man Tarang Mey Jagat Bhulana||

No one can control his mind with his own effort under any circumstance. It is keeping Atma in its grip. In this state, individuality, Mind and Maya you are trapped. It is very difficult.

Tera Bairi Koi Nahi, Tera Bairi Mann||

Sahib says-

*Jiv Ke Sang Man Kal Ko Vasa|
Agyaani Nar Gahey Vishwaasa||*

Mind is your enemy. No one has the strength to overcome its grip and free from its network. It has a strong hold on Atma. All the sages from the time immemorial Rishi, Muni, Peer-Paigambar, etc were made to dance.

Man Hi Niranjana Sabhey Nachaaye||

Then is it possible to free oneself from Mind (Niranjana)? Not at all, never with one's own effort.

Man Ko Koi Dekh Na Paye||

Mind is never visible and cannot be understood. This way it makes everyone dance to its dictates.

Nana Nach Nachaaye||

Sometime, you do such an act only to repent it later. You start wondering why and how you did such a thing. Later you feel that you should not have done that. Why is it so? You have done it and you regret. What are all these? Sahibji warns-

*Dil Ka Hujara Saaf Kar, Jana Ke Aaney Ke Liye|
Dhyaan Auro Ka Utha, Usko Bithaney K Liye||
Ek Dil Lakho Tammana, Uspey Bhi Jyaada Havas|
Fir Thikana Hai Kaha, Usko Bithaney Ke Liye||
Chashme Dil Sey Dekh Tu, Kya Kya Tamashe Ho Rahey|
Dil Sitaah Kya Kya Hai Tere, Dil Sataney Ke Liye||*

Mind has a profound effect and is impossible to root out. It is very harmful and dangerous enemy. Vasudev Krishna told Arjuna that it is not enough if you follow only Satya and Dharma; for the realisation of Atma concentrate on Trikuti with one- pointedness. Arjuna said- "Hey Janardan! It is difficult to churn the ocean, verily impossible still I will try but it is not possible to control the Mind. It does not come under control. To break the akash and the void space is impossible still I will try but do not ask me to control the Mind. I cannot succeed it under any condition. To tie a knot with the air is impossible; I will try but do not ask me to control Mind. It is not possible under any circumstance. I have done many sadhnas and performed many purificatory actions, etc. but I could not succeed.sahib says-

Manat Nahi Man Mora Sadho, Manat Nahi Man Mora||

Mind (Kal Niranjana) gets the work done as per its design. It is a veil on Atma. Atma is unable to do anything with its own nature.

This way, Kal is like a Falcon, and Jiva is like a Partridge. There is none whom he has not hurt. It will not come under the control of any Sadhana-Yog.

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 niranjan, 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 Niranjana.

3. THE STRENGTH OF MIND

To rule over the Jivas, Mind takes the form of four aspects and arranged five infallible weapons so that Atma will ever remain under its grip. Kama (desire), Krodha (anger), Lobha (greed), Moha (attachment) and Mada (pride); these are the five weapons of the Mind. These weapons have their own family networks, they never let the Mind rest. They hold Atma under the grip to draw their sustenance or support. Jivatma is bound by Mind in various ways. Sahib says-

*Bahu Bandhan Se Bandhiya, Ek Bichaara Jiv|
Jiv Bichaara Kya Karey, Jo Na Chudavey Peev||*

The mind itself is under the grip of Kama, Krodha, Lobha, Moha, Ahankar. 'Kama' rides on Mind, 'Krodha' also rises in Mind, 'Lobh' is the work of Mind. 'Moha' is also by Mind. Ego and Pride are stains of Mind. Kabir sahib has spoken about their strength-

*Man Pancho Key Vash Pada, Man Ke Vash Nahi Panch|
Jit Dekhu Tit Dou Lagi, Jit Bhagu Tit Aanch||
Bura Jo Dekhan Mai Chala, Bura Na Miliya Koy||
Jo Dil Khoja Aapna, Mujsey Bura Na Koy||*

It is because of this association, the desire of Mind can never be fulfilled. Because of association of this wicked qualities, the Mind of every being are in the influence of bad things. Nobody is paying attention towards these wicked influences. If all the desires of the Mind are satisfied then you will find no worries in the world. Niranjan, who is mind itself, is in worry after creating these Worlds.

'Desire to have a Sex(Kaam)' is the Head of Mind. For fulfillment of Lewdness- sexual desire-sensual satisfaction; Maaran, Maran, Mohan(charm), Vashikaran (bewitchment), seperation (Ucchatan) these are the strength of Kaam. Sahib says-

*Yaha Kaam Ati Prachand Hai, Hoy Utpanna Tiya Ang|
Sain-Chain Atihi Badhey, Chade Kaam Rati Rang||*

*Tan Man Asthir Na Rahey, Kaam Baan Urr Saal|
Ek Baan Sey Sab Kiye, Sur Nar Muni Behaal||*

When the desire arises in the Mind, discrimination, and wisdom departs. The army of Kaam- Desire is big. By the attraction of Kama, Yogeshwar Shivji enamored by the Mohini form of Vishnu, Shivji engaged in sensual pleasure with Mohini. Stuck by the Desire of Lust, Indradev fraudulently went to the Gautam Rishi's wife Ahaliya and deceptively engaged in sensual pleasure. The power of Niranjan's Mind, Kaam-Lust did not leave even the men of strength like Shringi Rishi, Narad Muni and Ravan etc. Kaam has terrified consumed even Gyaanis-Men of wisdom and Dhyaanis- Men of penance. Kama-Lust has a family: Its Wife is Rati, Greed is his Son, and Voracity is the Kinsmen. The family of Kaam is very bad; they all commit only bad actions. When Man is afflicted with these influences of Mind, he remains in forgetfulness. When agitated by lust, he engages in characterless action. Kaam with its attraction moved everyone far away from their Atma. This Kaam is the cause of taking repeated birth in sinful destructive body. Therefore, Sahib says-

*Kaami Kabhu Na Guru Bhajey, Mitey Na Sanshay Sool|
Aur Gunan Sab Baksiho, Kaami Daar Na Mool||*

Those who indulge in lustful impressions and activities cannot sing the Glory of Guru nor do their doubts get clear. For a lustful person, there is neither a root nor a branch. Like Amarbel (A parasitic plant which grows on tree trunk), therefore Satguru will not grant Mukti for such persons.

This Kaam is that power of Mind, which not only men, but even defeated Rishis, Munis, Devtas and Brahma, Vishnu, Mahesh and compel them to remain in this Worldly ocean of life (Bhavsagar). For the same reason, Brahma, Vishnu, Mahesh- the creator and supporter could not escape from the grip of Kalpurush and not eligible to attain Satlok.

*Bhakti Bigaari Kamiya, Indri Kere Swaad|
Heera Khoya Hath Sey, Janam Gavaya Baad||*

Those who get the Vivek (Naam) from the Satguru, only they can escape from the Kama. The Sakhi says-

Prem priti so bandhiya, kahey kabir samjaai|

Ta prem muh vivek binu, rahe jiv murjaai||

Sur nar muni sab jitiya, koi na ubarey dham|

Maha moh shir naikey, kiyo upayan kaam||

'Krodh'-Anger is the arm of Mind. It is mightier than Kaam. Foolishness is the Intellect of Anger. It manifests in many forms. It assaults with Violence and Anarchy. Even the nine parts of the world, shivers because of it. Shiva destroys in a rage of anger and brings dissolution. In anger, people forget the consequences. If the anger does not harm anybody, it definately harms himself. When in anger, Mind does not take the help of Intellect and the awareness. With only the physical power, all the destructive action takes place. When anger comes, body trembles. Eyebrow curves and meets the eye and an unpleasant word comes out of mouth. Every hair of the body burns like fire. Mind contemplates to hit or murder. This does not spare anyone Mother, Father, Brother, Sister.

Brahma infuriated cursed his six sons. When Sankadis were stopped at the gate of Vaikuntha, in anger, they cursed Jay, Vijay to take birth as Asuras (Demons). For three lifetimes, he has through Hiranyakashyap, Ravan and Shishupal. Ramji killed Tadka in anger. The power of penance of Durvasa suffered due to his Anger. Anger is the cause of Death of fifty- six crore Yadavas, Pandavas and Kauravas (In Dwapar Yuga). The weapon of Bhagwan in the form of Mind is Anger only.

In the family of hatred (Krodh), violent action (Hinsa) is the Wife, Son is the ignorance (Avichar) and Mistake is the Kingsman. The force of the Mind does not let Atma discriminate properly. When hatred appears in man, a veil blocks his brain. He does not show any consideration for others and it becomes a foolish action. Man accuses, gets into altercation and physical fight, he distorts his self and

later repents. In the history of world, hatred has brought great destruction. Sahib says-

*Daso Disha Sey Krodh Ki, Uthi Aparbal Aaag|
Shital Sangat Saadh Ki, Taha Ubariye Bhag||
Kahey Kabir Vicharikey, Krodh Agni Bahu Jaag|
Sangati Sadhu Satyanaam Ki, Sharan Ubriye Bhag||*

In all the ten directions, the power of hatred propagates. It can be subdued only in the company and Satsang of a Sadhu. Man can escape from the fire of hatred, only with the Adhyatmic wisdom of Atma and Paramatma. With the nature of benevolence and welfare of all, we can overcome Violence and ignorance. Because of this anger, Atma is unable to overcome the bondage. Atma is in bewilderment to reach its purity and simplicity. Mind with its power of hatred, engages men in sinful deeds and keeps them in the bondage of body repeatedly.

Greed (Lobh) is the heart of Mind. This is mightier than Kaam and Krodh. Just as stopping of heart beat results in death of the Body, similarly Atma's victory depends on ending Mind by subduing Greed. Mind never lets the Jiva free from Greed. To keep Atma under bondage in the Sansar, Greed is the invincible weapon of Mind.

Bura Lobh Teh Aur Na Koi, Sakal Adharm Lobh Teh Hoi||

Sahib has said that there is nothing more dangerous than Lobh. More unrighteousness takes place through Greed. The influence of Greed brings delusion in the Mind and engages in all the direction on attainable and unattainable things. Greed afflicts intelligence and does not fear even time and death. This Mind engages men in Greed and does not let them to sleep or awake. From ten to twenty, twenty to fifty, fifty to hundred, hundred to thousand, thousand to lakh and crore. Not only crores in the Sansar, this greed takes to the nine regions of the world (Nav Khand). Four Vedas, Yantra-Mantra, Tapasya with standing on head position and the story of eighteen purans, all these can be accomplished by Lobh. Kabir Sahib has told Dharmadas

that in kaliyug sinful deeds will increase. People will suffer due to sinful deeds. The Greed of sensual enjoyments will increase the desire for wealth. Thirst is the female partner of Greed. Ardhangini (the other physical half) for Greed.

*Bhesh Bhakt Mudit Sabey, Gyaani Guni Apaar|
Shat Darshan Phikey Parey, Ek Lobh Key Laar||
Bhagat Mudiya Jatadhari, Gyani Guni Apaar|
Shat Darshan Bhatkat Phirey, Ek Lobh Ki Laar||
Dhaavey Awagun Dhanhi Ko, Lalach Baan Chadhayi|
Kahe Kabir Vicharikey, Gunn Sheel Sab Jaayi||
Jaha Lobh Gunn Awagun Hey, Taha Nahi Sheel Swabhav|
Lobh Awagun Te Vachano, Guru Binn Kahe Ko Daav||*

In the family of Lobh, thirst is Wife, sin is the Son, and falsehood is the daughter-in-law. Greed is the father of sin because the sins are committed out of Greed.

The man of desire can become free of it, man of anger also can change by effort but on the Greed of man even Kabir Sahib's philosophy is limited.

*Kaami Nar Bahutey Tarey, Krodhi Tarey Aanant|
Lobhi Banda Na Tarey, Kahe Kabir Siddhaant||*

Says that- It is the effects of reverse wisdom, like a deep dark pit (empty head) that never fills. Meaning Greed never lets up, it is endless.

*Kabir Aondhi Khopri, Kabhu Dhapey Naahi|
Tin Lok Ki Sampada, Kab Aavey Ghar Maahi||*

Just like, the Niranjana's feet is endless in the seven Patal (lower worlds) and head is limitless in the seven skies, he pervades all these as Mind. Similarly, Lobh is merged in every Jivas along with the Mind. Even if he gets the wealth of three worlds, the Greed will not end. They will always long for more. He can free Atma from the Sin, only when he realizes that fulfillment is not there in taking. It is possible only in giving and sacrifice.

*Jo Dhan Prabhu Key Heth Nahi, Paramarth Nahi Jaay|
Chor Labaar Leth Hey, Dhar Siney Par Paay||*

The thirst to seek, attain and accumulate is Greed; mind is never fulfilled with this. With effort and proper

equipment, if man fulfill the needs, he will not go hungry and those Sant, Sadhu and others who visit his home will not go hungry. To ensure that money and properties which is earned by self effort does not constitute greed.

Sai Itna Dijiye, Jamey Kutumb Samai|

Mey Bhi Bhuka Na Rahu, Sadhu Na Bhuka Jaai||

'Moha'-Attachments is the capital of Mind. Laziness is the palace of Moha. The fourth infallible weapon of Mind is Moha, that which binds the Jiva with World, Father-Mother, Wife-Children, Brother-Sister, Friends-Relatives, in relationship. Jiva can forget Parampurush but in relations, on whom his love is directed, for him, he is ever ready to sacrifice his life even.

In the family of Moha, 'Longing and Ambition' is the Wife, 'Desire' is the Daughter, 'Greed' is the Son, 'Hypocrit' is the Minister, 'Deceit' is the Deputy Minister, 'Affliction and Passion' is the Friend. This way, the family of Mind is very big. Mind holds the Jivas with the grip of Moha, Atma's cognition has moved very far from its recollection. Man's desire and passion is not to be away from son, daughter, wife, brother, mother, father. Just as how a wife does not want to keep away from her husband, so does 'Longing' from Moha. Every Man desires to keep his family in comfort. Just like the Daughter who wishes for the pleasure of her Mother, Father and Brother; for the pleasure of the Family, man is tempted to do all kinds of work. Therefore, Son of Moha is 'Greed'-Lalach. On which one developes attachment, for its benefit he is willing to take to any advice, Tantra-Mantra, Ojha- Janiya and he does not step back from these Hypocrites. For the fulfillment of Moha, the Minister of Mind (Advisor)-'Deceit' is encourage to betray and cheat anybody. Therefore, the friend of Moha –'Affliction and Passion' because with attachment man does everything that are supposed to be avoided, therefore man experiences Sadness, regret, affliction, punishment and reaping the consequences of Sin. Moha is therefore an

opponent and an enemy. Worry and indignant are its pride. The flag of unrighteousness moves in the front of Moha and accompanied with Music of quarrelsomeness. The army of Moha pervades all the nine regions of the world.

This play of Mind has no connection with Atma because Atma has no relations and friends. Since Atma has connection with Parampurush, therefore it is an eternal succulence. Just because of the attachment, Jiva is engaged in sinful deeds and Atma assumes body and undergoes the punishment of birth and death. Moha is competent to distract a Jiva from righteous path. This is the reason why it gets biased. Kabir sahib says-

*Jab Ghat Moh Samaaeeya, Sabey Bhaya Andhiyaar|
Nirmoh Gyaan Vichaari Key, Koi Sadhu Utarey Paar||*

When the attachment for particular thing enters the heart of a Jiva, remaining whole world becomes loveless and enveloped in darkness for him. Sadhu who is free from attachment only he can save himself. Those who bestowed with the wisdom of Satguru can only escape from it.

It is due to the attachment and anger, Parvati gave up her life in the Yagya peeth of her father- Prajapati as a revenge against the insult which he caused to her husband-Shiva. Prajapati did not invite Shiva in the Yagya. By the insistence of Parvati and as the mark of respect to the In-Laws, Shivji had gone there. Since Shivji has come without invitation, Prajapati has insulted him. Then because of the attachment and anger, Shivji took burnt body of Parvati and moved to destroy the worlds. Parvati's body parts fell at 52 different places, which are all called Shaktipeets. This way, attachment and anger are the dangerous powers of Mind. They are impediment to the liberation of Atma. This Moha lives in the country of Ignorance. Just like fish lives in the water, Moha lives in the ignorance created by Mind. In the world, caught in the web of attachment and ignorance, people are forgetful of their identity.

Yaha Sena Sab Moh Ki, Kahe Kabir Samjaay|

Intey Jo Koi Bachai, Bhavsagar Tarri Jaay||

Kaam, Krodh, Lobh and Ahankar joining with the Moha they become more effective.

Ego-Ahankar is a utmost weapon of the Mind. Sahib has narrated the way of which Mind entangles Atma in man-Seated in the Brain, Pride and the 'I' identification (Ego) creates perversion. Beholding his feet, man moves crookedly. 'Aentt (crookedness) and Akaad (pride)' are the evidence of self-pride, it will not bow down in humility in front of anyone. He expresses it with twisting his mustache and by keeping his hand on others shoulder. Its intoxication is evident from the Mind. Taking against of others and on difference in morality, he never accepts equality. With pride, he proclaims that he is from a very reputed family. With pride, he boasts about his house. The one with the pride becomes an expert in untruth and crookedness, he roams around displaying his ego, 'I'. They don't talk straight to anyone. They display their Wealth, Lineage, Education, Knowledge, Beauty and Strength to all. A Yogi who attaining Siddhis (Miraculous power), because of pride he forgets that Kalpurush eats up even Maha Siddhas and Yogeshwars. The entire creation is a delusion, which Kalpurush has created to keep the Jivas under bondage.

Kanchan Tajana Sahaj Hey, Sahaj Triya Ka Neh|

Maan Badai Irsha, Durlabh Tajani Yaha||

This Mind is very wretched and polluted; it takes pleasure in dirty works. It willingly sacrifices the beneficial path, which bears the nectar like fruit of Atmic realisation. It lovingly engages in the activities, which are antispirit (Anatmic), which yields bitter fruit of poison. Bind the Mind with the inner sense and destroy. Whenever it runs to a wrong place or develops wrong desire, tie it down with Naam of Guru.

Yaha Man Nicha Mool Hey, Nicha Karma Suhay|

Amrut Chadey Maan Kari, Vish Hi Preeti Khaay||

Man can never escape from ego. In the family of Ahankar, Wife is taunt, force is the Son and intellect is the daughter. Therefore, the five types of egos keep man far from Atmic wisdom, during his entire life. (1) Pride of Wealth (2) Pride of Beauty (3) Pride of Strength (4) Pride of Knowledge and (5) Pride of Status (caste, class and creed). Even with any one of these, man does not accept others as equal. Because of these powers of Mind, man takes himself as a body, and it stays up to the level of individuality. Keeping away from Atmic Wisdom, engaged in action and in bondage of action and its fruit, he remains trapped. Mind succeeds over Atma with ego.

Niranjan is named as Kalpurush, for deceiving Satyapurush, Creating three worlds in Shunya (Void space) and for creating the world of life forms. While narrating this, Sahibji said to his disciple Dharmadas in the form of Thought, Intellect, and Memory and with the strength of Desire, Anger, Greed, Attachment, Ego, Niranjan pervades Jivas. This Niranjan did Tapas for 64 Yugas in Manasarovar of Amarlok and obtained Hans Atmas.

Niranjan's name became Kalpurush!

Niranjan created three worlds, he made Heaven (Swarg), Earth (Mortal World), and Narak (Patal) but then he thought of how to expand it, because he did not have the seed so, he did not create bodies. Therefore, in that insentient worlds there were no living entities like Amarlok where Hansas were present. Niranjan thinking on these did Tapas standing on one leg in Manasarovar for 64 Yugas for the interest on three worlds.

*Purush Dhyani Puni Kinha Niranjan|Yug Anek Kiya Sanyam||
Swaarth Jani Seva Tin Lai|Kari Rachna Baithey Pachhtai||
Dharmarai Tab Kinha Bichara|Kaisey Lou Traipur Vistaara||
Swarag Mrityu Kinho Patala|Bina Beej Kimi Kijiye Khyaal||
Kaun Bhaanti Kas Karab Upaai|Kihi Vidhi Racho Sharir Banai||*

*Kar Seva Mango Puni Soi|Tinhu Pur Jivit Mero Hoi||
Ek Pauv Tab Seva Kiyau|Chausat Yug Lou Thade Raheu||*

Pleased with the hard penance of Niranjan, compassionate Parampurush called Sahaj again and told him- "Oh Sahaj, go and see what Niranjan wants now and give him. Ask him to give up wickedness and follow the instruction in reality". With the command of Parampurush, he has reached Niranjan and said- "Oh Niranjan! Parampurush has given you the ruler ship of three worlds. You have taken all that which emerged from Kurmji's stomach. Whatever you have asked, Parampurush has given you; you have created your own kingdom. Now why are you doing this penance?

*Chale Sahaj Sirnaai, Jabhi Purush Agyaa Kiyo|
Tahva Pahunchey Jaai, Jaha Niranjan Thaad Raho||
Dekhat Sahaj Dharm Harshana|Seva Bas Purush Tab Jana||
Tab Sahaj As Basheylinha|Sunhu Dharm Tohi Purush Sab Dinha||
Kurma Udar So Jo Kuch Ava|So Tohi Den Purush Farmava||
Teen Lok Raaj Tohi Dinha|Rachna Rachyu Hou Jani Bhina||
Kahey Sahaj Sunhu Dharmaraya|Kehi Karan Ab Seva Laya||*

Niranjan has placed his request before Sahaj and said I am a servant who has nobody else to ask. Please request Parampurush from my side that the one, who meditates on him and serves him, should know me. Further, I want the gift of field and seeds, otherwise how am I to create. Sahaj took Niranjan's request to Parampurush. Parampurush willed and created a eight armed lady, Adyashakti. She stood on the left side and bowing her head she asked for the instruction.

*Tabey Niranjan Vinti Layi| Kaise Rachna Rachu Banayi||
Purush Hi Kaho Jori Yug Pani| Mey Sevak Dutiya Nahi Jaani||
Purush So Vinati Karo Humara| Dij Khet Beej Nij Saara||
Mey Sevak Dutiya Naahi Janu| Dhyaan Purush Ka Nishdin Aanu||
Sahaj Kahayo Puni Purush Hi Jaai| Jas Kachu Kahayo Niranjan
Raai||*

*Ichha Keen Purush Tehi Baara| Ashtangi Kanya Upchara||
Ashta Bahu Kanya Hoy Aai| Baye Aang So Thaad Rahai||*

Maath Nai Purush So Kahai| Aho Purush Agya Kas Ahai||

Parampurush has said- "Oh Daughter, the things which I give you, take it carefully to Niranjana and with him do the creation. Then Parampurush gave infinite number of Hansas-Seed form of Atma and told her to go to Niranjana who is in Manasarovar and with him create true creation. There the name of the Jivas would be Sohang and there will be no other Sohang Jivas. Sohang is the name of Jivatma who are the part of Parampurush. Pleased with the penance of Niranjana, Satpurush has created most beautiful woman. He sent the Atmas with her, for creation in the Manasarovar (ocean of pleasure). She was permitted to do true creation (similar to Satlok) and not to put them in 84 lakhs of gross life form. Adyashakti offered her salutation to Parampurush and moved to Manasarovar.

Niranjana was standing in penance therefore Parampurush called Sahaj and told him to go and tell Niranjana that the thing, which he had asked, is being sent to him. The basic seed has reached you. Now you can go to Manasarovar, create as you wish.

*Tabhi Purush Vachan Pargaasa| Putri Jaahu Dharam Ke Paasa||
Dehu Vastu So Lehu Samhari| Rachahu Dharam Mili Utpatti Vaari||*

*Dinho Beej Jiv Puni Soi| Naam Suhang Jiv Kar Hoi||
Jiv Sohangam Dusr Naahi| Jiv So Aang Purush Ko Aahi||*

*Ashtangi Kanya Hathi Jehi Rup Shobha Ati Bani||
Jaahu Kanya Manasarovar Karahu Rachna Ati Ghani||
Yaha Sab Dinho Adi Kumari| Manasarovar Chali Bhai Naari||
Tatchin Purush Sahaj Terava| Dhavat Sahaj Purush Pahi Aava||
Jaahi Sahaj Dharam Yaha Kahehu| Dinhi Vastu Jas Tum Chahehu||*

*Mool Beej Tum Paha Pathvava| Karahu Srushti Jas Tum Man
Bhava||*

Manasarovar Jaahi Rahahu| Tatey Hoi Hey Srushti Urahu||

After receiving the message, Sahaj went to Niranjana, gave him the message of Parampurush then Niranjana reached Manasarovar and sat. When he saw Adishakti coming towards him, he was very pleased. The first lady-with vast splendor, fullness of beauty. Niranjana, looking at

her every part was delighted and developed lust. With one hand, he caught her head, in other hand her leg, and swallowed her. Just when he swallowed her, she prayed to Parampurush and said that Niranjan had eaten her. Then Niranjan has chased away Sahaj from there because by then Niranjan has attained lot of Powers.

*Chaley Sahaj Tahava Tab Aaye| Dharm Dhirajh Thad Rahaye|
Kahehu Suvachan Purush Ko Jabhi| Dharmarai Sir Naayo Tabhi||*

Purush Vachan Sunn Tabhi Gaja| Manasarovar Aan Viraja||

Aavat Kamini Dekhyo Jabhi| Dharmarai Man Harshyo Tabhi||

*Kaal Anant Ant Kachu Naahi| Kaal Magan Hey Nirkhat Tahi||
Nirkhat Dharam Su Bhayo Adhira| Aang Aang Sab Nirakh Sharira||*

Dharmarai Kanya Kah Grasa| Kaal Swabhaav Suno Dharmadasa||

Kino Graas Kal Anyayi| Tab Kanya Chitt Vismay Laai||

Tatchan Kanya Kinha Pukara| Kal Niranjan Kinha Ahara||

Tabhi Dharm Sahaj Laag Aai| Sahaj Shunya Tab Linha Chhudai||

Listening to the prayer of Adishakti, Param Purush has remembered that he has earlier cut open Kurmaji's stomach and removed the five elements and he has eaten off his three heads. Now, he has swallowed Adishakti. Param Purush felt bad. He cursed Niranjan that even if you swallow one lakh Jivas a day, your stomach will not be appeased and will produce 1.25 lakhs Jivas every day. Param Purush thought of finishing Niranjan because he can be troublesome. Then he remembered that he has given him a 17 chaukdi asankhya Yug (10^{27} Yug) ruler ship. If I finish him, it will be violation of My word then again I have connected all the 16 sons together with a Single thread. If I remove one, all will be finished. Therefore, Param Purush cursed him that he will never return to his world Amarlok and Niranjan will never get his Darshan. After this curse, Niranjan's name has become Kal Niranjan, Kal Purush.

Purush Dhyaan Kurma Anusara| Mosan Kal Kinha Adhikara||

*Teen Shish Mam Bhachhan Kinho| Ho Satpurush Daya Bhal
Chinho||*

Yahi Charitra Purush Bhal Jani| Dinho Shaap So Kaho Bakhani||

Lachh Jiv Nit Graasan Karahu| Sawalachh Nitprati Bistarhu||

*Puni Kinha Purush Tivaan, Tihi Chhan Meti Daro Kal Ho|
 Kathin Kal Karaal Jivan, Bahut Karai Bihal Ho||
 Yahi Metat Sabey Mitiey, Bachan Dol Adolsa,
 Doley Bachan Humar, Jo Ab Meta Dharam Ko,
 Vachan Karo Pratipaal, Desh Mor Ab Na Lahe||*

After Kal Niranjana was cursed from Amarlok, Param Purush produced Yogjit from himself (Kabir Sahib). Param Purush has taken out Gyaani (Kabir Sahib), by churning himself and directed him to remove Niranjana from Manasarovar. Now, he will never enter my world. Adishakti is in his stomach, ask her to meditate on me and come out by cutting his Stomach. By this, he will reap the punishment for cutting the Kurm's stomach. Tell Kal Niranjana that she will belong to him and ask him to go and stay in his three worlds of heaven, mortal world and hell.

*Jogjeet Kaha Tabhi Bulava| Dharma Charit Sab Kahi Samujaya||
 Jogjeet Tum Begi Sidharo| Dharmarai Ko Maari Nikaro||
 Mansarovar Rahan Na Pavey| Ab Yahi Desh Kal Nahi Aavey||
 Dharm Key Udar Maahi Hey Naari| Taaso Kaho Nij Shabd
 Samhari||*

*Udar Phari Key Bahar Aavey| Kurma Udar Vidaar Phal Paavey||
 Dharmarai So Kaho Viloyi| Vahey Naari Ab Tumhari Hoi||
 Jaay Raho Dharm Vahi Desha| Swarg Mrutyu Patal Naresha||*

Taking the order from Param Purush, Yogjit reached Mansarovar. When Niranjana saw Yogjit, He became angry and ferociously asked him- "Who are you? Why did you come here? Yogjit has said- "You have swallowed Adishakti. By the order of Param Purush, I have come here to remove you". With Dhyaan, Yogjit told Adishakti- "Why are you sitting in his stomach, with surti on Param Purush, cut open his stomach and come out".

*Jogjeet Chal Bhey Sirrnai| Manasarovar Pahunchey Jaai||
 Jogjeet Ko Dekha Jabhi| Ati Bho Kaal Bhayankar Tabhi||
 Puchha Kaal Koun Tum Aahu| Koun Kaaj Tum Yaha Sidhahu||
 Jogjeet Aas Kahe Pukari| Aho Dharma Tum Grasehu Naari||
 Agya Purush Dinha Yaha Mohi| Ihitey Begi Nikaro Tohi||
 Jogjeet Kanya Ko Kahiya| Naari Kahey Udar Muh Rahiya||*

Udar Phari Ab Aavhu Bahar| Purush Tej Sumiro Tohi Thahar||

Listening to Yogjit, Kal Niranjana developed hatred for him in his heart and angrily charged in front of Yogjit. Then Yogjit meditated on Param Purush and welding his power of majesty and brilliance in his heart. At the very instant, Param Purush had prompted him to hit the formidable Kal Purush with Surti. Jogjit did so and Kal Niranjana fell unconscious. Then Jogjit held him by his shoulder and threw him into Shunya (void space) from Mansarovar.

Sunike Dharma Krodh Ur Jareyu|Jogjit So Sanmukh Bhireyu||

Jogjit Tab Kinhe Dhyana|Purush Pratap Tej Ur Aana||

Purush Agya Bhai Tehi Kala|Marhu Surti Lilaar Karala||

Jogjit Puni Taiso Kinha|Jas Agya Purush Tehi Dinha||

Gahi Bhujia Fatkaar Dinho, Pareyu Lok Teh Nyaar Ho||

Bhayo Trasit Purush Darte, Bahuri Utheyu Samhar Ho||

Creation of worldly life forms through Kalpurush

Fearing the Param Purush, Kal Purush worriedly stood up and at the same time, Adya Shakti came out of his stomach. After seeing Kal Niranjana she gets frightened and starts thinking that how I come here? She thought that she won't be able to return back. She became more fearful from Kal Niranjana. She stood meek with her head down.

Nirsi Kanya Udartey, Puni Dekh Dharmahi Atidari||

Ab Nahi Dekho Des Vaha, Kaho Koun Vidhi Kahava Pari||

Kamini Rahi Sakai, Trasit Kal Dar Adhika||

Rahi So Sis Navaai, Aas Pas Chitwat Khadi||

Niranjana has told Adi shakti- "Oh Adi Shakti! Do not fear me. Parampurush has created you for my work. Therefore, we will together rule this creation. I am the man and you are my female partner so, do not fear."

Kahey Dharma Sunu Aadi Kumari|Ab Jani Darpo Traas Hamari||

Purush Racha Tohi Hamre Kaja|Ik Mati Hoi Karahu Up raja||

Ham Hai Purush Tumhi Ho Naari|Ab Jani Darpo Traas Hamari||

Adi Shakti said-" what kind of talk is this? By the first relation, you are my brother because we are the children of

Param Purush. By the incident, I have become your daughter because you kept me in your stomach and from there I came out. Therefore, you are my father. Now look at me with purity otherwise, you will reap sin."

*Kahey Kanya Kaisey Bolhu Bani|Bhrata Jeith Pratham Hamjani||
Kanya Kahey Suno Ho Taataa|Esi Vidhi Jani Bolhu Baata||
Ab Mey Putri Bhai Tumhari|Taate Udar Manj Liyo Daari||
Jeith Bandhu Prathamhi Key Nata|Ab Toh Aho Hamare Taata||
Nirmal Drushti Ab Chitvahu Mohi|Nahi Toh Pap Hoi Abtohi||*

Niranjan has said- "Oh Bhavani! Listen You are participant, I am not afraid of sin or merit, because I am the doer. Both sin and merit arises from me and I am not accountable to anyone. Therefore, I am telling you to accept my words and bear it on your head. Parampurush has given you to me. Therefore, you will listen only to me. Henceforth, I will play the game of sin and merit and those who entangled in this, will remain with us.

*Kahey Niranjan Suno Bhavani|Yaha Mey Tohi Kaho Sahidani||
Pap Punya Dar Ham Nahi Darta|Pap Punya Ke Hamhi Karta||
Pap Punya Hamhi Se Hoi|Lekha Mor Na Lehai Koi||
Pap Punya Ham Karam Pasara|Jo Baaze So Hoi Hamara||
Tate Tohi Kaho Samuzaai|Sikh Hamare Lo Sis Chadhai||
Purush Deen Tohi Ham Kaha Jani|Manhu Kaha Hamar Bhavani||*

Listening to the words of Kal Purush, she smiled and agreed with Niranjan and bewitched in his charm (Rang mey rang gai). With happiness she spoke sweetly. It is said, the nature of the women's intellect is low. They are intent on acts of Rati Vidhi (sexuality). Listening to sweet words of Adya Shakti, Kal Niranjan was delighted and he became lustful. Both of them decided to stay together.

*Vihansi Kanya Sun Aas Baata|Ikmathi Hoi Doyi Rangrata||
Haras Vachan Boli Mrudu Bani|Nari Nich Budhi Rati Vidhi Thani||
Rahas Vachan Sun Dharam Harshana|Bhog Karan Ko Man Mey
Ana||*

Adi Shakti did not have genital passage. Kal Niranjan has shown his character, he created a passage by using his finger nail. That is how; a creative passage has been made.

By his action, the bleeding started. This was the significant start. This secrete plan of earliest creation was not known to anybody. Kal Niranjana was made physical relation with Adi shakti for three times. Taking the five elements from Kurmaji's stomach, he also ate his three heads. Therefore, by union with the Adi Shakti, he has created his three sons Brahma, Vishnu and Mahesh. From those three heads Rajogun-Brahmaji, Satwagun-Vishnuji and Tamogun-Shivji were created. This way, with the five elements and three Gunas, Kal Niranjana has created the worlds and the Jivas. (Adi Shakti) the Kanya and Kal Niranjana, they have enjoyed the stay.

*Bhag Nahi Kanya Key Hathi, As Charit Kinha Niranjana||
Nakh Ghaat Kiye Bhag Dwar Tatchhin, Ghaat Utpati Ganjana||
Nakh Resh Shonit Chala, Tihu Ko Khaas Aarambhani||
Aadi Utpatti Sunuhu Dharmani, Kou Naahi Janat Jum Maani||
Triyyar Kinhi Rati Tabey, Bhaye Brahma Vishnu Mahesh Ho||
Jethey Vidhi Vishnu Laghu Tihi, Tijey Shambu Shesh Ho||
Utpatti Aadi Prakash, Yaha Vidhi Tehi Prasang Bho||
Kinho Bhog Vilasa, Ekmati Kanya Kaal Hey||
Tehi Pichhe Aisa Bho Lekha| Dharamdaas Tum Karo Viveka||
Agni Pavan jal Maahi Akasha| Kurm Udartey Bhayo Prakasha||
Pancho Ansh Tahisan Linha| Gunn Tino Sisan So Kinha||
Yahi Vidhi Bhaye Tatva Gunn Teeno| Dharmarai Tab Rachna Kino||*

First with the Rajoguna, five elements were mixed and Brahmaji was born. When Satwagun was mixed with five elements, Vishnuji was born and by mixing the Tamogun with five elements, Shivji was born. With the five elements and three Gunas, Three bodies were created. This way, Kal Niranjana has created all the three with his own part..

*Gun Tat Sum Kar Devahi Dinha| Aapan Ansh Utpanna Kinha|
Bund Teen Kanya Bhag Dara| Ta Sang Teeno Ansh Sudhara||
Panch Tatva Gun Teeno Dinha| Yahi Vidhi Jag Ki Rachna Kinha||
Pratham Bund Te Brahma Bhayahu| Rajogun Panch Tatva Tehi
Dayehu||
Doojo Bund Vishnu Jo Bhayahu| Satgun Panch Tatva Teen Payahu|
Tijey Bund Rudra Utpaney| Tamogun Panch Tatva Tehi Saney||*

Panch Tatva Gun Teen Khamira| Tino Jan Ko Rachyo Sharira||

Great desolation (Pralay) takes place repeatedly due to these three Gunas and five elements. Kabir Sahibji told his disciple Dharmadas that nobody knew this secret. After these, Kal Niranjan has told Adi shakti- "Oh kamini! Listen to me with attention, what I say that imbibe in you. The Jivas and the seeds are with you, I hand over my three sons also to you. With their help, procreate this world. You rule these three worlds with your three sons and I will become formless and merge in void space, as Mind I will remain in all Jivas." Kal Niranjan told Adi Shakti that not to reveal the secret of him to anyone. Even my three sons cannot see me, even if they take many lives in search of me. My secrete will not be known to anybody. I will start such relegions and Mats; no one will be able to know about Param Purush. When the three sons grow up, send them to churn the ocean.

Kahe Dharm Kamini Sun Baani|JoMey Kahu Lehu So Maani||

Jiv Beej Aahey Tuv Paasa| So Le Rachna Karahu Prakasha||

KaheNiranjan Puni Sunu Raani|Ab Aas Karahu Aadi Bhavani||

Tray Sut soup Tohi Dina| Ab Hum Purush Seva Chitt Linha||

Raaj Karahu Tum Lau Tihu Vaara|Bhed Na Kahiyo Kahu Humara||

*Morr Darash Tray Suth Naahi Paahey| Jo Mohi Khojat Janam Sirr
Hey||*

Aisa Mata Drudh Ho Jani| Purush Bhed Nahi Pavey Praani||

*Traysut Jabhi Hohi Budhivana| Sindhu Manthan De Pathhu
Nidana||*

Kal Niranjan merged into Shunya, vanished and became the Mind of every one. This Kal Purush playing tricks himself engages people in worldly actions and burdens everyone. This Mind will not let you meditate on Param Purush. In the meditation, Mind only appears as light, sound, etc.

Kaheyu Bahut Buzaya Devihi, Gupt Bhaye Tab Aahi Ho||

Shunya Gufhi Nivaas Kinho, Bhedh Lahako Tahi Ho||

Vaha Gupt Bhayo Puni Sang Sabkey, Man Niranjan Janiye||

Man Purush Dhyaan Uchhed Deve, Aapu Pargat Aaniye||

Jiv Satavey Kaal, Nana Karm Lagai Key||

Aap Chalavey Chaal, Kasht Dey Puni Jiv Ko||

When the three children grew up, Adishakti told them to proceed on churning the Ocean but they were happy in play and made no effort to go to Ocean. In between, this Kal Purush has played a mischief. Kal Niranjana quickly created Pavan from Yoga and when he released, Vedas came out of his breath, he has created Vedas in Air (Vayu). Even this secret is known to only the rare ones. It means, Vedas were not the written books in essence. Ved contains praise of Formless (Niraakar) and ordered Vedas to be in the Ocean and to be with one who finds it during churning. Niranjana spoke from the sky in the form of brilliant light but Ved did not see his real form. That is why Ved says- 'It is unable to comprehend the ultimate'. When Ved left, Niranjana created effulgence and asked it to stay in the ocean. Then he has created poison and directed it to stay in the ocean. After Ved entered the ocean, Niranjana asked Adishakti in Dhyaan 'Why is the churning of ocean delayed? Pay attention to me, tell the children to churn the ocean and with your blessing send them. Tell them that they will get things from the ocean'. After this instruction, Niranjana himself has entered the ocean. On being instructed by Mother, Brahma obediently went to the Ocean and Vishnuji and Shivji followed him.

Trai Balak Jab Bhaye Sayaney|Pathye Janani Sindhu Mathaney||

Balak Matey Khel Khilari|Sindhu Manthan Nahi Gayau Kharari||

Tehi Antar Ik Bhayo Tamasa|So Charitra Buzo Dharmadasa||

Dhanyo Yog Niranjana Raai|Pavan Aarambh Kinha Bahutai||

Tyago Pavan Rahit Puni Jabhi|Nikseyu Ved Swaas Sang Tabhi||

Swaasa Sang Aayu So Veda|Birla Jan Koi Janey Bheda||

Astuti Kinha Ved Puni Taha|Agya Ka Mohi Nirgun Naha||

Kahayo Jai Karu Sindhu Nivasa|Jehi Bhete Jaiho Tihi Pasa||

Uti Awaaj Rup Nahi Dekha|Jyoti Agam Diklavath Bhekha||

Chaleyau Ved Tahava Ko Jai|Jahava Sindhu Racha Dharmarai||

Pahunchey Ved Tab Sindhu Manzara|Dharmarai Tab Yukti

Vichaara||

Gupt Dhyaan Devihi Samuzava|Sindhu Manthan Kahakas Vilmava||

*Pathvahu Begi Sindhu Trai Bara|Drudhkey Sochu Bachan Hamara||
 Bahuri Aap Puni Sindhu Samana|Devi Kinha Manthan Anumana||
 Tihu Balak Kaha Kah Samuzai|Ashish De Puni Taha Pathayi||
 Peho Vastu Sindhu Ke Mahi|Jahu Begi Tino Sut Tahi||
 Chalibho Brahma Man Sikhayi|Dou Lahura Puni Pachhey Jaai||*

Governance of Three Worlds by Trinity and the Power to Create Lifeforms.

All the three sons reached the Ocean and stood there. Looking at each other, they contemplated on the way to churn the ocean. When they churned the Ocean, they got all the three things. Brahma got Veda, Vishnu got effulgence, and Shivji got poison. Pleased with the gifts received, they reached their Mother and showed their respective gifts to her. She asked them to keep it for themselves.

Gaye Sindhu Ke Pas, Bhaye Thadh Tino Janey|

Yukti Manthan Parkasa, Ek Ek Ko Nirkhahi||

Tino Kinha Manthan Tab Jai|Teen Vastu Teeno Jan Paayi||

Brahma Ved Tej Tehi Chhota|Lahura Tasu Miley Vish Khota||

Beth Vastu Trai Teeno Bhai|Chali Bhaye Harsh Kahat Jaha Mai||

Mata Paha Aaye Trai Bara|Nij Nij Pragat Anusara||

Mata Agya Kinha Parkasa|Rakhu Vastu Tum Nij Pasa||

Again, Adishakti has sent her children to the Ocean for churning and told them to keep whatever they receive. Adishakti made three female forms out of her own and asked them to remain in the ocean. All the three of them, merged in the ocean before the boys could reach. The boys did not know about this. When the boys churned the Ocean, they found the three Kanyas and they returned with them to their Mother. Adishakti told them 'My sons! You all received this with your own effort. So saying, she gave each, one Kanya 'and said 'Brahma, You take Savitri'. She gave Lakshmi to Vishnu and Parvati to Shiva and asked them to stay together and enjoy. Bowing their heads all three of them became so happy with their Kanyas like the delighted Chakor (Indian red legged partridge) bird on

seeing the full moon. Infatuated with lust and stayed with them enjoying the sexual pleasure in which Devtas (Demi-gods) and Daityas (Demons) were born to them. Kabir sahib tells his disciple Dharmadas that the mother with her own essence became female partners of Trinity. Further from Brahma and Vishnu, Devtas were produced and from Shivji Daityas were produced.

*Puni Tum Mathahu Sindhu Kah Jaay| Jo Jehi Miley Leu So Bhai||
 Kinha Charit As Adi Bhavani| Kanya Teen Kinha Uttpani||
 Kanya Teen Utpaniyo Jabhi| Ansvaari Mah Naayo Sabhi||
 Padhyo Sindhu Mahi Puni Tahi|Traisut Marm So Janat Nahi||
 Kanya Tinhu Linhey Satha|Aa Janani Kaha Naiyu Matha||
 Sab Mata Key Agey Kinha|Mata Banti Tinhan Kaha Dinha||
 Mata Kahe Sunhu Sut Mora|Yaha Toh Kaaj Bhaye Sab Tora||
 Ek Ek Bati Tinhu Ko Dinha|Karhu Bhog Aas Agya Kinha||
 Savitri Brahma Tum Leu|Hey Lakshmi Vishnu Kaha Deu||
 Parwati Shankar Kaha Dinhi|Esi Mata Agyaa Kinhi||
 Tinau Jan Linhi Sir Naai|Dinha Adya Jas Bhag Lagayi||
 Paai Kamini Bhaye Ananda|Jas Chakor Paye Nishi Chanda||
 Kam Vasi Bhaye Teeno Bhai|Dev Daitya Dono Upjaai||
 Dharmadas Parkho Yaha Bata|Nari Bhayi Hati So Mata||*

Third time again, the mother asked her sons to churn the Ocean. She told them not to delay and keep whatever they get for themselves. All the three bowed down to their mother and proceeded to the ocean playfully. They returned to their Mother, she asked them to do the creation of life forms. For creating Life forms, Adishakti has created beings which are born out of egg (Andaj khaani -Oviferous) and those who are born out of womb (Pindaj-Mammalian). Insects (Ushmaj) are by Vishnuji and some Aquatic species(Asthavar) were created by Shivji. This way, 84 lakhs of life forms have been created. They were placed on the land and water.

Asthavar depends on single element water. In this, 9 lakh jivas are water borne. Insects are from two elements-Air and Fire. In this 27 lakh jivas like worms and insects are born. The egg born were out of water, fire and air element

in which 14 lakh Jiv yonis are there. In the Pindaj khani, there are 4 elements- Earth, water, fire and Air. In this, 30 lakhs Jiv yonis are there, because of the knowledge and wisdom, only Humans have all the five elements and they are entitled to attain salvation, not others.

*Mata Bahuri Kahe Samuzai| Ab Phir Sindhu Matho Tum Jaai||
 Jo Jehi Miley Leu So Jai| Ab Jaani Karo Vilamb Tum Bhai||
 Tray Sut Chale Math Navayi| Jo Kachhu Kaheu Karab Hum Jaai||
 MathyoSindhuKachuVilambNaKinha|MilaVedSoBrahmaLinha|
 Chaudaha Ratan Ki Niksi Khani| Le Mata Pe Pahunche Aani||
 Tinnu Bandhu Harshit Hey Linha| Vishnu Sudha Payahu Har Vish
 Dina||
 YahaSabDwandBaadHeyGayehu|TabPuniJagKiRachna Bhayahu||
 Chaurasi Lakh Yonin Bhayahu| Char Khani Charhu Nirmau||
 Puni Mata Aas Vachan Uchara|RachahuSrushtiTum Tino Bara||
 Aandaj Utpatti Kinha Mata| Pindaaj Brahma Kar Utpana||
 Ushmaj Khani Vishnu Vyavhara| Shiv Asthavar Kinha Pasara||
 Khani Andaj Teen Tatva Hey, Aap Vayu Aru Tej Ho|
 Asthavar Khani Ek Tatvahi, Tatva Jaal Ka Theg Ho||
 Ushmaj Tat Hey Doy, Vayu Tej Sum Janiye|
 Pindaj Charhi Hoy, Prithvi Tej Aap Vayu Sum||
 Pindaj Nar Ki Deh Sanvara| Tamey Paanch Tatva Vistara||
 Tatey Gyan Hoy Adhikai| Gahe Naam Satya Lokhi Jaai||
 Nau Lakh Jal Ke Jiv Bakhani| Chaudah Lakh Pakshi Parvani||
 Kiram Kitt Sataais Lakha| Tees Lakh Pindaj Bhakha||
 ChaturLakshyaManushParmana|Manush DehParamPadJana||
 Aur Yoni Parichay Nahi Pavey| Karm Bandh Bhav Bhatka Khavey||*

While revealing the secret of creation of Kalpurush and the creation of life forms, Kabir sahibji described why there is a variation in knowledge and awareness among the jivas. Sahib said- while in all the four categories of creation, the Jiva (spirit) is same but because of the difference in constituent of physical elements, their awareness and knowledge are different. Asthavar (Aquatic) species are created with one element-Water, in the Ukmaj there are two elements, in Andaj there are three elements therefore they cannot acquire wisdom (Gyaan arjan). In the Pindaj, they have four elements. Among them, only Man has all the five

elements present. Therefore, there is more power of awareness and wisdom in Human. This is helpful for developing devotion and meditation and they are successful in acquiring worldly knowledge as well as spiritual wisdom.

*Chaar Khani Jiv Ek Aahi| Tatva Vishesh Ahey Sun Taahi||
 So Ab Tumso Kaho Bakhani| Tatva Ek Asthavar Jaani||
 Ushmaj Doy Tatva Parmana| Andaj Teen Tatva Gun Jana||
 Pindaj Chaar Tatva Gun Kahiye| Paanch Tatva Manush Tan
 Lahiye||*

Taso Hoy Gyan Adhikari| Nar Ki Deh Bhakti Anusari||

While clarifying the inquisitive disciple Dharmadas, Kabir Sahib explained the reason for different level of understanding among the men and women. He said that after going through the four category of birth and Lakhs of different yonis, Jiv gets Human birth. Man retains the character and tendencies of his previous life form. Therefore, even the Human yoni is of four lakhs types. To keep them in ignorance and delusion, Kal Purush has kept them in delusion of four categories of life forms.

*Dharmadaas Parkahu Chitt Laaiee| Nar Naari Gun Kahu
 Samzaayee||*

*Chari Khani Jiv Bharmaya| Tab Le Nar Ki Dehi Paaya||
 Deh Dharey Chhodey Jas Khana| Tasey Ka Kahu Gyaan
 Bakhana||*

Sahib while explainig to Dharmadas, revealed the secret that the Human body is one of great pleasure; in this it is possible to engage in devotion to a Guru. Kal Niranjana has created 84 Lakhs of life forms only for this human body with the intention of keeping them Dull, Ignorant and incapable of grasping the truth due to taking birth through different types of wombs of life forms. Instead if he continually takes birth in only Human body, then it is possible for him to acquire devotion easily but with this Niranjana's worldly work will not continue. Therefore, Atma is put through 4 categories and 84 lakhs of life forms where there is no wisdom and Atmic realisation is not possible.

However, on taking a Human birth if it receives true alive holy Naam, Atma will attain Amarlok.

*Dharmani Nar Deh Sukhdaai| Nar Dehi Guru Gyaan Samai||
Nar Tanu Kaaj Kinha Chaurasi| Shabd Na Gahe Mudhmati Nashi||
Chaurasi Ki Chaal Na Chadey| Satya Naam So Neh Na Madey||
Le Daarey Chaurasi Maahi| Parchey Gyaan Jaha Kachhu Naahi||
Puni Puni Daud Kaal Mukh Jahi| Tahu Te Jiv Chetan Naahi||
Yaha Tan Paaye Gahey Satyanaama| Naam Pratap Lahe Nijdhama||*

1. *Sat Shunya Saat hi Kamal, Sat Surti Sthaan|
Ekkis Brahmand Lag, Kal Niranjana Gyan||*
2. *Ek Paat Dharti Chaley, Ek Chale Asmani|
Kal Niranjana Pisane Lagey, Savaa Lakh Ki Dhani||*
3. *Anhad Ki Dunn Bhavargufa Mey, Ati Ghanghor Machaya Hey|
Baahey Bajey Anek Bhanti Key, Suni Ke Man Lalchaya Hey||*
-----|
- Yaha Sab Kal Jaal Ko Phanda, Man Kalpit Taharaya Hey||*
4. *Taha Anhad Ki Ghor Shabd ankaar Hey|
Lag Rahe Siddha Sadhu Na Paavat Paar Hey||*

Yahu bun hariya dekhi kari, phoolyau phirai.

Dadu yahu munn mirgla, kal ahedi lar. —Dadu Dayal

He says that taking the worldly forest as pleasure giving, the fools and the ignorant persons are roaming in a boastful manner. But they don't know that it is the hunter in the guise of Kal who has spread the net of short lived pleasures and comforts at this place.

4.SOUND OF SEED LETTERS ARE NOT PARAM PURUSH.

Niranjan has kept the five seed form of sounds with which he has created the body of five elements at five places within the body. To keep the Jivatmas away from Param Purush (Supreme lord) and to keep them devoted to himself, Kal Niranjan gave bodily Naams in the form of Guru Mantra to Jivas, with which all the Jivas started recitation and started the search within their body. Even the big Rishi, Muni, Siddh, Sadhak, Brahma, Vishnu, Mahesh, Peer, Paigambar and Auliya all are entangled in this. They all taken this Five Naams as the Supreme lord and entangled with it. Niranjan has rewarded his devotees with Riddhi, Siddhi, Superhuman power, Strength, gave four types of salvations to reach heavens, upto this aspirants remained with the Sadhna of Kal Purush, some also remained in the 70 types of Anhad Dhun-Musical sounds and they were on the search for the lonely places to listen to this Anhad Dhun in silence. However, due to lack of Atmic awareness, Atma could not separate from the body and reach its true home-Amarlok.

Koti Naam sansar mein, tinte mukti na hoye.

Mool Naam jo gupat hai, janey birla koye.

Out of the innumerable 'Naams' prevalent on the earth, it is only some rare saints who know the real 'Naam'.

Jap marey ajapa marey, anhad bhi mer jaye.

Surti samani shabad mein, usko kal na khaye.

He who recites Naam with mouth or inwardly or fixes his concentration at musical sounds, will ultimately be devoured by Niranjan. But he who fixes his concentration at soundless sound will escape from the grip of Kal.

Shabad shabad sabb koyi kahey, so to shabad videh.

Jibhya per avey nahin, nirakh parakh ke leh.

The real Naam (holy word) is in no way associated with any material body.

5.THE DIFFERENCE BETWEEN YOGMAT (PATH OF YOG) AND SANTMAT (PATH OF SANT).

Yog Mat	Sant Mat
In Yog Mat there is Naam with a definite Body.	In Sant Mat there is Bodiless Naam (Soundless sound).
It moves around five postures (techniques of meditation)—Chachri, Bhuchri, Agochri, Unmuni & Khechri that are present in our body	Here the concentration is fixed at a height of about 1¼ hands above the head at 8th chakra-Seat of Satguru.
Here Naam falls within the limit of 5 elements & is used in our daily expression.	Here Nam doesn't fall within the limit of 5 elements & is not used in our daily expression.
Here the musical sounds themselves are taken as God.	Here Atma is not depend on any other thing because it is complete in itself.
It is a path of earning merits through noble deeds.	It is an easy path in which the grace of Satguru is considered as Supreme. Here the Satguru turns the disciple like himself.
Here Surti Shabad (musical sounds for fixing concentration) is practised.	Here awareness is being created in our Surti.
Here the disciples are blessed with Naam of Kal Niranjan that is associated with the body.	Here the disciples are blessed with a living Naam of Parampurush that is associated with Soul.
Here a Guru has almost no role to play, only your	Here the very essence of worship is the

effort.	Sant Satguru for his grace.
It has definite limits. Here the devotee can reach upto the 10th aperture-Sahastrasaar only.	It is limitless. It takes you through the 11th aperture that lies within our Surti (concentration).
Yog Mat considers the formless Niranjana as the Supreme Lord.	In Sant Mat, Parampurush is the Supreme lord and attainment of the 4th loka (Amarlok) that lies far beyond the limit of 3 lokas of Niranjana.
Here the jiva has to return again to the material world after exhausting the fruit of noble deeds.	Here the jiva attains permanent salvation & will never return back to this mortal world.
It does not function independently & depends on the teachings of religious scriptures.	Here the Satguru speaks out of his inner experiences. He does not require support of any scriptures.
Here with efforts the jiva attains miraculous powers but not the spiritual wisdom.	Here the jiva can attain spiritual powers and true spiritual wisdom by the grace of Satguru.
It is the path of Meen & Papeel. (moving like a fish or an ant)	It is the path of Vihangam. (flying to Amarlok like a Bird-extraordinary speed).
There are five steps in Yog Mat & all of these are within the control of Kal Purush.	Sant Mat is related to the direct worship of the Satguru.
Nirgun meditation is the worship related to the inner of the cells within the body & is under the control of Kal Purush.	The meditation of the bodiless Naam and it is by the union of Surti (Concentration) and Nirati (Praana) on the eighth

	chakra outside the body. It has direct connection with Parampurush of Amarlok.
--	--------------------------------------------------------------------------------

Panch Shabd Au Pancho Mudra, Soyi Nishchey Ker Mana|

Aage Puran Purush Puratan, Uski Khabar Na Jana||

People remained entangled in the limits of five words and five postures only and took the respective heights attained by them as the ultimate reality. However, they did not know that secret of Param Purush who resides far beyond these limits.

Nau Nath Chaurasi Siddh Laun, Panch Shabd Mein Atke|

Mudra Sadh Rahain Ghat Bheeter, Phir Aundhe Munh Latke||

Nine Naths (Gorakhnath, Machhindernath etc.), 84 Siddhs etc. of olden times remained entangled within the limit of 5 words mentioned before. They fixed their concentration through the said postures but had once again to hang upside down in the womb of their mothers.

Panch Shabad Aur Panchon Mudra, Lok Dweep Jamjala|

Kahain Kabir Akshar Ke Aage, Ni Akshar Nahin Pahichana||

The five words and the five postures are nothing but the network of the lord of death. Kabir Sahib says that none can recognize the 'wordless' that lies beyond the limit of words.

Kaya Naam Sab hin Gun Gavai, Videh Naam Koyi Virla Pavai|

Videh Naam Pavey Ga Soyi, Jiska Satguru Sancha Hoyi||

All are singing in praise of Naam that has some definite form but it is only some rare one who gets blessed up with the formless Naam. And only a devotee who has sought the shelter of some Perfect spiritual Master can get blessed with this holy Naam.

Jab Tak Guru Miley Nahin Sancha|

Tab Tak Karo Guru Dus Pancha||

One can seek the shelter of even five or ten gurus by the time one is able to find some perfect Satguru. Kabir sahib compares Sant mat with the righteous conduct (Dharma-Inner and Outer purity) of Vaishnovites. Compassion of Jains and the devotion to one Supreme power of Islam. The

combination of these three similar principles; purity in thought word and deed, Ahimsa (non-injury to any being) and devotion only to the Satguru who is the form of Parampurush are the basis of Sant Mat and are contained in the seven rules and practices of Sahib Bandgi, Satguru Bhakti.

6. MIND AND MAYA ARE ONE AND THE SAME.

Mind and Maya is one and the same, Maya is present in the Mind. Therefore, there is confusion in all the three worlds, all are unable to comprehend this entanglement. Sahib says to whom all I have to explain-

Man Maya Toh Ek hey, Maya Manhi Samaay|

Tin Lok Sans Padi, Kahey Kahu Samuzay||

Maya has emerged from Mind, from which Vishnu got Satwagun, Brahma has Rajogun and Shivji got Tamogun. These three are born to Maya (Adi Shakti) and Maan (Kalniranjan). In reality, the five elements are Maya; with it the body is made out of it to bound Jivas. Maya is the power of attraction (Mohini Shakti) of Mind; to which human, muni, devtas, etc. are fascinated. Through the Maya, mind swallows every person of the three Lokas but nobody could eat Maya. Kabir Sahibji says-

Maya Tey Man Upjey, Maya Trigun Roop|

Paanch Tatva Key Mel Mey, Bandhey Sakal Saroop||

Maya Man Ki Mohini, Surr Nar Rahey Lubhaay||

En Maya Sab Khahiya, Maya Koi Na Khaay||

Mind is the universe (Mano moolam idam jagat) and the five elements are Maya. The created universe from the five elements is also Maya. In this way Maya becomes a part of Mind. Our body made of this five elements is also Maya. In this body, only Mind remains with the Atma. Mind and Maya together robs everyone in this three worlds. Mind and Maya never dies nor does the desire and ambition.The

one which dies repeatedly is only body. Everybody gives up the gross Maya of Wealth, Wife, Son, House etc. However, no one is able to give up the subtle Maya, which is in the form of Ego. Sahibji says that this Subtle Maya even eats up big Pir-Paigambar-Auliya.

*Maya Seti Mati Milo, Jo Sovariya Dehi|
Naarad Se Munivar Galey, Kya Bharosa Tohi||
Maya Mui Na Man Mua, Mari Mari Gaya Sharir||
Asha Trushna Na Mui, Yo Kathi Kahey Kabir||
Moti Maya Sab Tajey, zini Taji Na Jaay|
Pir Paigambar Auliya, zini Sabko Khaay||*

Mind tricks everyone in this world into meritorious and sinful deeds, the whole world is engaged in this activity. None are able to realise this. It is the Mind which has put the Jiva into the 84 lakhs of life forms. This Mind has tricked and cheated Surr-Nar-Muni-Devta and the Mind itself has manifested as Avatars. It is the Mind, which appears in front as a Savior. Those unique persons, who take to the feet of Satguru for realization of this truth, only they can transcend this three world and reach Amarlok. It is the mind which becomes benefactor, it becomes greedy. It becomes heart of a King, it takes the form of a miser. If this Mind meets a Satguru, it can dissolve in him.

Sahib said-

*Surr Naar Muni Sabko Thagey, Manhi Liya Avtar|
Jo Koi Yatey Bachey, Tin Lok Se Nyaar||
Baat Banai Jag Thagyo, Man Parmodha Naahi|
Kahe Kabir Man Le Gaya, Lakh Chourasi Maahi||
Man Daata Man Lalchi, Man Raja Man Rank|
Jo Yaha Man Guru So Miley Toh Guru Miley Nisank||*

While clarifying to Jivatmas, Kabir Sahibji has said-"Oh Jivatma! This Mind itself is Niranjana, the one who deludes you Yuga after Yuga. You are the Hansatma of Amarlok but coming under Kalpurush you became helpless."

The Alakh Niranjana, nobody can see him, has bound everyone with the worldly ocean of life (Sansar). Taking his

Maya as real, the ignorant Jivas are bound by themselves. In the similar manner, the whole creation is in entanglement, instead of churning the curd they are churning the water. Just like the Chakor bird takes burning amber into his mouth mistaking it as Moon. When it gets burning sensation in the beak, it gives up. Again, he picks up the burning amber due to its attachment to Moon and suffers a lot. Similarly, people of this world have taken the formless Niranjan as their supreme Lord. All are marching towards him and are devoted to him. Finally, they earn endless suffering. They are not able to overcome rebirth and they are revolving in 84 lakhs of Life forms created by Niranjan.

Do not follow the dictates of Mind; it always vacillates. Sometimes it says something, sometimes otherwise. It is always seeking to satisfy the body. It never does anything beneficial for the sake of Atma. Those who ignore the dictates of Mind and instead directs the Mind, such a rare Jiva becomes a sant.

*Man Hi Saroopi Dev Niranjan, Tohi Raha Bharmai||
 Hey Hansa Tu Amarlok Ka Pada Kal Vash Aai||
 Alakh Niranjan Lakhey Na Koi, Jihi Bandhey Bandha Sab Lei|
 Jehi zuthe Sab Bandhu Ayana, zuthi Baat Sanch Key Mana||
 Man Ke Matey Na Chaliye, Man Key Matey Anek|
 Jo Man Par Asawar Hey, Aisa Sadhu Koi Ek||*

This body is an abode of five elements, twenty five attributes and Three Characters, in these the pure and eternal Atma is imprisoned by Kalniranjan.

*Man Hi Saroopi Dev Niranjan, Tohi Raha Bharmai|
 Panch Pachis Tin Ka Pinjada, Jamey Tohi Rakha Bharmai||*

What, is it that we are all in the grip of Satanic power? We hear that without the will of Ishwar, not even a leaf can move. Everything is under his direction but then how is that we feel that we are under a satanic power? Sants also described it very early that- *Sayyad ke kabu mey hey, sab jiv Bicharey|* One thing is becoming clear from the words of sant that this worlds are under a satanic power.

Yaha Sansar Kal Ko Desha, Bina Naam Na Katey Kalesha|

This is not a baseless imagination. It has truth. Brothers, how realistic is this? Are we not in the world of Supreme lord! Is our welfare is not in the hands of Supreme lord!

Sants have brought a spiritual renaissance-

Rushi Muni Gan Gandharv Aru Deva| Sab Mil Lag Niranjana Seva||

They repeatedly warned us, believe that-

Teen Lok Mey Yum Ka Raaj| Chauthey Lok Naam Nivaran||

Chal Hansa Satlok, Chhod Yaha Sansara|

Yaha Sansar Kal Ka Desha, Karam Ka Jaal Pasara||

Let us see whether whole world is in the control of Kalpurush. If we make an enquiry, we can understand that the individuals are not in the control of a good hand. When there are too many thefts and the crimes increases, we say that this is the failure of Government and we also blame the police for the crime. Then why are we not enquiring that the state of affairs of the Brahmand- Universe are proper? If we ponder over it, we do not see anyone who is Atma centric or spirit oriented. Some are stealing, some are engaged in immoral activity, some are engaged in deceptive and wicked activities. Never do we see anyone conducting himself in the spirit of Atma and Ishwar. Further, we see earthquake, storm, cyclone, wildfire, flood etc. such destructions takes place around the world. We have a train crash, plane crash and vehicle crash incidents where in lot of innocent people are hurt and many lose their lives. Are these actions befitting the characteristics of the Lord? Why does he put all in such a condition? The nature of the Supreme Lord is benevolence and same is that of Atma. Every individual, work for the benefit and the welfare of their children. Is that the Paramatma never thinks about the welfare of the Jivatmas, who are the part of his own. It is evident that all are in the control of a cruel power. Therefore, there is growing misery everywhere. We see that, only those selfish people who are fraudulent and wicked are

having comfortable lives. They have the Goddess of prosperity with them.

Who is that satanic power! It is the Mind. Mind is the Kalniranajan, Nirakar (Formless). Only his rule prevails. It is same in the evil or meritorious deeds. Lust and hatred are present in everyone. Everybody has the same hunger and thirst, everyone has laziness in them. Character of Atma is not seen anywhere. Mind does not have holiness, simplicity, purity and bliss, which are the natures of eternal Atma. Even if you feed delicious food to a bird inside the cage, it cannot enjoy, because it is not free, it is imprisoned. Similarly, Atma is under imprisonment. All are prisoners here, under the control of the Mind.

Mind is the biggest enemy of Man. In our body, Atma's effort doesn't work, only Mind's orders are carried out. Therefore, there is always dissatisfaction, desires and vows, enmity and quarrels. Not only the ordinary humans, even great men of penance, renounciates (Sanyasi), etc. are unable to free themselves from the Mind. All have engaged in Kam-Krodh-Lobh-Moh-Ahankar. We see the evidence of Bhrgu Rishi, Parshuram and Durvasa Rishi, they did severe penance and but they succumbed to anger. Shringi Rishi lot himself to lust.

We all say that Atma should attain liberation. Therefore it is evident that someone has imprisoned Atma. Mind makes the Jivas to dance, no one could see this. Everybody is dancing to the beat of Mind and Atma is not doing anything. Atma is disturbed and cannot find its way. It is bound with the karmas of Mind and its results. Atma seated in the body, assuming it to be its home, it is engaged in Karmas and its consequences. Pleasure-Pain, to sleep, to rise are qualities of Mind but man wants to live for this alone. To fulfill the needs of the body, all are engages in action. Some are engaged in agricultural work, some in employment, some in business and they are making palatial houses. All these are for appeasing the Hunger and

sheltering the body from weather. Nobody does anything to their Atma, all the activities are not for the realisation of Atma. Even though it sounds madness, but it is true.

*Santo Yaha Jag Bauraana|
Sanch Kaho Toh Maaran Dhavey,
Zoote Jag Patiyana||
Kehi Samuzavo Yaha Jag Andha|
Sabhey Lago Hai Pet Ka Dhandha||*

Mind rides on all. All are engaged in action by the dictates of Mind. People are unable to understand the words of Sant and they become inimical. Kabir Sahib says that he can't find anyone to share his grief. Whomever I try to make him understand, he becomes my opponent.

*Esa Koi Na Miley, Jasu Kahu Dukh Roye|
Jaaso Kahiye Bhed Ki, Vo Phir Bairi Hoi||*

Watching the sufferings of the Human in the mill of 84 lakhs of Jivas by Kal Purush, sants have saddened. World is unable to comprehend this truth therefore they (Jiv) turn against Sants. Sahib says-

*Kal Ka Jeev Maney Nahi, Mey Kotin Karo Upaay||
Mey Kinchat Hu Satlok Ko, Vo Bandha Yampur Jaai||*

Like the frog in the well, they do not want to free from the grip of the Kal Purush. There is a story that a man was on his way. He felt thirsty and saw a well on the way. He went there to fetch water with a bucket and a rope. He saw a frog inside the well and thought that it has no way to come out. He attempted to help remove the frog from the well with the bucket. After struggling for a long time, he brought the frog out of the well. As it came out, looked at the man and the surroundings tree, etc. and jumped back into the well, so the Man thought that he has struggled to take it out, but why did the frog jumped back.

Similarly, from the well of Mind and Maya, Sants attempt to extricate the Jivas, however jivas are searching for pleasures in the well itself. Their behaviour is matter of concern. In reality, Atma is blissfull that is why they are searching for it outside. Why are the Jivas searching for

pleasure in the well of Maya (illusion) is the matter to think over. Out of ignorance, Jivas are looking for Atmic bliss in the external world. The whole life, men are engaged in activities for the pleasure, due to ignorance he wonders in search like Muskdeer who searches for the musk outside. Mind makes every human to live for the body and pleasure of senses. For the comfort and pleasures, he commits sins. We are living for the impermanent body. '*Aakhir yaha tan khak milega, kaha firat magruri mey*'.

Once, Akbar asked Birbal- "What is the dearest thing in this world?" Birbal answered- "Our own life." Akbar disagreed and said- "No, it is our family." Birbal thought that he will make him understand. He has a wonderful way of explaining things. He has asked Akbar- "Who has more love towards their offsprings?" Akbar answered that it was the monkeys. It is true that monkeys does love their babies. Let us see how much they love! ...One day Birbal made a four walls and spread the floor with sand under the sun. the sand was hot. He let a female monkey with its baby inside. The monkey was running around with her baby inside the four walls, it was searching for a way out to escape. She did not allow baby to touch the sand. It became unbearably hot for the monkey. It kept the baby monkey on the sand and sat over it. Emperor Akbar was troubled by the sight.

In the same way, nobody is going to accompany you, when the final moment arises. Kabir Sahib has narrated this in his words-

Man Phula Phula Phire Jagat Mey, Kaisey Nata Re|
Mata Kahey Yaha Putra Hai Mera, Bahin Kahey Bir Mera Re|
Bhai Kahey Yaha Bhuja Hamari, Nari Kahey Nar Mera Re|
Pait Pakadkar Mata Rovey, Baah Pakadkar Bhai Re|
Lipti zapti Key Tiriya Rovey Hans Akela Jai Re|
Jab Tak Jivey Mata Rovey, Bahin Rovey Das Masa Re|
Terah Din Tak Tiriya Rovey, Pher Kare Ghar Basa Re|
Char Gaji Chargaaji Mangayi, Chadha Kaath Ki Ghodi Re|
Charo Koney Aag Lagaai, Phunk Diyo Jas Hori Re|
Had Jaley Jas Lakdi, Kesh Jare Jas Ghasa Re|

*Soney Ki Si Kaya Jari Gayi, Koi Na Aaye Pasa Re|
Kahe Kabir Suno Bhai Sadho, Chhodo Jag Ki Asaa Re|*

We are unable to comprehend the enemy who is in the form of Mind. Mind is the doer of all action and it itself is Niranjana. They call him as Bhagwan. Sant called him as Kalpurush. He is the ruler of all the three worlds. It is the Mind, which binds us. It is only the Mind, which prompts you to make your son as an engineer or doctor; it also tells you to earn money. This Mind only tells you to make two additional rooms in your House. Why is it so? Because, the Mind wants to destroy the precious time you have. Further, it is only the Mind, which entangles you in Karmas, which becomes the cause for Atma to take rebirth in 84 lakhs of life forms. Human body is a door of wisdom for liberation. Therefore, Mind keeps defeating this purpose. Mind will never let you tread the path of True Devotion (Satya Bhakti). This is the cause for affliction in Devotion.

Kabir Sahib has revealed secrets of Vedas, the sensual engagement (Rati kriya) of Brahma with Gayatri and Puhupavati and then secrets of Vishnu and Shiva, their Maya-Leela to his Disciple Dharmadas. Kalniranjan and Adi-Shakti engaged the tridevs in the churning of Ocean and gave them things for creation. Therefore, in the devotion to Avatars of trinities, Mind and Maya are involved.

Brahma learned secrets from the veda: Adishakti concealed

Brahma came to know that there exist a Purush from the Vedas that he received from churning the ocean and that Purush is formless. In the void above the space, there appears a mass of light meaning that Kal Niranjana's head is in heaven and feet is in hell. Trying to visualise Niranjana with the chitta is not possible. This information made Brahma insane. The four-faced Brahma told Vishnu that Veda says that there is adi purush in existence. He told

Shiva also from churning of the Vedas he has come to known the existence of Adi Purush. Vedas has indicated the existence of the Purush. However, it also claims to have no awareness of it. Then Brahma went to Adishakti and bowed his head reverentially. He told her- "Oh Mata! Ved gives the information that there is someone else for the creation. Oh Janani! Where is your husband, graciously tell me where is our father? Ved has declared that there is a Purush who is hidden. You concentrate deeply on your Memory (Chitt).

Brahma Ved Padhan Tab Laga|Padhat Ved Tab Bha Anuraga||

Kahey Ved Purush Ik Aahi|Hey Nirankar Rup Nahi Tahi||

Shunya Mahi Vahi Jot Dikhavey|Chitvan Deh Drushti Nahi Aavey||

Swarg Sis Pag Aahi Patala|Tehimat Brahma Bhau Matvala||

Chaturanan Kahey Vishnu Buzava|Adipurush Mohi Ved Lakhava||

Puni Brahma Shivso Aas Kahai|Ved Manthan Purush Ik Ahai||

Ahey Purush Ik Ved Batava|Ved Kahey Ham Bhed Na Pava||

Tab Brahma Mata Paha Aava|Kari Pranam Tab Teke Pava||

Hey Mata Mohi Ved Lakhava|Sirjan Har Aur Batlava||

Brahma Kahey Janani Suno, Kahahu Kant Tumhar Hai||

Kijey Kripa Jani Mohi Duravo,Kaha Pita Hamar Hai||

Janani Adishakti has said- "Oh Brahma, listen you dont have any father, all creations arouse from me and I am the sustainer." Brahma said- "Oh Mother, listen to me attentively. Vedas says that there is a purush who is hidden.

Kahey Janani Sunhu Brahma,Kou Nahi Janak Tumhar Ho||

Hamhitey Bhai Sab Utpatti, Hamhi Sab Kin Samhar Ho||

Brahma Kahey Pukar, Sunu Janani Te Chitt Dey||

Kahat Ved Nirubar, Purush Ek So Gupt Hai||

Mata said- "Oh Brahma! There is none other than me in the creation. I am the creator of hell, heaven and earth and also the creator of seven seas.

Kahey Aadya Sunu Brahma Kumara|Mausey Nahi Kou Srushta Nyaara||

Swarg Mrutyu Pataal Banai|Saat Samundar Hum Nirmaai||

Then Brahma asked- "You have created everything, if it so why you have not disclosed earlier, why did you hide? When Ved tells me that there is a Purush, Nirakar-Niranjan

exists and you are saying that you are the creator. If it so, you are the creator of Veda too, then why did you talk about Alakh Niranjana as creator. Why didn't you declare in the Veda, that you are the creator? Now you do not trick me and reveal me the truth."

*Mano Vachan Tumhi Sab Kinha|Pratam Gupt Tum Kas Rakh
Linha||*

*Jabey Ved Mohi Kahey Buzayi|Alakh Niranjana Purush Batayi||
Ab Tum Aap Baney Kartara|Pratham Kahey Na Kiya Vichara||
Jo Tum Ved Aap Kathi Rakha|To Kas Tum Alakh Niranjana
Bhakha||*

*Apey Aap Aap Nirmai|Kahey Na Kathan Kin Tum Mahi||
Ab Mausana Tum Chhal Janikarhu|Sanchey Sanch Sab Kahi
Uccharhu||*

When Brahma argued about the creator, Adishakti thought that he is not accepting her as a creator, how to convince him? If I talk about Niranjana, how will he understand? Niranjana has told me that nobody can see him. If Brahma wants to see, what can I do? Thinking so, she told brahma that no one could have the darshan of Alakh Niranjana.

*Jab Brahma Yahi Vidhi Hath Thana|Tab Adya Mann Kinha Tivana||
Kahey Vidhi Yahi Kahu Samzaai|Vidhi Nahi Manat Mor Badhai||
Jo Yahi Kaho Niranjana Bata|Kaihi Vidhi Samzey Yaha Vikhyaata||
Pratham Kaho Niranjana Rayi|Mor Darash Kahu Nahi Paai||
Abei Jo Yahi Alakh Lakhavo|Kouni Vidhi Tako Dikhlayo||
Ab Vichar Puni Brahmay Samzava|Alakh Niranjana Nahindaras
Dikhava||*

Brahma was not satisfied with her answer. Therefore, Brahma asked her to tell him about Niranjana's whereabouts. Do not confuse me with your words, I will not accept anymore. First, you told me that there is none then; you are telling that he cannot be seen. Your speech is unpleasant. How strange it is that, Son cannot see his father.

*Brahma Kahe Mohi Thor Batavo|Aaga Pichha Jani Tum Lavo||
Mey Nahi Mano Tumhari Bata|Esi Baat Na Mohi Suhata||*

*Pratham Tum Mohi Din Bhulava|Ab Tum Kaho Na Daras
Dikhava||*

Tasu Daras Na Peiho Puta|Esi Baat Kaho Ajguta||

Adishakti said- "Oh Brahma! Listen to me, I am speaking the truth that up to the seven skies is his Head and in the seven patal is his Feet."--

*Kahey Janani Suno Brahma, Kaho Toso Satt Hi|
Saat Swarg Hai Math Tako, Charan Patal Sapta Hi||*

Lehu Pushpa Tum Hath, Jo Ichha Tihi Darash Ki||

Jaye Navaao Math, Brahma Chaley Shir Nayike||

Shakti pondered in her Chitt, Brahma is not accepting my words because He received message from the Veda. However, he will not get the vision. She told Brahma that Alakh Niranjan is your father but you cannot see him, accept my word. Listening to these, Brahma was disturbed and fell at her feet said that he will return only after the vision of his father. Adishakti said-"If you are interested, take this flower and go, if you find him, offer it to him and bow down your head." Then Brahma took the flower and went up in the northern direction, in search of Niranjan.

Janani Gunyo Vachan Chitt Mahi |Mori Kahi Yaha Manat Nahi||

Ya Kaha Ved Dinha Updesha|Pe Daras Te Nahi Pavay Bhesha||

Kaha Ashtangi Suno Rey Bara|Alakh Niranjan Pita Tumhara||

Tasu Daras Nahi Peho Puta|Yaha Mey Vachan Kaho Nij Guta||

Brahma Suni Vyaakul Hai Dhava|Parsan Seesh Dhyaan Hiya Lava||

Brahma Chaley Janani Sir Nai|Sir Parsi Aavo Tohi Thai||

Turathi Brahma Dinh Ringaai|Uttar Disha Begi Chali Jaai||

Vishnuji after paying his obeisance to his mother, moved towards patal to see his father but Shivji did not go anywhere. He continued to serve his mother. This way a long time passed, mother thought about her children.

Aagya Mangi Vishnu Chaley Baala| Pita Darash Ko Chaley Patala||

Ith Uth Chitay Mahesh Na Dola| Seva Karat Kachhu Naahi Bola||

Tehi Shiv Man As Chitt Abhava| Seva Karan Janani Chitt Laava||

Yahi Vidhi Bahut Divas Chali Gayehu| Mata Soch Putra Kas Kiyau||

First Vishnuji returned to his mother and narrating his journey, he said that he could not have the vision of his father's feet.

Pratham Vishnu Janani Dhig Aaye|

Apni Katha Kahi Samuzaaye||

Bethyo Naahi Mohi Pagu Tata| Vish Jwala Syamal Bhaugata||

Pleased with Vishnu, she blessed him, she lovingly touched his face and said- "You spoke the truth." Then she asked- "My son, when you left to see your father, you were very fair then tell me how come you have returned with the color of ash (shyam varn)."

Suni Harshit Bhai Aadi Kumari| Linha Vishnu Kaha Nikat Dulari||

Chumehu Badan Sees Diyo Hatha| Satya Satya Bolehu Sut Bata||

Puni Kaha Mata Vishnu Dulara| Sunhu Putra Ek Vachan Humara||

Satya Satya Tum Kaho Buzaai| Pitu Pad Parsan Jab Gai Bhai||

Prathamhu To Tum Gour Sharira| Kaaran Koun Shyam Bhaye

Dhira||

Vishnuji said- "After I took flower from you, I went to patal on the way I met Sheshnaag. Due to his influence, I fell unconscious and my body turned ash in color. Then he told me to return and tell you the truth. Further, sheshnaag has said after the passage of Satyug and Tretayug, Dwaparyug will come. You will take the avatar of Krishna, then you can take revenge on me. In the Kalindi river, you will deal with that poisoness Cobra snake. Now, you return immediately, make no effort. Listening to him I returned to you and because of the poison, my complexion changed. I did not get the Darshan of father's feet."

Agya Pay Hum Tatkala| Pitu Pad Parsan Chaley Patala||

Akshat Puhup Linha Kar Maha| Chaley Pataal Panth Mag Jaha||

Pahunchi Shesnaag Paha Gayehu| Vish Key Tej Hum Aalasyehu||

Bhayo Shyam Vish Tej Samava| Bhai Aavaj As Vachan Sunava||

Aho Vishnu Mata Pah Jaayi| Bachan Satya Kahiyo Samzayi||

Satyug Treta Jaihey Jabhi| Dwapar Hey Choutha Pad Tab Hi||

Tab Tum Hohu Krushna Autara| Lauho Oyal So Kahi Vichara||

Nathahu Naag Kalindi Jaai| Ab Tum Jahu Vilamb Na Laai||

Pahunchey Hum Tab Hi Tuv Pasa| Kinheu Satya Vachan Parkasa||

*Bhetehu Naahi Mahi Pad Tata| Vish Jwala Sawley Bho Gata||
Vyakul Bhayo Tabey Phiri Aayo| Pitu Pad Darshan Mey Naahi
Paayo|*

There in the Shunya, Brahma spent many Yugas in meditation; still he could not get the vision of Niranjan. Adishakti was worried about Brahmaji's condition; how to continue with the creation and how to call Brahma.

*Brahma Tat Darash Nahi Paya|Shunya Dhyaan Maha Bahu Jaya||
Mata Chinta Karat Man Maha| Jeth Putra Brahma Rahu Kaha||
Kinhi Vidhi Rachna Rachahu Banai| Brahma Avey Koun Upai||*

Then Adishakti rubbing her body produced a Kanya and she gave her power and called her Gaytri. Gaytri bowed down to Adishakti and touched her feet, with her folded hand she asked: "Oh Janani, what is the purpose of my creation. I will take your word on my head."

*Ubti Sharir Mail Gahi Kadhi|Putri Roop Kinha Rachi Thadhi||
Shakti Ansh Nij Taahi Milava| Naam Gaytri Taahi Dharava||
Gayatri Maathi Sir Nava| Charan Chum Nij Sees Chadava||
Gayatri Vinvey Kar Jori| Sunu Janani Ek Vinati Mori||
Koun Kaaj Mokah Nirmaai| Kaho Vachan Leu Sees Chadhai||*

Adishakti has said- oh daughter! Your elder brother Brahma has gone to take the Darshan of Father. He will not have his darshan even if he spends the long time. Therefore, you go to him and somehow you bring him back here.

*Kahe Aadya Putri Sunu Bhata| Brahma Aahi Jeth hi Tub Bhrata||
Pita Darash Kaha Gayo Akasha| Aano Taahi Vachan Pargasa||
Darash Tat Kar Vah Naahi Pavey| Khojat Khojat Janam Gamavey||
Joney Vidhi Te Ihiva Aai| Karo Jay Tum Toun Upaai||*

She listened to Adishakti enduringly and went in search. As she went, she kept words of Adishakti in her heart.

*Chali Gayatri Marag Aai|Janani Vachan Priti Chitt Layi||
Chalat Bhai Marag Sukumari|Janani Vachan Dhyaan Urr Dhari||*

She saw Brahmaji seated in deep meditation with his eyes closed and body stilled, not even a wink from the eye. Gayatri watched for few days and contemplated on solution and method to wake him up. After sometime, she meditated on her Mother Adishakti. In the Dhyaan, Adishakti

indicated to her to touch the feet of Brahma with her hand, which will awaken him. Gayatri did as she was instructed. Pulling herself, she slightly touched the feet of Brahmaji.

*Jay Dekhyo Chaturmukh Kaha, Nahi Palak Ugharai|
Kachhuk Din So Rahi Tahava, Bahuri Yukti Vicharai||
Kaun Vidhi Yaha Jagi Hey, Ab Karo Kaun Upaay Ho|
Man Gunan Sochey Bahut Vidhi, Dhyan Janani Lay Ho||
Adya Aaysu Pay, Gayatri Tab Dhyaan Maha||
Nij Kar Parasahu, Brahma Tabhi Jagihey||*

*Gayatri Puni Kinhi Taisi| Maata Yukti Bataai Jaisi||
Gayatri Tab Chitta Lagaiee| Charan Kamal Kaha Parseu Jaaie||*

Brahma's concentration was disturbed and he became annoyed. Agitated, He said-'Who is the sinner who did this to me?' my samadhi is disturbed. My meditation on Father is interrupted and I will find and curse the person who did it to me.

*Brahma Jag Dhyaan Man Dalo| Vyakul Bhayo Bachan Tab Bola||
Kavan Ahey Papin Apradhi| Kaha Chudayahu Mori Samadhi||
Shap Dehu Tokah Mey Jani| Pita Dhyaan Mohi Khandyo Aani||*

Gayatri immediately responded that there is no sin on my part. I am telling you the truth. Your mother has sent me, to bring you back therefore return immediately. without you, how can there be creation. You cannot have the vision of your father. Return immediately otherwise you will regret.

*Kahe Gayatri Mohi Na Papa| Buzi Lehu Tab Deh Hu Shapa||
Kaho Tohi So Sanchi Baata| Tohi Leyn Pathayi Tuv Mata||
Chalhu Vegi Jani Lavhu Varey| Tum Bin Rachna Ko Vistarey||
Gayatri Kahe Daras Na Paiho| Begi Chalhu Nahi Toh
Pachhte ho||*

Brahma said-"How can I return?" I am yet to see my Father. If you can say in my favor, that I had darshan of my father's head then I will accompany you but you have to explain it to your mother.

*Brahma Kahe Kaun Vidhi Jaau| Pita Daras Ajahu Nahi Paau||
Brahma Kahey Dehu Tum Sakhi| Parsyo Sees Dekh Mey Aankhi||
Aisey Kaho Matu Samzayi| Toh Tumharey Sang Hum Chali Jaayi||*

Gayatri said- Oh one with the vedic wisdom! I do not speak lies. However if you satisfy my interests, I will make a lie and tell. Brahma said, asked me without hesitation, what you want. Gayatri said, "Engage with me in sensual pleasure (Ratikriya). Then I can tell lies".

*Kaha Gayatri Sun Shrut Dhari| Hum Nahi Mithya Vachan Uchari||
Jo Mam Swarth Purvahu Bhai| Toh Hum Mithya Kahab Banayi||
Kaha Brahma Nahi Lakhi Kahani| Kaho Buzaye Pragat Ki Baani||
Kaha Gayatri Dehu Rati Mohi| Toh Kah zuth Jitau Tohi|*

Listening to this, Brahma thought as to what he can do. If I do not oblige her, she will not speak in my favor to Mother. It does not be-hove on my part that mother will radicule and say that I had gone to see father and even this can not accomplished after spending so much of time. If I look at the sin, my work cannot be completed therefore, as per the desire of Gayatri, I will do Ratikriya. By the sacrifice of Ratikriya, Brahmaji gave up the desire of seeing his father- Niranjan.

*Yaha Sun Brahma Chit Karey Vichara| Ab Ka Yatan Karahu Ihi
Baara||*

*Jo Vimukh Ya Kah Karo, Ab Toh Naahi Ban Aavahi|
Sakhi To Yaha Dey Naahi, Janani Mohi Lajavai|
Yaha Naahi Pita Payo, Bhayo Na Eko Kaaj Ho|
Pap Sochat Nahi Baney, Ab Karo Rati Vidhi Saaj Ho||
Kiyo Bhog Rati Rang, Visarayo So Man Darash Ka||*

Both of them became impulsive from which wicked mentality appeared. Then Brahma told-"Let us go to mother". Gayatri replied- let us device one more plan, we will create one more witness. Brahma responded- It is a good idea, do that which will convince mother. She took some dirt from the body and created a Kanya, she gave her essence to her. She named her as Savitri. Gayatri asked her to tell to mother that Brahmaji had the darshan of the father. Savitri said that it is harmful to oneself to bear false witness I have not seen anything. Listening to her, Brahma and Gayatri worried, they thought that they got into more complications. Gayatri tried to convince her in many ways

but Savitri was not mentally prepared. When Gayatri tried again Savitri said if Brahma does Rati kriya with her then, for that she will be willing to tell the lie. Then Gayatri told Brahma that for the sake of their goal Brahma should do the Ratikriya. Brahmaji by doing Ratikriya with Savitri, he took more sins on his head. Savitri has said that she should be addressed as Puhupavati. Now all the three of them reached Adishakti. They offered their salutation to Adishakti. Adishakti asked about their well being and said- "Oh Brahma! Have you had the darshan of your father and where from you have bought this other woman?" Brahma has told his mother that these two are the witness for darshan of father and he touched their head.

*Dou Kaha Badhyo Umang, Chhalmati Buddhi Prakash Kiye||
Kaha Brahma Chal Janani Pasa|Tab Gayatri Vachan Prakasha||
Auro Karo Yukti Ik Thani|Dusri Sakhi Lehu Utpani||
Brahma Kahey Bhali Hai Bata|Karhu Soi Jehi Maney Mata||
Tab Gayatri Yatan Bichara|Deh Meil Gahi Kinha Niyaara||
Kanya Rachi Nij Ansh Milava|Nam Savitri Tasu Dharava||
Gayatri Tihi Kaha Samuzava|Kahiyo Daras Brahma Pitu Pava||
Kaha Savitri Ham Nahi Jani|Zuthi Saakh De Aapni Hani||
Yaha Sunn Dou Kaha Chinta Vyaapa|Yaha Toh Bhayo Kathin
Santapa||*

*Gayatri Bahu Vidhi Samjayi|Savitri Ke Mann Nahi Aai||
Puni Gayatri Kaha Buzai|Tab Savitri Vachan Sunaai||
Brahma Kar Moso Rati Saja|Toh Mey Zuth Kaho Yahi Kaja||
Gayatri Brahmahi Samuzava|De Rati Ya Kahu Kaj Banava||
Brahma Rati Savitrihi Dinha|Paap Mot Aapan Shir Linha||
Savitri Kar Dusr Nau|Kahi Puhupavati Vachan Sunau||
Teeno Milike Chalibhe Tahava|Kanya Adi Kumari Jahava||
Kari Pranam Sammukh Rahe Jaai|Mata Sab Puchhi Kushlai||
Kahu Brahma Pitu Darsan Paye|Dusri Nari Kaha Se Laye||
Kaha Brahma Dou Hai Sakhi|Parsyo Sis Dekh In Aankhi||*

Listening to this and pondering over it, Adishakti asked Gayatri- "Did you witness Brahma taking darshan of his father, tell me the truth; how was the darshan?" Gayatri has said- "Brahmaji had the darshan of head of Jagdish and he

also touched the head. Sprinkled water and offered flower. I watched with my own eyes. Oh Mother! This is the truth. With that flower, Puhupavati arouse from the father, she also had the darshan of father. You can ask her. I am speaking the truth; there is not even an iota of falsehood in this."

Adishakti asked Puhupavati- "Did Brahmaji had darshan of the father?"

Pampavati (Puhupavati) bearing falsehood said- "Oh Mata! I never step back from truth. The Four faced Brahma had darshan and sparshan (touch) of his father, take this as truth."

*Tab Mata Buzey Anusari|Kachhu Gayatri Vachan Vichaari||
Tum Dekha In Darshan Pava|Kaho Satya Darshan Parbhava||
Tab Gayatri Vachan Sunava|Brahma Darsh Sis Pitu Pava||
Mey Dekha In Parseyu Shisha|Brahmahi Miley Dev Jagdish||
Lei Puhup Parseyu Sis Pitu, In Drushti Mey Dekhat Rahi||
Jal Dhar Puhup Chadhai Dinha, Hey Janani Yaha Hai Sahi||
Puhupthe Puhupavati Bhai Pragat Tahi Thamtey||
Inhu Darshan Lahyo Pituko Puchhahu Ihi Vamtey||
Hey Janani Yaha Hai Sahi Tum Puchhi Lo Puhupavati||
Sabhi Sanch Mey Toso Kahu Nahi Zuth Hai Eko Rati||
Kahu Puhupavati Mohi, Darash Katha Nirvaar Key||
Yaha Mey Puchho Tohi, Kim Brahma Darshan Kiye||
Puhupavati Vachan Tab Boli|Mata Satya Vachan Nahi Doli||
Darshan Sis Laho Chaturanan|Chadhe Sis Yaha Dhar Nischay
Mann||*

Brahma got cursed, Vishnu and Shiva received Boons

The evidence given by Gayatri and Puhupavati perplexed Adishakti because Niranjana has told that no one can never see him. Adishakti did not know the secret that all three are speaking lies. Shakti meditated and asked Niranjana whether they have taken his Darshan. Niranjana replied in Dhyana that they all are telling lies and nobody has seen

Him. Niranjan has told her that Brahma did not have his darshan and those two gave false witness.

*Sakh Sunat Adya Akulani| Bha Achraj Yaha Maram Na Jani||
Alakh Niranjan As Praan Bhakhi| Mokaha Kou Na Dekhey Ankhi||
Yeh Tinku Kas Kahahi Labari| Alakh Niranjan Kahahu Sumhari||
Dhyaan Kinha Ashtangi Tehi Chhan| Dhyaan Maahi Aas Kahiyo
Niranjan||*

*Brahma Morr Darash Naahi Paaya| Zuthi Sakhi Inn Aay Diwaya||
Teeno Mithya Kahey Banayi| Jani Manhu Yeh Hey Labraai||*

Listening to Alakh –Niranjan, she was saddened and she cursed Brahma that no one will offer prayer to him, sitting at my feet, you uttered lies. Telling lies, you also indulged in sinful acts. Your progeny in the creation will speak lies. In your lineage, all will display observance of rules, regulations, and ceremonies. However, internally, Mind will spread sinful thoughts. Likewise, if the devotees of Vishnu become egoistic, they will go to Hell. Those who render moral stories to others and fail to keep them up themselves, will endure miseries in life. Those who listen to such preachers and take themselves as devotees and claim to be the part essence of Devas, they will undergo suffering and ultimately end up in the Mouth of Kal Purush. Performing ceremonial rituals to the gods and demigods, they will cause much trouble to people for money (Dakshina). Their disciples also will follow them and they will not be a seeker of the highest truth (Paramartha-Spiritualist). They will be unable to go to a high Spiritual level and they will speak on Shastras to others. They will speak on the self-centered knowledge and they will make others to revere them. They will seek reverential worship for themselves therefore; they will be distinct from being a Paramartha. They will take themselves as superior and look down upon others. Your offspring's reputation will be fraudulent.

Hearing the curse of Mother, Brahmaji fell unconscious on the ground.

*Yaha Suni Mata Kinha Dapa|Brahma Ko Tab Dinho Shapa||
Pooja Tori Kare Koi Nahi|Jo Mithya Boleyu Mam Pahi||*

Ik Mithya Aru Akram Kinha|Narak Mot Apney Shir Linha||
Agey Hai Jo Shakh Tumhari|Mithya Paap Karhi Bahu Bhari||
Pragat Karhi Bahu Nem Achaara|Antar Meil Pap Vistara||
Vishnu Bhakt So Karhi Hunkara|Tatey Pari Hai Narak Manzara||
Katha Puraan Aurhi Samuzey Hai|Chal Bihun Aapan Dukh Peihe||
Unsey Aur Suney Jo Gyaana|Kariso Bhakti Kaho Parmana||
Aur Dev Ko Ansh Lakehey|Auran Nindi Kal Mukh Jaihe||
Devan Puja Bahu Vidhi Laihey|Dachhina Karan Gala Kataihe||
Ja Kah Shishya Kare Puni Jaai|Paramarth Tihi Nahi Lakhai||
Parmarth Ke Nikat Na Jaihe|Swarth Arth Sabhe Samuzaihe||
Aapan Puja Jaghi Didhai|Parmarth Ke Nikat Na Jaai||
Aap Unch Aurhi Kaha Chhota|Brahma Tor Sakha Hoi Khota||
Jab Lag Aas Kinha Prahara|Brahma Murchhit Mahi Kar Dhara||

Adishakti cursed Gayatri and said- Become a cow, you will have many Bulls as husband and you will have five to seven off springs. From the mouth that you have spoken lie, you shall take night soil. For your own self-satisfaction, you have spoken lies, with what intention you gave this witness. Gayatri has accepted the curse. Then Mother looked at Savitri.

Gaytri Janiyo Tihivaara| Hoi Hey Tor Panch Bhartara||
Gayatri Tor Hoyi Vrushabh Bhartara| Saat Panch Aur Bahut
Pasara||
Dhar Auvatar Akhaj Tum Khayi| Bahut Zuth Tum Vachan Sunayi||
Nij Swarth Tum Mithya Bhakhi| Kah Jaani Yaha Dinhi Sakhi||
Maani Saap Gayatri Linhi| Savitri hi Tab Chittvat Kinhi||

Adishakti then cursed Puhupavati and said- By telling lie, you have destroyed your life. Nobody will trust you now. You lied that you are born out of flower. Therefore, become the flower of Keli (Pandarnus odoratissimus). You seek sexual gratification, now, you face the hell. Wherever you are foul smell will emanate. You will grow on garbage and those who pick you from there and nourish at better place, their lineage will be destroyed.

Puhupavati Nij Naam Dharayehu| Mithya Kaha Nij Janam
Nashayehu||
Sunhu Pushpavati Tumharo Vishwasa| Nahi Pujihey Tumsey
Kachhu Aasa||

*Jo Tohi Sinch Lagavey Jani| Takar Hoy Vansh Ki Hani||
Ab Tum Jay Dharo Auvatara| Kyuda Ketki Naam Tumhara||*

On receiving the curse, Brahma, Gayatri and Savitri, their intellect were corrupted because of the bad action and they were saddened. Sahib tells Dharmadas, the violent blow of Kalpurush is on everyone. A lustful woman (Kamini) in the form of illusion stings everyone, no one can escape. Brahma, Shiva, Sankadi, Narad, etc none of them could escape from its bite. Oh Dharmadas! Only a rare being can escape from it, those who are bestowed with the Real Naam from a Satguru and who remain absorbed in Sat Naam (Gurumukh).

*Bhaye Shapvash Tino Vikal Mati Hin Chheen Kukarmatey|
Yaha Kaal Prachand Kamini Dasyo Sab Kaha Charmatey||
Brahmadi Shiv Sankadi Narad Kou Na Bachie Bhagi Ho|
Sunu Dharmani Viral Bachey Shabd Sat So Lagi Ho||*

After all the three of them were cursed, Adishakti was mentally disturbed and she thought as to why she did not forgive them. She thought about Niranjan's possible reaction. Niranjan spoke from the sky, "Oh Bhavani, what have you done? I have told you to carry on with this creation, but what a scene you have created.

*Shaap Teenoo Ko De Liyo, Manmaahi Tab Pachhtaavahi|
Kas Karhi Mohi Niranjana, Pal Chhama Mohi Na Aavahi||
Aakasabani Tab Bhayi, Yahu Kaha Keen Bhavaniya||
Uttpati Kaaran Tohi Pathayo, Kaha Charit Yah Thaniya||*

Niranjan said-"In future if any strong person offends weak, I shall put him in misery." Niranjan cursed Adishakti that when the Dwapar Yug comes, Draupadi will have five husbands, they will be your sons without father. Listening to Niranjan, Adishakti kept quiet. She thought mentally that she reaped curse for curse. She said- "Oh Niranjan, I am under your control. Therefore, do as you pleased."

*Nich Hi Unch Sitaay, Badal Mohi So Paavahi||
Dwapar Yug Jab Aay, Tumhu Panch Bhartari Ho|
Shaap Oyal Jab Suneu Bhavani| Man San Guney Kaha Nahi Baani
Oyal Prabhav Shaap Hum Paaya|Ab Kaha Niranjan Raya||*

Torey Bas Pari Hum Aai|Jas Chaho Tas Karo Upaai||

Vishnu told the truth therefore, She took Vishnu on her lap and said- "My son, I will show your Father. Mind is the creator and the basis for hell, heaven and earth. No one can see the Mind. Take My words to your heart and look through the dhyān. Mind gives stability as well as vacillation. Within a moment, it can create infinite thoughts. Everyone is under the direction of Formless Mind-Nirakar Maan always." Then, she helped Vishnu have darshan of light in void space-Shunya. Reverse your breath and move it to the space in void. Vishnu did as Adishakti told, with his Mind, then Mind revealed itself to Vishnu." Niranjan-Mind showed himself as mass of light. Vishnu was delighted, fell at the feet of his mother, and said- "Oh Janani! By your grace, I had the darshan of Paramatma (Jagdish).

*Ab Mata Vishnu Pah Aai|Linha Vishnu Kaha God Uthaai||
Puni Aas Kaheyu Aadi Bhavani|Ab Sunhu Putra Mam Bani||
Dekh Putra Tohi Pita Bhitavo|Tore Man Kar Dhokh Mitavo||
Pratamhi Gyaan Drushti So Dekho|Mor Bachan Nij Hrudai
Parekho||*

*Man Swarup Karta Kaha Jano|Mante Duja Aur Na Mano||
Swarg Patal Dour Man Khera|Man Asthir Mat Ahey Anera||
Kshan Muh Kala Anant Dikhavey|Mankah Dekh Koi Nahi Pavey||
Nirakar Manhi Ko Kahiye|Man Ki Aash Nishi Din Rahiye||
Dekhu Palti Shunya Maha Jyoti|Jahava Jilmil Zalar Hoti||
Pherhu Shwaas Gagan Kaha Dhaao|Marg Akash hi Dhyān Lagao||
Jaisey Mata Kahi Samuzava|Taisey Vishnu Dhyān Man Lava||
Tehi Pichhey Dharmadas, Mann Puni Aap Dikhayu||
Kinha Jyoti Parkas, Dekhi Vishnu Harshit Bhaye||
Matahi Nayo Shish, Bahu Adhin Puni Vishnubha||
Mey Dekha Jagdish, Hey Janani Parsad Tuv||*

Kabir Sahib revealed the secret to his disciple Dharmadas that it is in the nature of Kal Purush, Vishnu did not get to know Param Purush. Adishakti had shown the darshan of Niranjan-poisoness Mind but did not disclose about the nectarine Param Purush. Adishakti has become a

pray to the tricks of Mind-Niranjan and she obliged him. It is like moth's love for flame-light, it gives up life when it is exposed to the flame. In the same way, Jyotiswaroop-Niranjan (mass of light) never lets anyone stay alive. He had swallowed crores of Vishnu, Avatars, playing with the lives of Brahma and Shiv, he has consumed them. Then what to say of miserable life of ordinary people. Kal Niranjan consumes 1 lakh people a day, he is such a dangerous butcher.

*Dharmadas Yaha Kal Swabhavu| Purush Bhed Vishnu Nahi Paau||
 Kamini Ki Yaha Dekhahu Baji| Amrut Goy Diyo Vish Saji||
 Dekh Jyoti Patang Hulasa| Preeti Jaan Aavey Tihi Paasa||
 Parsat Hovey Bhasma Patanga| Anjaney Jari Marey Patanga||
 Jyoti Swaroop Kal As Aahi| Kathin Kal Vaha Chhadat Naahi||
 Kaahi Vishnu Auvatarhi Kaya| Brahma Rudrahi Khay Nachaya||
 Kaun Vipati Jeevan Ki Kahau| Parkhi Vachan Nij Sahajhi Rahahu||
 Lakh Jiv Vaha Vaha Nityahi Khai| Aas Vikraal So Kaal Kasai||*

Kabir Sahib also said to Dharmadas the reason for why Adishakti did not disclose the details of Parampurush. She only gave the knowledge of Kal Niranjan. Why did she make such a story, leaving out parampurush she only talked about Kal? Adishakti has created such tendency among women of the world. When a daughter is at home, she is kept with a loving care and when she goes to her husband's home, she is lost to them, she falls in love with them and forgets her home. Adishakti did the same, she has become alien. That is why; she has shown only Kal Purush to Vishnuji.

*Dharma Sunuhu Jan Naari Subhau| Ab Tohi Pragat Varani
 Samzau||*

*Hoy Putri Jehi Ghar Maahi| Anek Yatan Paritosh Taahi||
 Gai Suta Jab Swami Geha| Rakhya Tasu Sang Gunn Neha||
 Maat Pita Sabey Bistrava| Dharamdas As Naari Swabhava||
 Tatey Adya Bhai Vigaani| Kaal Ang Hey Rahi Bhavani||
 Tatey Purush Pragatney Laai| Kaal Roop Vishnuhi Dikhlaai||*

The elder son Brahma got repremented. Now, fondling with the love, she said to Vishnuji- "You will be the lord of

Devlok. The elder son Brahma has become distinct from me because of his lies and sinful deeds. All the Devas (Angles and Demi-Gods) will have reverence for you and all will make rituals offerings to you."

Puni Mata Kahi Vishnu Dulara| Maradyo Maan Jeth Nijbara||

Aho Bishnu Tum Leu Aseesa| Sab Devan Mey Tumhi Isa||

*Pratham Putra Brahma Duri Gayehu| Akaram Zuth Tahi Priya
Bhayehu||*

*Devan Shreshtha Tumhi Kaha Maanhi| Tumhari Pooja Sab Koi
Thanhi||*

Mother Adishakti went and asked Shivji- "Oh Shivji! Ask me from your heart. What do you want? I promise you that whatever you ask, I shall give you." Then Shivji told her with his folded hand- "Oh Mata! With your permission, I seek only one boon that my body should be immortal. Be gracious, let me live in this body forever."

Rudra Paas Gai Tab Mata| Tum Shiv Kaho Hruday Ki Baata||

Manghu Jo Tumharey Chit Bhavey| So Tohi Deu Maat Pharmavey||

Jori Paani Shiv Kahabey Linha| Deu Janani Jo Agya Kinha||

Kabahu Na Binsey Mori Dehi| Hey Mata Mango Var Aihi||

Hey Janani Yaha Kijey Daya| Kabahu Na Bansey Meri Kaaya||

The eight armed one (Ashtangi) said- "Oh Shiva, that is impossible, nobody has become immortal. When you do Tapas with Pavan Yog, you can live for four Yugas. Your body will remain as long as the earth, sky, the Brahmand, and your body will not suffer.

Kaha Ashtangi As Nahi Hoi| Dusra Amar Bhayo Naahi Koi||

Karahu Yog Tap Pavan Saneha| Rahey Char Yug Tumhari Deha||

Jo Lou Prithvi Aakash Sanehi| Kabhu Na Vinshey Tumhari Dehi||

Brahma with deep depression went to Vishnuji and pleaded with him- "Oh my companion! You are first among the Devas. You are blessed with the grace of mother and I am burdened with the curse and dejected. I am reaping the consequences of my action, mother cannot be blamed. Oh Brother! Help me so that my lineage will survive and mother's word will stay.

*Brahma Man Mey Bhayo Udasā| Tab Chali Gayo Vishnu Key
Pasa||*

*Jay Vishnu So Vinati Thana| Tum Ho Bandhu Dev Pardhana||
Tum Par Mata Bhai Dayala| Shap Vivash Hum Bhaye Bihala||
Nij Karni Phal Paye Ho Bhai| Kihi Vidhi Dosh Lagau Maai||
Ab As Jatan Karo Ho Bhratha| Chaley Parivar Vachan Rahey
Mata||*

Vishnuji has said to Brahma- "You are my elder brother and I am the younger. Therefore, banish the worry from your Mind, I shall serve you. My devotees, whatever offering (Yagya, Kirtan, Havan, Dhan etc.) they make, it will be useful to your family." Therefore, taking the Brahmins as the descendant of Brahma, people perform all the offerings with their help.

Listening to this Brahmaji felt very happy, the stain on his chitt disappeared because now he is sure that his family will be happy. They are living comfortably even with crookedness and wicked activities.

*Kahe Vishnu Chhodo Man Bhangā| Mey Kariho Sevkai Sanga||
Tum Jethey Hum Lahurey Bhai| Chit Sanshay Sab Deu Bahai||
Jo Koi Hovey Bhakt Humara| So Sovey Tumharo Parivara||
Brahma Bhaye Anand, Jabhi Vishnu As Bhasehu||
Metehu Chit Kardwand, Sakha Mor Sab Sukhi Bho||*

Revealing the secret of this creation, Kabir Sahib has said- " Other than Adishakti, no one knows the Mind in the form of Niranjan. Adishakti, the embodiment of nature has hidden the secret of Niranjan. She has bound even Brahma, Vishnu and Mahesh with body and engaged them in Karmic activity and its consequences, gave them the responsibility of creation. Adishakti, because of her participation with Niranjan subjected all Jivas into illusion. It is only a Satguru, who has the power of Satya Naam, with which he can release the Atma from Niranjan and take it to the eternal world of Param Purush.

*Gan Gandharva Rushi Muni Aru Deva|
Sab Mil Lag Niranjan Seva||*

This way, Kabir Sahib disclosed that all are unknowingly doing worship of Kalpurush. Why are the worldly people engaged in wrongful worship? There must be a reason. When we look around, it is evident that, some are worshipping the tree, some worship the river, some are worshipping the stone and all think that it is true devotion. It is not the fault of the people. Some people assuming the role of agent for their selfishness are engaging others in all these activities. Atma is part essence of Param Purush, inspite of this they are worshipping Kal Purush. *'Jo rakshak taha chinhat nahi, jo bhakshak taha dhyaan lagaai'*

If someone installs an idol on some mountain and claims that it is of Treta Yuga, people start to flow such place. People accept that idol as God and pray for it. They will say that if you bow your head there, all your work and wishes will be accomplished. Similarly, people convert some burial ground and claim that it is the Samadhi of so and so. Someone stay there as a caretaker. Nearby they would make a pond...they will claim that those who take dip in the pond, their problem of itching will disappear. As it is most of the people suffer from diseases, you will find many of them reaching that spot. However, the water will becomes so dirty that even a healthy man will catch some disease but the world does not take the truth; they take two dips, offer money on the Samadhi and return home. Nobody does any enquiry. Nobody tries to understand the game and advising others to visit that place. People feel happy to make others fool as themselves. This is the due to selfishness, we engage in wrong Bhakti. In this way, hypocrites collect money. All are entangled in these by the act of hypocrites. *'Khare Sayane Sabhi Bhatkey, Teen Lok Mey Sabhi Atkey.'*

The way I expose the working of hypocrites, no one does. Every day cheating and deception goes on increasing. Some as Tantrik, as Astrologers, as Sayana then some as Priest and they loot the people.....I have no conflict with any Devi Devta, caste or creed. Devi Devata has got their

own limitation in this bramhand, I am not against them. My aim is to identify and warn people of hypocrites and tell them that the Supreme lord is within , not somewhere outside.

...Sahib and the Sants told us to keep away from the group of hypocrites. They have destroyed big Panths. They even do animal sacrifices and murders. They take an innocent lamb for sacrifice, will not its mother cry! All parents love their children. That is why I say, " Do not do such work". Slowly, hypocrites are also copying Sahib. They also start to make banner of SATYA like us. Take Sahibji's words also and write "Satguru veh Namah:" One day, by surprise, they also may write Sahib Bandgi. Remember, they will try to become like me. Then they will put on Kurta-Paijama like me and claim that they are real Sahib. Their goal is not bhakti. They have no good intention. ...they are interested in looting money...in any manner. Our aim is to establish true devotion (Satya Bhakti)...not earning money. The group of Hypocrites realizes that if Sahib Bandgi org remains, it will damage their business. Therefore, they are all joined to oppose Sahib Bandgi but it will not succeed against the power of Satguru.

Kabir Sahibji has warned:

*Bin Janey Jo Nar Bhakti Karai|
So Naahi Bhav Sagar So Tarai||*

Before Kabir Sahib no one talked about this subject of Kal Purush that why Kal Purush in the form of Mind engaged in creation and desolution, Yug after Yug. The entire world takes Jyotiswaroop Nirakar-Niranjan (Formless Niranjan appearing as mass of light), the almighty lord-Paramatma. Even all Ved and Puranas sing in his name as creator-Alakh Purush. Kabir Sahib has clearly proved that Jyoti Niranjan forced Adi-Kanya who brought the Hansas to marry him. Therefore, they are vanished from Amarlok, never to return. Now, Kal Purush in the form of Mind has become the creator, the sustainer and the destroyer. In the

form of Maya (Illusion) and Mother Nature (Prakruti), Adishakti first created Brahma-Vishnu-Mahesh (Trinities) and made them as creators of worldly lives of beings.

The Vedas, which emanated from the breath of Kal Niranjan, have merged in the Fishes Yoni (Aquatic Life form-fish) because Brahma received Vedas through the essence of breath (during churning of ocean). Therefore, in the meditation on Brahma, Veda reveals as an illumination of Chittakas-Akash in the chitt. Brahma could also know only Jyotiswaroop-Nirakar as sung by the Veda in his meditation. Brahma knew through Surti that it was Nirakar-Niranjan was the creator and not Adyashakti.

First time frustrated by the man and other animals, Earth-Prithvi went and complained to Vishnuji about its plight in the form of a cow. Then Vishnuji with his Surti meditated on Jyoti Niranjan and placed the issue before him- "Oh Purush! Give solution." Kal Niranjan let out Shiva and the fourteen Yamas and destroyed the creation of Brahma and made Earth to be in its place. Then Agni-Fire killed all the Jivas and sent them to Vishnu. Even the 33 crores of Gods were destroyed. This way destroying all the Jivas, retained them with him. From the times of creation, every day one lakh Jivas are given to Kal Niranjan to eat. Just as the love of a farmer for his granary, Kal Purush has love for Vishnu Bhagwan. Pleased with the Satvik nature of Vishnu, Kal Niranjan gave his essence to him and made him as a protector and supporter of creation. It is due to this nature of Vishnu, Kal Niranjan made Brahmaji to arise from Vishnu's navel in the subsequent creation. Due to the Rajogunn (Active and Passionate) nature of Brahma, the egg of trigunas (Hiranyagarbh) emerged through Pavan from Vishnu's Navel and also Madhu-Kaitabh Daityas (Demons) were born. Seven patal (lower worlds) and watery world were born and as per the Satyug, living beings are created. Eighty-Eight thousand Rishis, Nine Naths and Eighty-Four lakhs Siddhas with them, Vishnu started

Satyug. Kabir Sahib narrating the story of Hari to Dharmadas made him a thorough seeker of the truth and answering him further.

In the Satyug, Emperor Bali was the most powerful in all the three worlds; Hell, Earth and Heaven. He gave whatever people asked him, everyone returned happily to him. Once, emperor Bali of Patal with the desire to become the ruler of heaven with the help of his preceptor 'Shukra' performed Ashwamedh Yagya (Sacrifice). Taking the form of Vamana (Dwarf), Shri Vishnu Bhagwan arrived in the place of Yagya in the Patal. Vishnu told Raja Bali- "Hearing the greatness of your charitable nature, I have come to you. I ask for that which I can measure with three steps of my feet." Raja Bali thinking this as a meager, requested him to ask for Gems and other valuables. Raja Bali did not recognise the scheme of Sri Vishnu. Sri Vishnu with three steps covered the three worlds and Bali. Vishnu took his real form in front of Emperor Bali one of Dharma and truthfulness. This way, the Satyug has ended in wickedness. Likewise Kal Niranjana in every creation, dispenses fruit of action, avenges, resist through the Avatars. In all the four Yugas creation, sustenance and desolations happens in the same way.

Explaining about Dharma of Salvation offered by Niranjana, Sahib says that what Shri Hari has given fruit of action and fruit of salvation, are in reality four types of heavens which can be obtained by Sagun and Nirgun bhakti. After consuming the end merits in the heaven, one has to return to the womb of mother. Mind (Niranjana) mislead all the people by giving the name of four different Muktis to attain four types of heavens. Putting faith in these salvations as permanent, all the Jivas are taking all kind of challenges. Kabir Sahib has pulled out people from engaging in activities intended for obtaining such temporary salvations. It is only in the human body, Jivatmas can extricate from delusion, with the Naam of Satguru.

When the Sanak-Sanandan reached the door of Vaikunth, the doorkeepers, Jay-Vijay stopped them. Taking this as an insult, those rishis cursed them to take life of Daityas (Demonic beings) in the mortal world. Jay and Vijay brought this to attention of Vishnu. Vishnuji called Rishis inside and said that without a thought and enquiry, you have cursed these two brothers. Therefore, you shall take birth as their Daitya children in the mortal world and obtain your release. This is the methodology made by Kalniranjan for birth and death in the Vaikunth (Swarg) and Earth. Jay and Vijay took birth as Daitya Kings Hiranyakush and Hiranyakashapu in the world, they became strong and powerful by worshipping and doing tapas on Shivji. Hiranyakashpu's son Prahalad ignored the advice of his Guru and ignoring the worship of Shiva and adored Alakh Niranjan and other names of Shri Vishnu. Shri Hari Vishnu killed Hiranyakashpu by taking the form of Narasingha (Half-Lion, Half-Man), keeping him on his thigh and using his nails as weapon tore him off. At the end, Prahalad attained heavens' and became its King 'Indra'.

Once, the king of heavens Indra performed a Yagya and invited Siddha, Rishi, Gyaani, Gan-Gandharv and treated them with food of their choice and served them. However, the bell of the Yagna did not ring (as a indication of fruitful completion). Narad contemplated on the reason and said that Rishi Jamdagni has overcome his desires. He said- The bell will only ring if his meditation is interrupted or he engages in sexual pleasure (Rati kriya). By the marriage to the daughter of King Kashyap, Jamdagni created Bhrugu lineage (kul). In the Treta Yuga, Rama has identified Parshurama, Vishnu's incarnation as of Bhrugukul. King Dashrath while on hunting accidentally killed Shravan Kumar. Therefore, Shravan Kumar's parents cursed him saying that in the end his death will be due to separation of his son. Rama has taken birth in his house due to this curse.

When Rama left for the forest to spend 14 years, his separation has caused agony and death of King Dashrath.

The story of incarnation of Vishnu is full of such incidents. Dispensing the Fruit of action, taking every intervention and revenge are play of the Avatars. Raja Daksh had invited all the Devas, Rishis and Kings but he did not invite his Son-in-law (Shivji). Parvati developed Desire to see the Yagya done by her Father. On her own, convinced and took Shivji along with her. Raja Daksh said that it was an insult to his dynasty that Sati has married Shivji therefore, he said they are not welcomed. With rage, Sati jumped into the Yagya fire and gave up her life. There was an uproar from all those who were present and the Yagya was ruined. Shivji full of anger, took the half burnt body of Sati and went around with rage to destroy the world. Parvati's body parts fell at 52 different places, which are all called Shaktipeeths. After this, Sati took the birth as Parvati in the house of King of Himalaya. Vishnuji thought, to bring out Shivji from the state of dejection and decided that only Kamagni (Flame of Lust) can achieve it. To this end, Vishnuji sent Kamdev and Rati to Shivji.

Brahmagyani Brahma's son Naradmuni and Parashar Rishi could not escape from flame of lust. Rishi Parashar watching Machhodari (A fisherman's daughter) crossing the river on a boat became lustful and forcefully married her. Vishnu thinking about it, planned to marry off Parvati to Shivji. Looking at the Parvati in the house of King, Naradmuni's Mind swang and he approached Vishnu asked for a beautiful form. Vishnuji to protect Naradmuni's state of celibacy gave him a face of Monkey. When Parvati showed him a mirror, he became angry and returned to Vishnu and then Vishnu reminded him of Sati who gave her life in the Yagna-Kund then Narad realised his mistake. Holding on to Vishnu's feet, he asked for forgiveness and prayed for the form of a Human.

Giving all these stories of those incidents and the proof to Dharmadas, Kabir Sahib answered his queries and gave him wisdom of truth and said, merging in the Param Purush of Satlok meaning attaining our true home, Hansas are free from the illusionary worlds of Kal Purush. While telling the worldly people, Kabir Sahib said that in the Amarlok there is no Karma, Bondage of Karma and Consequence of action, no opposition or revenge of Avatars and there is neither Hell nor Heaven, no sport or Leela of Kal Niranjana. In the Amarlok, there are no Kalp, Yuga or end of Yugas, there is neither a country, nor Sun and Moon, there is no Galaxies or Skies, there is neither creation nor a dissolution. On reaching Satlok, Atma becomes eternal ocean of bliss. There, formless Mind Niranjana cannot remain.

Unable to Bear the burden, the Earth went to Vishnu and prayed to him then Vishnu absorbed all within himself. From that time, Vishnu's Satyug started. Kabir Sahib disclosed about the 14 Yugas which took place before Vishnu's first Satyug. (1)Aghasur Yug, (2) Balbhadr Yug, (3) Dwandar Yug, (4) Poorvan Yug, (5) Anumaan Yug, (6)Dhriyamaal Yug, (7)Taaran Yug, (8)Akhil Yug, (9)Vishwa Yug, (10)Akshay Tarun Yug, (11)Nandi Yug, (12)Hindol Yug, (13)Kankvat Yug and (14)Satt Yug(followed by Treta, Dwapar and Kali Yuga)Sahib Kabir looking at the deep inquisitiveness of Dharmadas narrated the four Yugas- Satya, Treta, Dwapar and Kaliyugas. Sahib appeared in each Yuga under different names and spread the glory of Satya Naam.

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.

7. MY NAME IS NIRANJAN.

*Mey Sirjo Mey Maro, Mey Jaro Mey Khau|
Jal-Tal-Nabh Mey Ramiraho, Mor Niranjan Nau||*

Kabir sahib told Dharmadas that Niranjan himself has disclosed-'I am the creator of all, I am the one who burns all in the fire and I am the one who eats all. I pervade the Earth, Water and the Sky. My name is Niranjan'.

*Mey Hi Shubh Ashubh Aur Punya-Pap Ka Srujak Hu|
Mey Hi Tirath Vrata Yagya Jap Tap Karma Nirmata Hu|
Mey Hi Dharm Adharm Ke Jivan Karmo Ka Vyakhyata Hu||
Mey Hi Karmaphal Vaikunth Swarg –Narak Pradata Hu||
Mey Man Hi Karm Sanchay Strot Ban Jata Hu||
Mey Hi Saakar Mey Hi Nirakar Ban Jata Hu||
Mey Hi Saurya-Mandalo Mey Jyotswarup Dikhata Hu|
Mey Hi Sapta Akash Aur Saptasagar Mazdhar Hu|
Mey Hi Rachnakar Mey Hi Parlay-Mahapralay Aadhar Hu||
Mey Mann Hi Sakal Sristi Ka Kartar Hu||*

Creation of this Mind has expansion without end or limit. All the creation are of Mind. In the creation of Life, there are seven types- Humans, Devas, Snakes (Naag), Kinnar (Angels), Animals, Birds and Ghosts. Kabir Sahib has cautioned that it is Mind which is Gorakhnath (Yogi), Mind is Govind (God), Mind is the Mendicants, it engages all humans in actions (Karma). Bound to the Mind, Man thinks that he is the doer. Mind destroys like small insects, by filling all the time with the fleeting pleasures. Taking a Human form, due to the Mind they are unable to grasp and experience the Naam of Satguru. This Mind takes you up above the sky by making you a Bird and it makes you fall and takes you to Maya. Therefore, do not engage in action as per the promptings of your Mind. Keep the body under control and let the Mind wander. Control of senses will make the Mind fall like a bow from the hand. When the bow has fallen then the arrow of Mind and the bow of body cannot do anything. An individual who is free from Mind

can follow true path meaning it can attain the form of Atma at the feet of Satguru.

*Yaha Man Sakal Jagat Vistara|Yaha Man Ko Kachhu Var Na Para||
 Mann Ko Rachna Sakal Jahana|Sat Prakar Srishti Jag Nana||
 Manush Dev Nag Kahi Deta|Kinnar Pashu Pakshi Aru Preta||
 Kabir Man Gorakh Man Govinda, Man Hi Aughad Hoi|
 Jo Man Rakhey Jatan Kari, Toh Aapey Karta Hoi||
 Kabir Kiti Karm Pal Mey Kare, Yaha Man Vishaya Swaad|
 Satguru Shabdh Mana Nahi, Janm Gavaya Baad||
 Kabir Man Pakshi Bhaya, Bahut Chadha Aakash|
 Uha Tey Phir Gir Pada, Mann Maya Ke Pas||
 Man Jata Hai Toh Jan De, Gahikey Rakh Sharir|
 Utara Para Kaman Sey, Kyun Kar Lagey Teer||*

To control the Mind and senses, avoid intoxicants, meat and other forbidden foods. Consuming such food is against the Atmic awareness. All these are filthy still Mind encourages to indulge. All Jivas are filled with dirt of Body, fecal matter and urine. All the four categories of Lifeforms develop from dirt and water only. The body's dirt or cleanliness can be observed only when we wash it with water. All creatures develop from the dirt, feeding on them results in only ignorance. Those fruits, vegetables, etc. which grows out of soil and water should only be consumed to appease the hunger. The pains of Humans, Animals and Birds are same. Those Humans, Animals and Birds who consumes flesh or meat, can never be a protector of Jivas, Mind has absolute control over such beings. Therefore, Non-vegetarians (eggs included) because of lack of compassion and cruelty, degrade into the birth of lower life forms. They suffer in Hell. To eat the flesh, many innocent beings are killed. By taking the lives of beings and causing pain to them, they prepare their future lives themselves to reap the consequences. The company of Non-vegetarians and alcoholics strengthens the influence of Mind. Such association will become a hindrance on the path of Atmic awareness. Kabir sahibji has warned that whosoever throats

you cut and whose flesh you eat, without fail, they will cut your throat.

Madya Mans Bhaksh Maleen Bakhani|Tahi Na Grahan Kare Nar Gyaani||

Nij Nij Hriday Vichaare Yeha|Mal Aru Mutra Ki Jeti Deha||

Sakal Abhaksh Ghinavan Soi| Chahu Khani Jalmaal The Hoi||

Shuddh-Ashuddh Tahi Pahichaani|Jalkrut Shuddh Ashuddh Malani||

Malkrut Jo Jiv Jantu Upaye|Ho Agyaan Tahi Key Khaye||

Jalkrut Jo Phal Anna Ankura|Tatey Bhukh Ko Dukh Kar Dura||

Nar Pashu Jiv Jantu Khag Nana|Sabko Dukh Sukh Ek Samana||

Nar Pashu Khag Jo Maans Ke Bhakshak|So Nahi Kabahu Jiv Ke Rakshak||

Jinkey Hrudai Daya Nahi|Soi Adhogati Mahi Samahi||

Masu Ahari Key Kas Daya|Ek Khai Bahu Mari Giraya||

Jo Koi Kahuko Dukh Dehai|Badla Tasu Aap Shir Lehei||

Surapan Aru Maans Ahaari|Narak Dhaam So Avashya Sidhari||

It is said- Flesh eater should be taken as Demonic. Death of the son gives heartache to Quzi and Guru. Sahib Parampurush is the father of all, whom he will not take as his child? Do not cause harm or kill any being even by default. Such a hypocrite cannot be a dear to any God- Ram, there is no doubt about it. Sahib says-

Maunsa Ahari Manva, Partakh Rakshas Jaan|

Taki Sangat Mat Karo, Hoi Bhakti Mey Haan||

Kabir Kaji Ko Beta Muva, Ur Mey Saalo Peer|

Vaha Sahib Sabko Pita, Bhala Na Maney Veer||

Kabir Katakuti Je Kare, Yaha Pakhand Ko Bhes|

Nischay Raam Na Janhi, Kahey Kabir Sandeh||

Kahta Hu Kahi Jaat Ho, Kaha Jo Maan Hamar|

Jiska Gala Tu Katiso, Phir Gala Kati Tumhaar||

Nanak Dev also says how is the Goat, how is the Sheep, it is the same flesh and blood. Who has created you? All are connected with the body form. All have the same pain. All atmas of the world are very dear to Sahib.

Kya Bakri Kya Bhed Hey Kya Aapan Jaya|

Raktmaasu Sab Ekahi Tukey Kin Pharmaya||

Nanak Ghat Parchey Bhai Sab hi Ghat Peera|

Sakal Jagat Ke Atma Mahabub Kabira||

Goswami Tulsidas said- '*Shruti Puran Kahe Upaai, Chhutey Na Adhikh Adhikh Aruzaai*' Ved is created by Niranjana and he has taken the form of Mind, he has shown the art of savior. Because of this reason, even big Rishi-Munis, could not comprehend this secret. Even today, you may be listening to discourses of many Mahatma on TVs that they talk on Sargun and Nirgun Bhakti. Some show Bhakti of one and others to others. To whichever Devi-Devtas Bhakti they propagate, they will claim that they are on the way to Mukti. To these Mahatmas all are same. They take troublesome Niranjana Bhagwan as a savior and friend.

Param Purush broke Niranjana's channel of Surti because of his evil deeds and for putting the Jivas in bondage and torturing them. He was cursed that he won't be able to meditate on Param Purush and will never return to Amarlok. Param Purush thought of putting an end to him. However because, he has given him Seventeen Chaukdi Asankhya (10²⁷) Yugas. He thought that if he finishes him, his word will not be fulfilled. Therefore, he did not finish him but cursed him saying- "Your stomach will not be filled even if you swallow one lakh Jivas everyday." That is why, Mind-Niranjana do not have peace in day and night, remains active, Mind arousing desires in all and makes them dance. Restless Mind is neither gets satisfied nor finds fulfillment.

For ages (Yugas), Jivas are under the clutches of Niranjana and Adishakti. Sahib while describing the Mind said again:

*Swarg Patal Mrutyu Mandal Rachi, Teen Lok Vistara||
 Harihar Brahma Ko Pragatayo, Tinhey Diyo Shir Bhara||
 Thav Thav Tirath Rachi Rakhyo, Thagve Ko Sansara||
 Chaurasi Bich Jeev Phasavey, Kabahu na hoy Ubara||
 Jaari Baari Bhasmi Kari Darey, Phiri Devey Autara||
 Avagaman Rahe Urzavey, Borey Bhav Ki Dhara||
 Satguru Shabd Bina Chinhey, Kaisey Utarey Paara||
 Maya Phaans Phansay Jeev Sab, Aap Baney Kartara||
 Satguru Sharan Jo Amarlok Hey, Tako Mundo Dwara||
 Nem Dharma Achar Yagya Tap, Yeh Urley Vyavhara||*

*Jasey Miley Akhand Moksh Sukh, Marag Hey Nyara||
 Kal Jaal Se Bancha Chaho, Gaho Shabdh Tatt Saara|
 Kahahi Kabir Amar Kari Rakho, Jo Parakho Taksara||*

'Thav Thav Tirath Rachi Rakhyo, Thagvey Ko Sansara|'
 Think about what has been said. Niranjan has created place of holy pilgrimage to deceive the world and entangle in them so that they will not find their way to the truth. This is the hidden secret, enquire deeply into it. Then *'Maya Phaans Phansay Jiv Sab, Aap Baney Kartara| Satguru Sharan Jo Amarlok Hey, Tako Mundo Dwara|'* Niranjan has bound everyone in Maya and taken up his seat as the invisible lord. He has closed the path to the true home of Hans Atma, Amarlok. Mind never allows taking the shelter of Satguru easily. Rules, Righteous conduct (Dharma), Yagya, Penance, etc are the business of these three worlds, he keeps people entangled in them. The path of salvation is very different; one attains it only at the feet of Satguru.

'Man Ko Koi Dekh Na Paye, Nana Rang Dikhaye|'

Mind is seated in deep dark spot, no one can see. The day one grasps the real form of Mind, the whole world will appear different. Generally, I don't find any intelligent people, it is because people don't see the inner network. Everybody is engaged in fulfilling the desires of Mind. *'Man Murid Sansar Hey, Guru Murid Koi Ek|'* Those who follow the delusions of others will never be intelligent. Mind always leads you on the path of disaster. It is said-

*Man Hi Ahey Kal Karala| Jiv Nachaye Karey Behala||
 Jiv Ke Sang Man Kal Rahai| Agyaani Nar Janat Naahi||*

Atma has no necessity to steal, no need to be fraudulent or wicked. All these are impact of the body. All that which is done by the Mind are on account of body. Man performs action by the prompting of Mind. For the welfare and fulfillment of body, Mind engages men in all kind of activities. When its requirements are not met, Mind involves human in bad actions. If its need are fulfilled, he may perform some good deeds. Mind will never permit man to

work for the benefit of Atma, under any circumstances, it will drag only towards materialistic world.

Therefore Sahibji says-

'Tera bairi koi nahi, tera baieri man|' Mind is the hinderance for attaining Atmic awareness. Atma takes to the direction of Mind. Knowledge will be of no use at the time of death. I am not against the education. However, if you think with the worldly knowledge that you can attain Atmic awareness, it is not possible. Dayanand Saraswatiji went to Virjanand Saraswatiji and knocked the door from outside. Virjanandji asked- "Who is that?" Dayanand Saraswatiji replied- "I have come to know only that." Then Virjanandji replied- "Throw away all your bookish knowledge outside and then only enter. Books will be of no use in the realisation of Atma." In Atma, the needle of Mind is stuck; it is enough if you remove this needle of Mind out.

Mind is misusing Atma. Everyone has a concentration in him, Mind entangled this concentration in externals. First, the boy loves the mother, if mother is not around the boy cries because his concentration on his mother. He understands with the touch feeling that she is his mother. When he grows up a little, his concentration is on play. Wherever you remain concentrated, there you will find pleasure. When he is concentrated on his play, he will not respond for his mother's call because his concentration is away from his mother. When he becomes a youth, his concentration would be on studies. They study up to the midnight and get up at 4am in the morning. Concentration is on studies. After marriage, his concentration will be on sexual pleasure. Concentrating on anything other than Guru is not beneficial, a loss. However, the whole life concentration is only on worldly things. The truth is bliss is inside the concentration but people search for it in the externals. It is similar to the Musk Deer searching for the Musk (Kasturi) outside all the time in the bushes and plants,

it wastes all his life like this, while the Musk is in its navel all the time.

Your thought, your decision, your desire all are under the influence of Mind. Mind is not in your control. Then how can you be intelligent!

*Chashme Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahe,
Dil Satha Kya Kya Hey Tere Dil Satane Ke Liye|
Is Dil Ka Hujara Saf Kar, Jana Key Aney Ke Liye,
Dhyan Auro Ka Utha, Usko Bithane Ke Liye|
Ek Dil Lakho Tamanna, Uss Par Bhi Jyada Havas,
Phir Thikana Hey Kaha, Usko Bithane Ke Liye|*

Paramatma (Over Lord of the universe) in formless Mind has filled individual with Satanic treasure, there is no space left for Param Purush to take his seat (The eternal Lord Supreme). Sexual desire having arrow of -Maran (ready to kill anyone for the sake of sex), Maaran (ready to end of ownself for the sake of sex). Vashikaran (ready to follow any order of woman for the sake of sex). Mohan (think always about some particular lady and forget all his duties). Uchhatan (for particular lady take enimity with all) has affected the thought process of all. In the family of Kaam, his wife is Rati (sexual bodily act), his son is Lalach (covetousness), Lolupata (always thinking for sensual pleasure), this family entangled everyone. In the family of Anger, Hinsa (violence) is his wife, Avichhaar (indiscrimination) is his son, Bhul (mistakes) is his daughter, this whole family is the main cause of disaster of this world. Lobh (Greed) also has his own family, Trushna (thirst) is his wife and Sin is his son, it means Lobh is father of every Sin. Moh (Attachment) also resides in this body and Trushna (thirst), Ichha (desire), Lalach (covetousness), Pakhand (hypocrisy), Kapat (wickedness), Rog (sickness) are it's wife, daughter, son, minister, prime minister and friend respectively. Then Ahankar (Ego) is also becomes undividable part of personality, it resides with it's wife

Ninda (denouncement). With the hands of this five families Mind twisted everyone. For that Sahibji alerts-----

Chashme Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahe

In this Niranjan's creation, condition of Hansa (Once upon a time it was a part of Parampurush) becomes very worst. In the religious literature, many Rishies(monk) describe don't know how and whom leela is this.All are agreed that our body is a gift, given by Paramatma.But we have failed to understand that who is a real Paramatma. Paramatma is a name of Kaal itself, he is the Mind, he gives birth and he only gives the death. He gives lot of sufferings and he is the destroyer, then how he becomes our Sahib.No, it's not possible. Sahib itself is a mokshdham (where the Soul is free from all kinds of sufferings).

Many times, due to compulsion, real saint also use the word "Paramatma", because worldly people takes Param Purush as Paramatma and Paramatma as a Sahib (these are two different terms, Param Purush means Sahib and Paramatma means Kaal).

This confusion happens because people don't get real knowledge of Sahib (Satyapurush).We have to clear this confusion. Saint always talking about two different Purush-- - one is Satyapurush (Sahib) and another is Kal Purush (Paramatma, Niranjan) more details are as follows ----

1. Names of Satyapurush : Param Purush, Satya Purush, Avinashi Purush and Sahib.

2.Names of Nirakar Niranjan : Alakh Niranjan, Nirankar, Narayan etc. Worldly people knows him as Ram, Rahim, Kadar, Kareem, Omkar, Parameshwar, Paramatma, Hari, Adwait, Bhagwan,Brahma etc. In religious scripture there are thousands names of Kal-Niranjan.

In actual Vedas contains thousands names of Kal Purush.But common people does not know it.They assumes that Paramatma and Kal Purush are two different things, but in reality this two names are of only one thing.

For easy understanding of common people, saint has mostly used word Paramatma for Sahib. As burd knows other burd of it's type, dog knows other dog of it's type similarly Saint (who are merged with Param Purush) has also takes a human form to reveal the truth to worldly people. For that they have to suffer a bodily pain and they have to face lot of troubles created by their opponents. A human who posses a body which is a creation of Kal Purush, can only understand the teaching of other person who is in human form. Saint has use the word Ram for the sake of understanding of the people, but people assumes that Saint are also talking about that Ram who was son of Dasharath. No, to clarify this confusion Saint clearly states -

Jag Me Charo Ram Hai, Teen Ram Vyavahar|

Chautha Ram Nijsaar Hai, Taka Karo Vichar||

Ek Ram Dasharath Ghar Dole, Ek Ram Ghat Me Bole||

Ek Ram Ka Sakal Pasara, Ek Ram Tribhuvan Te Nyara||

Sakar Ram Dasharath Ghar Dole, Nirakar Ghat Me Bole| Bindu

Ram Ka Sakal Pasara, Niralamba Ram Sab Hi Te Nyara||

He is Lord of this three lok, whole universe is his creation only, he himself arrest the soul by putting it in this bodily cage and gives lot of sufferings. Here even Devata is also not happy, then how rest of others will become happy.

Sur Nar Muni Aru Devata, Saat Dip Nav Khand|

Kahe Kabir Sab Bhogiya, Deh Dhare Ka Dand||

Religious leaders of all religion in this world has not let out even saints, they gave lot of pain to them. This is the Niranjan's play of Dharmajaal. Therefore the saints have said-

First Ram: Son of Dashrath [whose story is mentioned in Ramayan and Ramcharitmanas.

Second Ram: who is described as the formless lord (Nirakar Niranjan), etc.

Third Ram: Is the form of sperm, which is the basis of offsprings.

Fourth Ram: Niralamb Ram who is Param Purush.(Kabir Sahib and other real saints described about him.)

The forth Ram is beyond the three worlds and its seven skies of Brahmand, the seven great inner skies. The form and formless is upto the three worlds. The worldly people take worship of the formless God-Nirakar as the highest. However, Nirakar is Paramtama but he is not satyapurush.

The whole mankind has taken Nirakar-formless god as paramatma and concentrate on it (Anurukt). Sahib Satya Purush is the radiance of Soundless Sound but not, the light. The Sound of Paramatma is illusion. They call Atma and Paramatma. The word Atma is also illusion. The Sant has refered to the Supreme power as Sahib and similarly, the entities of his essence as Hansa. The Maha Purush also had the appealiation 'Paramhans' with their names. The power of awareness manifest, then it is refered to as Hansa. There is no disturbance in quality between a Hansa and Param Purush. That is why, Hans becomes Paramhans. The one who has the power of awareness, it is called a Hans. When the awareness of Hansa reaches and merges in the Surti of Sahib (Chetan angh) with the grace of Sant Satguru, and returns for the welfare of Jeevas, then it is refered as Paramhans or Sant Satguru. He stays in the world free from the influence of Kalpurush. Whenever they wish, they can detach from body, life breath, and Mind. Living in this world, they are free, and free others from the grip of Kal Purush.

When the Hansas associate with the Mind, it is called Atma, when the life force joins them, it is called Jiva (Hansa, Hansa+Mind=Atma, Atma +Life breath= Jiva). The life breath which enters the Jiva becomes ten Life forces: (1) Apan, (2) Udan, (3) Saman, (4) Pran, (5) Sarvatan Vyam, (6) Nag, (7) Dhananjay, (8) Kirkil, (9) Jambhai and (10) Devdat; these are the important Life forces. Niranjan has arrested every jiva by the chain of this ten life forces in to the body and indulged it in Maya (attachment).Therefore

they are called Jivatma. Apan Vayu is at the Anal passage which helps to excrete faecal matter. Udan Vayu is in the place of liver. Saman Vayu activates the entire physical action of the body. Pran Vayu is seated at the heart. Sarvatan Vyam Vayu pervades the entire body. Nag Vayu strengthens the neck. Dhananjay Vayu gives strength to arms and shoulder. Kirkil Vayu does the balancing of all the other Vayus just like a traffic controller. Jambhai Vayu removes the Laziness and reduces the effect of heat. Devdat Vayu gives protection to the eye, with the movement of eyelid. This way, when the Hans of Param Purush joins the Mind Nirnanjan, it becomes Atma and when the life force joins these, it is called Jiva. The Jiva entering the material body pervades even every hair of it. The essence of Nirnanjan are called Jivas. This way, the Hansas are bound in Maya. If the Mind-Nirnanjan did not enter the Hansa, it would not have been imprisoned in the body. If the Hansas were not trapped in the bodies, they would leave to reach Param Purush, because they are Sahib's Hansas. The Mind form Nirnanjan gave the body to Adishakti in the form of Maya. This act of Nirnanjan was against the wish of Param Purush. Sahib has sent the Hansas, with Adishakti to handover it to Nirnanjan on condition, that status of Hansas will be same as in Mansarovar.

Nirnanjan Mind+Atma+Pran=Jeev all are unitedly gets changes in different types of bodies. This is a fixed process, by which Adhibhautik (Materialistic) and Adhidaivik (Divine forces) creation gets expand. The Vedic Scholars and Gurus take this as basis of Paramatma and Spirituality, take Mind as basis for wisdom and take Pranna (Life force) as source of action and take the Matter as a basis for speech. The vedic scholars take Life force (Pranvan padarth) as Satt and refer the form of auxillary Pranas (Life force) as Deities or Demi gods.

The Sants refers to that Atma which attains awareness and reaches Satlok is called as Hansa. With the grace of

Satguru, attaining awareness, it merges in Satya Purush. When Hansa returns from Satlok to the three Lokas, with the essence form of Satyapurush, it is referred to as Paramhans or Satguru. Classes of Vedic Gurus who take Nirakar Niranjan as their very lifebreath are called Rishis. The Sants have described the existence of ten pranas-life forces in the body, whereas the Vedic scholars have mentioned about the working of seven subtle Pranas in-group. As per their findings, from the five subtle bodies (Panch Kosh) to Atma; there exists five dwelling places of forces (Guhas). In the body, there are four Guhas; in every Guha there are seven sub Pranas active in seven parts. In the seven parts, there are three sets of negative (Runatmic) and positive (Dhanatmic) forms and the seventh one is independent.

(1)Siroguha-Head: contains two ears, two eyes and two nostrils which constitutes six Pranas and the seventh is the mouth which is single. All these senses are activated by seven Pranas (life forces) and centered at mouth, together it is called Indra. Saints have called the mouth as sense organ.

(2)Uroguha-Upper Torso: It contains two hands, two lungs, two sides of the breast and the seventh is the single heart.

(3)Udar Guha-Abdomen to legs: It contains spleen, stomach, large intestine and small intestine, two kidneys together becomes six and the seventh is the navel. They are all centered at heart. It helps to digest food and assimilate it to the body.

(4) Vastiguha-Lower part: It contains two legs, urinary tract and sperm or overy tracts, two ovaries or testecles and an anus. The seven Pranic forces for these are centered at navel. Vastiguha helps in excretary functions of the body.

While describing the four groups of Pranas of the body created by Kal Niranjana, the Vedic Gurus also refer to the four classes of Varnas of human body. Siroguha which constitutes organs of perception-Gyan as Brahmin. Uroguha which forms the part of armor is referred to as Kshatriya.

Udarguha which supports and sustains to body is referred to as Vaishya. Vastiguha with its skills and services are referred to as Shudra. As per the above functions, the Pranic Forces powers their activities part by part, their forms and activities are separate. Mind in the form of Bharadwaj Rishi counsels (Waj) meaning, counsel through support (Bharan) is known as Bharadwaj. Eye is referred as Jamadagni with which we can see and perceive the world. The illumination of light is Agni, Jamadagni. The ear, which becomes Vishwamitra is Vishwamitra Rishi. The speech that is translated into worldly action becomes Vishwakarma. Those important activities carried out by Pranas in the body are referred to as Pitra, Dev or Asur or Demonic Praan. Further, beyond this there are engaged, eight vasus (Lords of eight directions), eleven Rudras and twelve Adityas with them. One Indra and Prajapati together they constitute thirty-three Praan Devas. Its expansion is considered as the thirty- three crores of Gods.

Sants have called the above descriptions of Shastras and function of Human body as Delution (Maya Jaal) of Kal Niranjana. This Jiva is the creation of Niranjana who are in ignorant. This is opposed to Satya and Amarlok. In this state, the Mind form Niranjana himself is the Praan whom the Shashtra Gurus call as Paramatma. Amarlok is free from such creations, expansion and desolution. The Mind form Niranjana's expansion of three worlds are based on destructive elements. Sahib and Sants have exposed the game of kal niranjana on Jiva and Praan. Sahib says:

Santo Sabka Sakshi Mera Saai|

Brahma, Vishnu, Rudra, Ishwar Le Sab Jag Pragatai||

It means in all these Paramatma is creator of this world and existed in this world only.

The Param Purush of Satlok has no role in this Mind, Atma, Praan, Jiv and modes of creation, expansion, contraction and desolution. Param Purush sends Satguru to free his Hansas from this condition.

Therefore, the Sant Dadu dayal says in praise of Kabir sahib---

*Dadu Naam Kabir Ka, Jo Koi Leve Ott|
Usko Kabhu Na Lagti, Kal Purush Ki Chott||*

Those who take refuge at the feet of Satguru, will not face any problem from Kal Purush; freeing from Niranjana's world forever with the devotion to Satguru, they merge with the blissful world of Satpurush.

High born Sant Dadu Dayalji, Great Poet Jayasi etc, they were not after good and attractive look but were true and noble souls of Paramatma Purush. Worldly people are attracted towards Mahatmas who are Hrushta (Prosperous)-Pushta (Strong)-Sudol (Good looking) and connected with material positions and take them as one who attain Adhyatmic Shaktis. Such Gurus even display artistic skills in delivering the sermons and people in the name of religion reach them in millions. People take them as Scholars well-versed in the art of delineating scriptures, eloquent narration on life of Avatars and spiritually evolved and flock them in large numbers. To keep people away from Satya and righteousness of spirit (Atma Dharm), Kal Niranjana has created different Religions, Monasteries or Matts and Pilgrimage places. Ordinary people are unable to recognize the truth of those Dharmas. Niranjana's play of miracles and Maya and became Bhagwan for ordinary people. The one who reaches a Real Guru will find Supreme Lord in his Satguru himself. The Disciple of Gurucharandas Sahajo bai rejected and described the Bhagwan in the form of Hari. Sahajo Bai sings pleading-

*Hari Ko Taju Guru Ko Na Bisaru|Guru Ke Sam Hari Ko Na
Niharu||*

*Hari Ne Janm Diyo Jag Mahi|Guru Ne Avagaman Chhudaai||
Hari Ne Panch Chor Diye Satha|GuruNe Lai Chhudai Anatha||
Hari Ne Kutumb Jal Me Gheri| Guru Ney Kaati Mamta Beiri||
Hari Ne Rog Bhog Urzayo|Guru Jogi Kar Sabey Chhudayo||
Hari Ney Karm Bharna Bharmayo|Guru Neatmarup Lakhayo||
HariNe Mause Aap Chhipayo|Guru Deepak De Tahi Dikhayo||*

*Charandas Par Tann Mann Vaaru|Guru Na Taju Hari Ko Taj
Daru||*

What a spontaneous pray from Sahajo Bai, says “I can leave God but I can’t leave my Guru. I don’t want to see

God even in the presence of my Guru. God threw me in the worldly ocean but it is my Guru who saved me from it. God had sent along with me five thieves like lust, envy, pride, greed, anger etc. but my guru freed me from their grip as well. Further, God had entangled me in the net of family of Caste-Color-Class-Linage, but my Guru freed me from this network of attachment. Hari has entangled us in enjoyment and sufferings, from which our Guru has liberated us. Not only these, that Paramatma has entangled us in action and delusion. Whereas Guru freed us from the delusion and showed our Atma to us. This way, entangling everyone, Paramatma Nirnanjan disappeared and hide himself, however my Guru lit the light of Atmic wisdom which helped us to see the reality around us. As such I can’t leave the company of my Guru even if I have to forget all about God.” Infact, a Satguru has been accorded a high status simply because it is through his medium alone that we can realise Parampurush.

Brothers! It is only a disciple of Satguru who can comprehend Nirnanjan because he doesn't entangle himself in the scriptural knowlege. True wisdom lies above and beyond the words of scripture, it is an act of simple surrender.

*Man Hi Sarupi Dev Nirnanjan, Tohi Raha Bharmai||
Panch Pachees Teen Ko Pinjda, Jamey Tohi Rakha Bharmai||*

Sant Dadu Dayal says that in this world Nirnanjan has spread his net in each and every place. Nirnanjan stays on every Jiva and men's head with a resolve. Even then people are immersed in blind persuits, they are still unaware.

*Jaha Jaha Dadu Pag Dharey, Taha Kaal Ka Phand||
Sirr Upar Sadhey Khada, Ajhu Na Chete Andh||*

Sahib has disclosed that the Mind Nirnanjan takes the form of different Avatars and entangles Sur (Demons), Nar (Men) and Muni (Sages). Only those who escape from this, leaves the three world to reach the eternal world Amarlok. Thrown out from the Manasarovar of Amarlok due to misdeeds, Nirnanjan has created three worlds-Earth, Hell and Heaven and became his Paramatma-Kal Nirnanjan. Making Atma out of Hans and Jivas out of Atma; Nirnanjan in the form of Mind-Pran has created actions of Sins and merit and entangled all the Jivas with it.

*Paap Punya Rachi Jiv Fasaya|Jo Jas Kare So Tas Fal Paya||
Kare Pap Tehi Narak Bhugtai|Kare Punya Tehi Swarg Pathai||*

As per the dispensation of Action and consequences, Bad karmas- Sinful deeds takes one to the hell and the heaven is given for meritorious deeds. To reap the consequences of deeds, one takes the womb of the mother repeatedly. With this dispensation, Kal Purush is entangling Jivas from the beginning of creation.

*Karmahi Bhugti Garabh Mey Javey|Yahi Vidhi Kal Jiv
Fandavey||*

The play of Hell and heaven is heartning. For the fear of Hell, Man restrains from sinful deeds, and due to Lust and attraction of heaven, he gets stuck in good deeds. The one who stays away from sinful deed, he is good all right. However, engaged in Karma, he keeps himself away from attaining Mukti, which is his goal. The goal of Atma is not attainment of Heaven.

In Dwapar yug, at the end of Mahabharath war, Vasudev Krishna told the five Pandavas that they killed their kingmen and relatives in the war. Therefore, to mitigate the misfortunes, he suggested that they should perform Yagya. Yudhishtir replied saying that it was you, Krishna who claimed that you are the doer and cause of all and we are only a medium. Krishna said that it was the duty and responsibility of the Pandavas however, killing members of your lineage is a terrible sin. Therefore, Yagya is very

important. To escape from the terrible hell and for peaceful life, you should perform Yagya, said Krishna.

The three world's Niranjana has arranged the time in Hell and Heaven as the consequences. The quality and magnitude of sin committed determines the time spent in a particular Hell. How much good deed performed in life time, Heaven is offered in that proportion only. One has to take Birth repeatedly in this mortal world. After spending a long time in the Hell, one takes Birth in the 84 Lakhs of jivas and suffers agonisingly. After spending time in the enjoyment of Heaven, one takes birth as a Human being for the welfare of his Atma. With the desire of attaining heaven, one performs good deeds and after spending time in the heaven, he again takes Human birth and entangles himself in deeds. To take birth itself is a painful affair. The womb of the mother is a painful place like hell itself and it is a place of fecal matter and urine. We should be free from this. Everyone wants to free himself from ocean of life (Bhavsagar). However, after performing meritorious deeds, one is able to attain only some heaven. Finally, what happens.

In reality, Atma has to attain Amarlok which is its true home. Reaching there, one does not return to womb of a mother. If one finds a Satguru and engages in devotion and service to him, then he is sure to attain Amarlok. Worldly people forget this. They perform good deeds but they do not take refuge at the feet of Satguru. They do not take a guru, even if they seek a Guru, it is only for the worldly benefits. This is the biggest negligence on their part. Remember, after taking Human birth, do not waste your life without a real and complete Satguru, never forget this.

With the devotion, Yog and Dhyaan to Alakh Niranjana, Yogis, Rishis and Avatars receive all types of Siddhis, Niddhi, Aishwarya and dominion.

Eight Miraculous Powers (Ashta-Siddhi): (1)Anima, (2)Laghima, (3)Garima, (4)Mahima, (5)Prapti (6)Prakamya, (7)Ishitva and (8)Vashitva.

Nine power treasures (Nav Nidhi): (1)Padam, (2)Mahapadam, (3)Shankh, (4)Makar, (5)Kachchap, (6)Mukund, (7)Kand, (8)Nil and (9)Sarb.

One who has all the Ashta-Siddhi and Nav Nidhi and six forms of wealth (Shadeshwar) Aishwariyas, Virya, Yash, Shree, Gyan, Vairagya is referred to as Bhagawan. In this way Brahma or Ishwar who has 'Shadeshwar-Sampann' is called Bhagawan. These miraculous powers are the basis of Niranjana's creative process in which Nature and life forms are full of wonders. If a Yogi, men of penance or a Devotee receives one or more powers, they manifest it as miracles, super human feats. Looking at such super natural display, people take them to be redeemer or giver of salvation. Some Baba-Oza-Janiya etc imitate such miracles with the aid of Magic and materials, cheat, loot, deceive worldly people, because of this display of Niranjana's miracles, worldly people are swayed away from true salvation-Satyam Moksh.

Avatar and Mahapurushas who possess such a super natural power of the formless Mind-Nirakara, becomes the basis of authoring scriptural doctrines of various religions. Just as-

1. Yahudi-Judaism's holy book is Torah.
2. Bouddha-Buddhist's holy book is Tripitika.
3. Jain-Jainism's holy book is Agama.
4. Isai-Christanity's holy book is Bible.
5. Islam's holy book is Quran.
6. Sikh-Sikhism's holy book is Adi Granth.
7. Parsi-Zorastrian's holy book is Zend Avesta.
8. Hindu-Hinduism's holy book is based on the famous Shruti Veda.

However, with time, from the holy books of various Mahapurushas their followers made various sects, divisions and Matts. In India, those who do not accept the four Vedas

have made Charvak, Buddhist, Jain and Shakth and their division and subdivisions.

In the mortal world of Kal Purush, there is no other source other than the complicated and contradicting scriptures on philosophy of Dharma. Highlighting the pitfalls of those philosophies, Kabir Sahib has given true Adhyatmic Wisdom. His words brought out the inherent limitations of the worldly Dharmas and its blind worship-

Teerat Gaye Dou Jana, Chitt Chanchal Man Chor|

Eko Paap Na Katiya, Ladey Das Man Aur||

People are prompted by the Chitt to undertake Pilgrimages along with the wicked Mind. None obtains any benefit by this act, on the contrary it multiplies problems more than ten times due to perverse Mind.

Three physical sins: Stealing, Violence, Immorality

Three sins of word: Abuse, Accusation and Lies

Four mental sins: Hatred, Jealousy, Pride and Wickedness.

All these ten constitute sins of the Mind.

Just as the Bee attracted by the fragrance of the Lotus, gives up his life when the flower petal closes; just as fish loses its life for the taste of his tongue; an elephant is caught due to its infatuation to cow elephant; just as the Moth gives up his life enchanted by light of the lamp and just as a Musk deer attracted by the sound of the flute. Similarly, Niranjana trapped the Jivas with Birth, Death and Karma by the strength of Kam (desire), Krodh (anger), Lobh (greed), Moh (attachment), Ahankar (Ego) of Mind.

Ali, Meen, Gaj, Patang, Mrug Jar Ek Hi Anch|

Tulsi Ve Nar Kaisey Bachihey, Jinkey Lagey Panch||

Neech neech sabb ter gaye, sant charan lau leen.

Jathin ke abhiman mein, doobe bahut kuleen.—Kabir Sahib

After seeking the shelter of the saints, the low castes with no ego about their caste, got liberated while those with ego about their high caste gets drowned in the ocean of repeated births and deaths.

8. FORMLESS –WITHIN FORM BOTH ARE MIND ONLY

People by utilising their worldly intellect and Viveka, became very strong. This creative knowledge and worldly knowledge of destruction (**Bhautik shakti**) makes Human unique among living beings. In truth, the body is Narayani chola (Field of Action). Even the Devas and Gods desires to take this Human body. It is not without reason, it is said that getting a Human body is rare. Niranjana has given a great deal of powers to the Human, it is his crown of creation. Niranjana's divine powers are potent in Human. In the elements as well as awareness of elements, Human have a great deal of Strength. If you look at the world of creation, other beings have not created anything. The physical power of Human is unique, huge Skyscraper buildings, Space Ship, T.V, Computer, Cellphone, Telephone, these are the creative skills. Atomic bomb and Fighter jets, Submarine, Warship and such destructive creation. Such a creative skills are in plenty.

Brothers! Human have another power with them i.e **Adhyatmic Shakti- Spiritual power**. Niranjana's **divine power** is also present in Human body. The Divine powers that are present in the body cannot be experienced with Sense organs. Everyone has that unique divine power, with that Man can accomplish great things. Today, Human has advanced in materialistic achievements but in the field of Yoga and Spirituality, they are still backward. There was a time that in India people had very advance knowledge on Human body. Dhritarashtra seated in Hastinapur (Delhi), come to know the Mahabharata war-in Kurushetra in real time through Sanjay. It is not an ordinary matter, neither he had a Tower, a T.V nor a Network. Even then seated with Dhritarashtra at Hastinapur, Sanjay gave a clear and precise narration of war at Kurushetra as it happened. We can

imagine the level of divine wisdom and the knowledge of inner power existed in India at that time.

Come let us see what this **Divine Power** is. This Divine power is not only with the selected people, infact it is with everyone. The human body is the source of these Divine Powers. Then why is that people does not know? You do not get these powers easily. When the inner power centers are activated with efforts, then Niranjana himself will let them manifest them in you. With the manifestation of these power centers, one will be able to see the three times (Past, Present and Future) and understand. One can see the events taking place in the creation with the divine power. When these powers manifests in oneself, he can travel to any place in this universe. One can attain these divine power with Niranjana's Trigun Bhakti (Tamas-Rajas-Satva), Yoga of Penance-meditation.

Whatever exists in these three worlds also exists in this human body. The creation of Human Body and this Universe are similar. Both are made out of the five elements. The Universe dissolves and destroys, the body also perishes and dissolves. The Atma which is under the spell of Nirakar Niranjana and embodied in attachment is eternal and free from the elements. Kalniranjana is ever engaged in ruling over the Jivas who are the essence of Parampurush by using their extraordinary power to create and destroy.

The fourteen Worlds are within the body. From the feet to the hip, there are seven lower worlds (1) Atal, (2) Vital, (3) Satal, (4) Talaatal, (5) Mahatal, (6) Rasatal and (7) Paatal. Above these is Seven upper Worlds: (1) Muladhara Chakra [Anus] 'Earth element'- Ganesha resides here. It arose from 'Sat' Shabd. (2) Swadishthana Chakra [Brahma Loka] (at the sex organ)- Is the seat of Brahma and Savitri. All the creation emanates from here. It is a place of element 'Water'. It arises from 'Omkar' Shabd. (3) Manipura Chakra-Nabhi (Naval): Vishnuji and Lakshmi reside here. He is

the sustainer of creation. This is Vishnu Lok and the element 'Air' is present. It arose from 'Soham' Shabd. (4) Hruday Sthaan- Shivji and Parvatiji lives here, this is also called as Shivlok. There are 70 types of musical sounds (Anhad Dhun) arises here. It is the seat of Fire element which arose from the word Jyoti/Alakh Niranjan. (5) Kanth Chakra- Adi Shakti resides here. (6) Agya Chakra between the eyebrow. It is of two petal Lotus, seat of Atma. (7) Sahastrasaar Chakra- This is the world of Niranjan, the spot where married ladies apply the vermilion. The Akash element arose here with the Rarankar sound. Niranjan is present as Mind here.

Above this starts seven worlds of maze of Niranjan, Nirakar, Mann. In the Sant matt, these are referred to as seven worlds of Niranjan. This way above the Sahastrasaar, there are seven worlds: (1) Achint Lok, (2) Sohang Lok, (3) Mool Surti Lok, (4) Ankur Lok, (5) Ichha Lok, (6) Vani Lok and (7) Sahaj Lok.

Above the Brahmand-14 worlds of human body and seven worlds of Nirakar-Niranjan, lies the eternal world Amarlok of Satpurush Sahib. The Gyanipurush, Kabir Sahib has given the description of distance between these seven worlds and Satlok. From Shunya above 5 Asankhya yojan – Achint lok, then again above 3 Asankhya yojan – Sohang lok, then again above 5 Asankhya yojan Surati lok (this place is origin of Surati-concentration) then above 3 Asankhya yojan – Ankur lok.

Panch Shabda Aur Pancho Mudra, Soi Nishchai Karmana|

Aagey Puran Purush Puratan, Tiski Khabar Na Jana||

Siddh Sadhu Tridevadi Le, Panch Shabd Mey Atkey|

Mudra Sadh Rahe Ghat Bhitar, Phir Aundhey Muh Latkey||

Earlier, our Ancestors, Yogi, Rishi, Sanyasi and even the Trinity- Devas contemplated and meditated on five mudras- Chachri, Bhuchri, Agochari, Unmuni and Khechri with five words (Shabda) as the basis for Sadhana. They have concentrated on one of these Mudras/Chakras and they have

drowned in the experience derived from that Sadhana (Meditation) as ultimate Paramatma.

(1) Chachri Mudra- By meditating one pointedly at a Third eye (Between the center of two eyes) with the sound "Jyoti Niranjan", one can activate the fire element. It rises from the Heart (Chakra) as brilliant light. This way it illuminates. Even a slight disturbance will lead to the Nabhi Chakra (Manipura) and merge with Vayu tatva (Element Air). With the continuous recitation of the sound "Jyoti Niranjan", the third eye gets illumined. He can perceive Past, present and future events. Ordinary Human and Sanyasis cannot look at such Sadhak's eye.

Jyoti Niranjan Chachari Mudra So Hai Nainan Mahi|

Tehi Ko Jana Gorakh Jogi Mahatej Hai Tahi||

Guru Gorakhnath was an expert on Chachri mudra. Sahib Kabir says that one can achieve power with this dhyana however he will not know the whereabouts of Atma and its experience. Yogi can only become an expert in Miracles. Therefore, with "Chachri Mudra" and the sound "Jyoti Niranjan", one cannot attain Atmic awareness.

(2) Bhuchri Mudra- In the Bhuchri mudra, meditating on the Agya chakra (Trikuti) which is just above the third eye (Tisra til) with "Omkar" sound will manifest Water element. A Yogi will experience divine power. Yogeshwar Vyasa was an expert in this meditation. In this connection Kabir Sahib says-

Aum Aumkaar Buchari Mudra, Trikuti Hai Asthana|

Vyaas Dev Tako Pahchaana, Chand Surya Sey Jana||

Visualising thousands of Brahmands (Universes) with Suns and Moons and their brilliance, Vyasji has taken Omkar as the ultimate reality (Paramatma). Out of this experience with this Mudra and sound, they take Omkar as the basis of beginning and end of creation. They take devotion to Omkar shabda as higher than worshipping the Trinity Gods. By illumining this spot which is between the Eyes center and the Sahastrasar, one cannot attain Salvation

(Moksha). Only the knowledge of creation exists in Omkar. Due to the Water element, the knowledge of the universe is its end otherwise; it is only the knowledge of Niranjana.

(3) Agochari Mudra- In the Agochari Mudra, they meditate on the sound 'Soham' at the Hriday Chakra. It manifests the Air element (Vayu Tattva) and nothing can be seen. Only an enchanting musical sounds (Anhad Dhun) results in this meditation. Merging in the enchanting sounds, they reach the Bhawar Guffa (An air passage in the forehead) and manifest miraculous powers (Siddhis). There are seventy different types of blissful sounds in Bhawar Guffa. It gives enormous strength and one takes it as the ultimate Paramatma. Kabir Sahibji has clarified that-

*Soham Shabda Agochari Mudra, Bhavargufa Asthana|
Sukhdev Tako Pahichana, Suni Anhad Ki Tana||*

A-go-ch-ar; means, that place which cannot be perceived with senses (Indriyas). Sukhdevji (Son of Vyasji) was expert on Agochari Mudra and Soham Shabd. One who attunes to this blissful Sounds will wish to keep away from the crowd. External world will fail to attract his attention. Mind will mislead this blissful experience of sound as the ultimate formless entity, Paramatma. Niranjana- the Mind is the lord of the Anhad Dhuns. Atmic awareness is not a musical sound. Meeting of Paramatma is with the end of prayer, effable and uneffable sounds (Ajapa and Anhad), where in the mergance with Param Purush, there will not be any experience of sounds. Kabir Sahib says-

*Jap Marey Ajapa Marey, Anhad Bhi Mar Jaai|
Surti Samani Shabda Mey, Tako Kal Na Khai||*

Vayu Tattva always remains at the Nabhi Chakra. These Yogis will not be able to take the Prana to the Tenth Dwaar (Sahasra Chakra). Sound notes are an aspect of Vayu-Air. The Parampurush, Truth has no connection with it. Nirakar Mind is the lord of these sounds. Yogeshwar Shivji (Natraj) also spends four Yugas listening to these sounds (Anhad Dhun).

(4) Unmuni Mudra-

In Unmuni Mudra, a Yogi meditates on the sound 'Sat' in the Sahastrasar Chakra. In these, the Earth element manifests with a brilliant light. The spot where an Hindu married lady applies vermilion and is known as Sahastrasar Chakra or Niranjana Lok. Concentrating with one pointedness on these sound 'Sat' at Sahastrasar Chakra, a Yogi come out of the body (Videh-out of body). By seeing this brilliant light Raja Janak assumes himself as Videhi. This is not the brilliant Satlok but it is the world of Niranjana. This is the base of creation of Niranjana Lok. For the same reason, even with the out of body experience, one stays connected with the body. However, the effects of Body, Mind and Wealth will end along with the 'My-ness'. Other than the service to the society, nothing remains. Kabir Sahib says in this connection;

Sat Shabda So Unmuni Mudra, Soi Akaash Sanehi|

Tamey Zilmil Jyoti Dikhavey, Jana Janak Videhi||

In the Sadhana of Unmuni Mudra with 'Sat' Shabd, earth element manifests; therefore, naturally the Prana will move towards the Nabhi Chakra till one dies. There won't be any effort to move the Prana towards Sahastrasar or tenth door. It means, there won't be any experience of the eleventh door and the Satlok, they can only witness the brilliant space of Niranjana Lok. The bliss experienced will be more than that of the other three Mudras. Being in the body, they are free from the effect of their action. They attain Mukti for crores of years, on re-birth they will get the birth of a King or Rishi, and the pleasure thereof. They will not attain permanent salvation (Param Mukti). This Bhakti Yog also depends on one's own effort- Sadhana. Without the presence of Satguru, at the time of departure, reaching Satlok is not possible.

(5) Khechari Mudra-

The fifth Mudra requires recitation of the sound RRarankar and concentration on the crest of the head-

Sahastrasar (the top location of the hair knot). This manifests Akash tattva (Element Ether) which opens up the tenth door, which is an entry to the Sushumna. It is from the Sushumna nadi, Niranjana manages the bodily activities. Yogis search for him thinking that he is the Satya Purush-The Supreme Lord. Entering through this Sushumna with Dhyana, they take the Prana and attain a very subtle body. They travel to various worlds and enjoy their pleasures. The pleasures of other Mudras are lower compare to Khechari Mudra.

Devotion to the formless-Nirakar is difficult compare to other form of devotions. Every Yog Mudra requires a complete involvement for one pointed effort on meditation throughout the life, all yogi gets heaven, only there is difference between levels of heaven which they get.

Kabir Sahib says in his words-

*Rarankaar Khechari Mudra Dasva Dwaar Thikana|
Brahma Vishnu Maheshwar Deva, Rarankaar Pehchana||*

Niranjana pervades the creation and in the form of Mind in every body. Niranjana creating Brahma, Vishnu, Maheshwar in union with Adi Shakti, gave them to Adi Shakti to delegate the responsibility of creation, sustenance and dissolution. Adi Shakti with her Maya and the three Devtas manifests as the bodies of Jivas. For this reason, the three Devas could not take Gyani Purush (Kabir Sahib) as Satguru and not receive the Satya-Naam of Param Purush. They are powerless to enter the eleventh door, and deprived of entry to Amarlok, because of hinderance. Just as, the pleasure of sex is higher than all the other enjoyment, similar is the bliss of entering the Sushumna Nadi among the forms of Yoga. Maheshwar, who is known as the foremost Yogeshwar retains his subtle body for four Yugas till the end of creation with the boon from Adi Shakti. For this reason, he is the chief of Tamasik nature including the five Vritis (tendencies). His devotees address him as Bholey Nath. Due to the attraction of the creation and its

attachment, Shivji did not take Naam-Daan from Sahib. He is the bestower of boon and lord of dissolution.

There is a vast difference (like the earth and sky) in the experience of bliss of the Sant and Yogeshwar. Yogi experience the pleasures of Heavens, Vaikunth, etc for millions of years. Whereas the bliss of the Sant is that of the Eternal World-The Amarlok, which is endless. Yogi's pleasure arise from the innermost cells of body-centers, in this Sushumna Nadi is supreme. All these are part of devotions to Niranjan, and is not free from Karmic action. All these are based on the earning of meritorious action (Kamayi), which determines the level of pleasures attained. In the Satguru Bhakti (Satya Bhakti), there is no need to activate the power centers or the Sushumna through self effort (Kamayi). In the Naam Diksha from the Satguru and faith in him is a guarantee to cross the eleventh door and attain the eternal world (Param Moksh Dham).

To make the Yogis and Rishis aware about the transient nature of pleasure they drive, Sant Samrat Kabir Sahib questions them as to where they fix the concentration (Meditate) after the Sushumna Nadi also gets destroyed with the body?

Siddh, Sadhu Tridevadi Le, Panch Shabda Mey Atkey|

Mudra Sadh Rahe Ghat Bhitari, Phir Aundhey Muh Latkey||

Just as a rare person can merge in the only one choosen form (Sagun) with his intense devotion and experience a joy similarly, in the devotion to formless (Nirgun) - Yogi, Siddha, Sadhu and Tridev etc they are able to fix their concentration-meditate on any one Mudra and its sound with devotion. With the devotional efforts made life after life on these Mudras helps one can activate any one power centre, in which actiavation of Sushumna is a highest level. Both these methods of Bhakti- Kamayi (Sadhana) is not easy for an ordinary man to attain. The stories and the words of the scriptures are for the easy attainment of mental satisfaction and this comes under Sagun and Nirgun Bhakti.

Because of its superficial decorative form and taking as a easy way for the fulfillment of their own interest, ordinary people gather there in large number. The Gyani-Pandit does not allow ordinary people to seek a Satguru, Satya Naam Diksha and Bhakti, which is free from KarmaKand (Action-Reward). This is the speciality of the world of Niranjana and its regulation.

The Nirakar-Niranjana in the form of Mind is the creator and ruler of these worlds, to whom Devi and Devtas submit. He is the conductor behind Prayer, Appeal, witness, tolerance, giver, Yagya-Sacrificial Fire, Tirth-Pilgrimage, Vrat-Observance of vows, rituals, etc. He is the facilitator of wicked activities, vices, and violence, theft, fraud and sinful deeds. He is the bestower of Karma, fruits of Karma, Swarg-Heaven and Narak-Hell. Satya Lok-Param Moksh Dham is the very form of Param Purush, why would he bind his own Hansas of his essence in Karmic activities. As a crown of creation, man should in a honest and unbiased manner enquire as to why the spark of Paramatma (of his essence) Jivas are bound in actions and its consequences (Karmabandhan). Why are they ever dissatisfied and unhappy? Why under the direction of Mind they are involved in the worldly ocean of pleasure and pain?

Good and bad karmas and its Heaven and Hell extend upto the three worlds. For the fruits of action, different Karmas, various forms of Devotions, various religious institutions, all these are nothing but the Leelas of Trilok Swami in the form of Mind. For the Leelas, Niranjana has created various Avatars. Satya Purush gave Mansarovar (a part of Satlok) to Niranjana for his separate creation because Satya Purush was pleased with his devotion when he meditated for Yugas and Yugas. Hansas (Atma) were given to keep them only in the imperishable bliss. Niranjana discretely, fraudlently and pervertedly created three perishable worlds and proclaimed himself as Kal Niranjana. Therefore, Kabir Sahib asked to be Atmically aware-

*Mann Hi Niranjana Kal Karala, Jiv Raha Bharmay|
Hey Hansa Tu Amarlok Ka, Pada Kal Vash Aay||*

Man always lives with desires and dissatisfaction. The fundamental reason for this is Atma that is bound in the body, is of imperishable blissful nature of Satlok. To show the Hansas their original home and give the knowledge of self, Param Purush sends Gyan Roopi Kabir Sahib in every Yuga. Only a real Satguru has a power to free the Hansas from the botheration of worldly ocean of Life. In order that human should not identify a Satguru, Kalpurush has created Lakhs of Religious Gurus to create confusion. Niranjana has created various forms of attractions along with Dharma (Religions) and religious places.

*Nirgun Naam Niranjana Gai, Jin Sari Utpatti Banai||
Nirgun Jo Bhaya Aakasha, Tasey Teenoo Gun Vistaara||
Nirgun Se Man Bhayo Prachanda, Tako Vaasal Sakal
Brahmanda||*

With the three gunas (characteristics- Good, Passionate and Dull), the formless Mind keeps the Jiva in four Awasthas- (Wakeful, Deepsleep, Dream and Turiya States) and six Yog sharir (Gross, Subtle, Causal, Super causal, Gyaan-Knowledge and Vigyaan- Wisdom Bodies). Keeping under the control of the above states, Hansas are deluded into believing that there is no other eternal world than that of Niranjana. Experiencing the gross and subtle bodies and moving through the three worlds, Atma has accepted Niranjana's world as its own.

Man lives normally in the four states- Wakeful, Deepsleep, Dream and Turiya States. Other lifeforms does not have these four states.

Jagrat Awastha (Wakeful state)- First is the wakeful stage in which Atma resides in the eyes, 'Jagrat Mey Chakshu Mey Vaasa'. Sants consider this as the state of ignorance. All that we accumulate in this state is verily betrays. Due to the presence of concentration- Surti in the eyes, we see the created world of five elements. In this, the

external organs of action are active. Just as everything appears real in the dream but disappears on waking up. Similarly, the experiences of wakeful stage are nothing but deceptions born out of foolishness. Many times, we fall into such foolishness and do such act that we regret later and then we ponder about our action as to what we have done for the action being not proper and not good.

If the Dream state takes 4-5 hours, the wakeful dream takes the entire life from birth to death. Some live for many years. In this state, Father-Mother appear real, brother and sister appear real, son, daughter and grandchildren all appear real. Even their relations and friends appear real. In this wakeful state, we see the vast creation. In reality, all that we see and perceive are the play of Chitt (Memory). Nanakji has commented on this state-

Jyo Sapna Pekhana, Jag Rachna Tim Jaan|

Ismey Kachhu Sancho Nahi, Yaha Nanak Sanchi Maan||

In this state, Mind and Atma influences equally. Western philosopher Gete also states--- 'This universe is my creation, I am the experiencer so it exist otherwise there is no existence of this creation.' This world is a projection of your thought, we perceive this universe in our awareness (Chetan). This is also an illusion and it is unreal. Whatever we accumulate and experience as pleasure and pain are all illusions. It is all projection of our thoughts and imaginations with which we experience this phenomenal worlds. Mind has imprisoned Atma and utilises Atma in all its activities.

Swapna Awastha (Dream State)- Dream is also the state of ignorance. In this state, Atma resides in the throat. This is a state of deception, in this we commit such an unworthy act which we won't even do in wakefull state. All that you get and experience in this state are deceptive. We even become a King in the dream, sometimes we have nightmare, sometime we stumble and drop and sometimes we are thrilled and ellated. Sometime we see good and some

other time we see bad in this state. In addition to this gross form, you get another body to experience this state. In the dream state, our Atma remains on the left side inner-cell center (Koshika) in the throat. It is thousand time smaller than the hair thickness, in that merges our dhyaan. If this is afflicted, one cannot have dream. Man spends a big part of his life in the dream state. All that we see in dream about the universe are full of surprises and this is a projection. When we transcend from dream stage into awoken state, that dream world disappears. Dream appears to be full of imaginations but it is also a state. In this state, the Mind's action is 75% and the awareness of Atma is 25%. It means Mind utilises 75% power of Atma.

Sushupti Awastha (Deep sleep state)- the third state is of Deep Sleep. In which we have a sound sleep. When we suddenly wake up from Sound sleep, we get disoriented and it takes time to recognise the surroundings and self. This is called Sushupti Awastha, in this state Atma takes its seat in the Nabhi-Navel. This is the state of higher ignorance. If one concentrates on its navel deeply, he can attain deep sleep. Nabhi is an important center for deep sleep. Sometime it becomes natural. In this state, one lacks complete awareness like a person in coma. When you awake from this state, you cannot even perceive your head and feet immediately. It takes some moments for the Atma, Surti and Dhyan to come to the eye and perceive your condition and location.

When you are in the state of deep sleep, your thought, discrimination and perceptions are stopped. Brain gets complete rest. One reaches deep sleep with the activation of spinal cord. In the dream state brain is active. If there is an experience of danger as part of a dream then the brain interfaces with the thought. In the deep sleep, there are no thoughts because of the inactivity in the functions of brain cells.

A Yogi can attain this state where there is neither pleasure or pain. Yogi takes this state as Anandmayi (Bliss seat). However, Sants call it as a state of ignorance. In the state of Sushupti, Mind is in a condition of seizer.

Turiya Awastha (Causal state)- The fourth state is Turiya Awastha. In this, the Pran Vayu enters into the Sushumna Nadi. When Pran Vayu enters Sushumna, the whole universe can be visualised. The play and role of five elements in the body-brahmand and including the material world becomes appearant. We can perceive the inner worlds in the state of awareness (Chaitanya Sthiti). In this state the mind is active 25% and Atma is active 75%. Rishi, Muni, and the likes reach this state. The first three states usually come and goes. However, turiya state is not usual.

On reaching the state, one will see this world as transient and temporary. With this even the awoken state feels like an illusion. The divine beings are also in this state, which is also called as Pragya Awastha.

Turiya tith (Super Causal State) Another level which is known as Maha Pragya awastha (Turiya tith). In this state, a jeeva attains an eternal awareness and proclaims 'Aham Brahmasmi.' Only a Yogeshwar can attain Turiya Tith state. There are only six Yogeshwars in time- Shivji, Dattatraya, Shukdev, Vyasji, Vasudev Krishna, and Gorakh Nathji. To see the three worlds of the Brahmand and to perceive it within the body is also the delusion of impermanent ocean of existance.

Only by going beyond this impermanent mortal world Kabir Sahib and later Sants described the majesty and the grandeur of the eternal world of Amarlok. That eternal world can only be reached only by transcending Turiya Tith state, and with the Satya Naam and the grace of Satguru. Only the Sants stay in that state completely free from that Mind. Sahib Kabir has clarified that in this three world of Mind and Maya, not only Rishi, Muni, Tapasvi, Sanyasi, Yogi even the trinity Gods are deluded.

Tulsi Sahib (Hathraswale) says--

*Khechhari Bhuchari Sadhey Soi| Aur Agochhari Unmuni Joi||
Unmuni Basey Akaas Ke Mahi| Jogi Bas Kare Tehi Thahi||
Yeh Jogi Mati Kaha Pasara| Sant Mat Puni Insey Nyaara||
Jogi Pancho Mudra Sadhey| Ida Pingala Sukhmani Bandhey||*

Sahib says-

*Sat Shunya Sat Hi Kamal, Sat Surati Sthana|
Ikkis Brahmmand Lag, Kal Niranjana Gyaan||
Gupt Bhayo Hai Sang Sabke, Mann Niranjana Janiye|
Mann Hi Saakar Man Hi, Niraakar Niranjana Janiye||*

The six bodies- The five Mudras of the Yog Sadhana, four states of human life and in the Turiya Tith state Kal Niranjana in the form of Mind is active in the six bodies (As per Sant Mat Of Kabir Sahib).

1. **Sthul Sharir (Gross Body- consious):** Gross body is impermanent. In this 5organs of action, 5 senses and 4 inner senses are present. With this gross body, everyone is engaged in action. It is evident to all of us, we dwell in this body and we experience it. Along with the state (Awastha) of man, various divine powers are present in body organs.
2. **Sukshma Sharir (Subtle Body-conscience):** This body is available to us in the dream state. It is also called as Ling Dehi. In this state of body all the worlds are evident. Subtle body and its functions are very unique. In the dream, everything appears real and true. Entering into this body, Mind takes you into surprising and strange worlds. Man spends 1/3rd of his life in sleep. With the subtle body, we can experience in traveling to very strange places. The experiences of the subtle body are similar to those of Gross body by perceptions.
3. **Karan Sharir (Causal body- Consciousness):** This body is present with everyone. Sometime you enter into Causal body in the Wakeful state. For example- you are seated in Satsang, , looking at me, listening to Satsang and assimilate it. If for some time, your Dhyana makes a

detour like your home, relations etc. then even inspite of your physical presence here, you cannot hear me and cannot see me. You cannot understand the Satsang. You will be sitting with the eyes open, that's all. It means with our causal body, Mind can take us to anywhere. If this body is understood, we can deliberately use it to travel and see, observe, and analyse distant places. We enter such a strange bodies but we are not aware about its working to utilise it fully.

Sage Vashishtha had complete knowledge of this body. This body is in the gross body, the causal body is very subtle. Everyone uses this body. With this body sometime you reach your near and dears, sometimes to know the future, you reach there. In the Causal body, we do get the power to see.

- 4. Maha Karan Sharir (Super Causal body-Pure Consciousness):** it is a wonderful and strange body. In this Mind gives various experiences. Yogis travel to various places in this Brahmand with this body. This is refered to as reaching the third center, (Trinity Gods remain in this Body. Sants transcend even this Body)

Khas-Khas Ke Dane Ke Andar Shahar Khuda Ka Basta Hai|

Basat Kare Naino Ke Til Mey Vahi Uska Rasta Hai||

Ruh Rakaney Mey Thaharai Soi Bukur Mey Dhasta Hai|

Par Bin Mehar Murshid Ke Tu Nahak Mey Pachata Hai||

In this strange body, you can perceive your complete individuality (Vyaktitva). You will be conscious of your existance, of your sight, hearing, moving, and talking. This body is like, taking the butter out of churing the curd. With this body and through yoga, we can separate the Super causal body. With this body, you can experience the entire Brahmand.

- 5. Gyaan Dehi (Wisdom body-Awareness):** In this body, the men of penance, Tapasvis remains in Brahma consciousness and proclaims 'Aham Brahmasmi.' With this body, one gets the power to create a universe.

Emperor Bali, Vashishtha and Vishwamitra; they all had such a power that even Devas were fearful of them. Dadu Dayalji spoke about Gyan Dehi- 'Sabki Gathari Lal, Koi Nahi Kangaal' everyone has got Gyaan Dehi. With this body, one can travel only within this three world. You can see the worlds within the void space (Shunya).

Like we take a ride on a motor cycle or a car on the road but it cannot stay on the water. It does not have the system to float on the water. In the same way more than Gross, Subtle, Causal and Super Causal body you get more power with the Wisdom body. You get so much power, whatever you utter will happen, whatever we will that will take place. You get the power of Kalpa Siddhi. You get the power of Maaran, Maran, Sam-mohan, Uchchatan, Vashikaran. The power of Ashtasiddhi and NavNiddhi also manifest. This is body is filled with mysterious powers.

6. Vigyaan Dehi (Higher-Wisdom body, Higher-Awareness): This is a very subtle body, which can move with very high speed. With this body, one can travel upto Maha Shunya. In this body, Mind remains weaker. Atma remains very active. The fact remains that this body has Mind and its influence. Even in this state, individual cannot be free of Mind. Vigyaan Dehi is so subtle that it can pass through rock. Many sants have described this body among them are Kabir Sahib and Guru Nanakji.

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).

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 Sants alone who have the knowledge of the 11th dwara.

9. MEANS TO COUNTER THE MIND

POWER.

One who fights against the powers of Mind i.e. Kam (desire), Krodh (anger), Lobh (greed), Moh (attachment), Ahankar (Ego), by Constant remembrance of 'Satya Naam' with the wisdom of Vivek (Spiritual discrimination) is an follower of True Dharma (Righteousness).

Pragatey Prem Vivek Dal, Kahe Kabir Samzaai|

Ugra Gyaan Ati Bali, Jehi Sun Moha Daraai|

Indri Dushta Maha Apradhi| Kutil Kam Koi Virle Sadhaa||

Kamini Roop Kaal Ki Khani|Tajhu Tasu Sang Ho Guru Gyaani||

Jabki Kam Umang Tan Aavey|Tahi Samay Jo Aap Jugavey||

Shabd Videha Surat Lo Rakhey|Gahi Man Maun Nam Ras Chakhey||

Dharma and Wisdom are the minister and the chief of army of Vivek. Love and Devotion are the flag bearer and the band of Vivek. The 'Bliss of Truth' is the palace in which Faith is the queen who maintains it. 'Fearless Sant' and 'Good Character' are the sons of Vivek. The family of King Vivek is saturated with only 'Love and Bliss'. Vivek has four daughters- Compassion, Forgiveness, Mercy and Virtue; they are auspicious for the Truth. 'Truth and Bliss' are always with Vivek and they keep away from the Hell. 'Wise intellect' is like a servant (Dasi) which maintain dignity. Dhyaan like a servant gets all the work done. A renunciate (Vairagi) is seated with 'Pious conduct (Suchita)', 'Virtue (Sheel)', 'Stream of Love (Anurag)' and Forgiveness. Simplicity is the seat of Vivek. Vow, the Chief minister and Truth is the preacher of Vivek. Fearlessness is the Minister who stays closer and illuminates. Veda also serves the Vivek.

1. We can recognise with the Wisdom of Vivek that body is nothing but heap of Blood-Flesh-Bone-Skin and Hair are the army of Desire of Kamini. From the nine exit doors of the body, comes out Mucus, Saliva, Sweat, Wax, Fecal matter, Urine. Nails create diseases. Other than, the dirt and worries, there is no happiness in the Body; not even

in the dream. In this way, the wisdom of Vivek destroys the army of Desires and Lust. Surti (concentration) diagnosis with the help of Shabda (Naam) destroys the supreme power of Mind- 'Desire and Lust'.

2. When the purpose of Desire is not served then he called anger. Anger enters the Individuality and in the Mind and fights with the Vivek. Anger which comes to give success to Kaam, can be defeated with associates of Vivek like Courage, Action, Contentment, Good-Intellect, Knowledge by forgiveness. Forgiveness with its bow of Virtue and with the smile of devotional wisdom stops the battle. Flame of Anger should be subdued with sweet words. Just as fire is put down by water, in the same way in front of Forgiveness, the fire of Anger is extinguished.

3. Greed (Lobh) is a demonic minister of Attachment (Moha), it is stronger than desire and hatred. The Wisdom has to consult Vivek (Spiritual Discrimination) and take the support of contentment (Santosh). Contentment will end Greed with the help of equanimity. With the remembrance of Naam, contentment will stop the arrow of Greed in its course. Contentment born out of Wisdom will make the Greed powerless. When Greed takes the suicidal tendency, contentment takes a support of compassionate wisdom and makes the Greed ineffective. Contentment keeps us alert and counters the seduction of Greed. When the ordinary people are hunted by the Greed for any particular thing, then contentment reveals that these things is for Kings, not for me and free them. When the Greed shows the attraction of it's Gold, Silver, contentment makes it known that these cannot accompany us when we leave. Contentment fires the arrow of truth on the army of Greed and subdues it with patience.

*Kam Krodh Vichale, Vichale Lobh Akaaj|
Mahamoha Man Mey Lakhey, Gayo Hamaro Raj||
Kam Krodh Dou Gaye, Gaye Lobh Dal Bhaaj|
Daya Kshama Santosh Bal, Rahe Vivek So Gaaj||*

Kam Parbal Ati Bhayankar, Mahadarun Kal Ho|
Sur Nar Muni Yaksh Kinnar, Sabhi Kinha Behaal Ho||
Sabhi Lutey Birle Chhute, Gyaan Guru Jinha Drudh Gahey|
Guru Gyan Deep Sameep Satguru, Bhakti Marg Tinha Lahe||

4. Kabir Sahibji has described that the devotee who bears Satya Naam, by his compassion of Vivek, forgiveness and contentment strikes at the Desire-Hatred and Greed like lightning of the thunder and drive away their forces.

Satya's wisdom of Vivek defeats the family of Mind and Maya Vs (Desire) Kaam, Hatred (Krodh), Greed (Lobh) and Attachment (Lobh). Lastly Moha taking the support of Ego, attacks wisdom of Vivek. In this situation, Desire and Pride remains fearfull. Under the leadership of Moha, with his boosting, Pride tries to induce forgetfulness on wisdom. To escape, remain alert with wisdom and with the weapon of compassion, eliminate the Anger of Pride. Destroy the drowsy distractive delusion of Desire with the power of Alertness and Awareness. With the light of Wisdom of Vivek, destroy the darkness of ignorance of Desire.

Kahe Kabir Vivek Dal, Atal Gyan Dal Gaaj|
Ab Toh Nirmal Ho Gaye, Gaye Moh Dal Bhaaj||
Sunehu Dharmani Satya Vichara| Bina Vivek Naahi Utarey Paara||
Bina Vivek Kaal Dhari Khayi| Dhari Dhari Marey Kaal Kasaai||
Kaldut Jag Phirey Phiravey| Moh Sena Ki Vruddhi Karavey||
Jet Mahatam Jag Maha Hoi| Kaal Phand Janhu Sab Soi||
Bina Vivek Parakh Naahi Pavey| Zuthi Aash Lagi Se Dhavey||
Bina Vivek Na Chinhey Soi| Kaal Dayal Deu Kas Hoyi||
Satguru Updesh Jab Dehi| Kaljaal Chhudavan Lehi||
Bina Vivek Kal Gunn Gavey| Bar Bar Bhau Chakkar Javey||
Moh Sakal Vyaadhin Ko Moola|
Jate Upjat Sakal Jag Soola||

Swarg Pataal Mrutyu Mandal Rachi, Teen Lok Vistara||
Harihar Brahma Ko Pragatayo, Tinhe Diyo Shir Bhara||
Thaav Thaav Tirath Rachi Rakhyo, Thagvey Ko Sansaara||
Chaurasi Bich Jiv Fasaave, Kabhu Na Hoi Ubara||
Maya Faas Fasaya Jiv Sab, Aap Baney Kartara|
Satguru Sharan Jo Amarlok Hai, Tako Mundo Dwaara||

10. EVERYONE BELONGS TO US

World is driven by a freak passion. They lack time. Does a child wish to go to school? Never. Are the parents not worried? They worry a lot, because they are aware that the future will become useless. In the same way, the Mahapurush knew that the world does not care about Mukti.

I reach out all places with this physical body. For what benefit? Those who cannot reach Ranjadi Ashram (H.Q), they will reach me. Other Gurus do not do the same. I had given you a habit. This way we reach out to people. I know, everyone's mind is occupied with some Guru or another. All are busy. It is like asking me to say that if you do not get a good character woman as wife, you can marry to unchaste woman. This is our compulsion. There is no other way. Even if we get someone, he happens to be one who takes alcohol. We ask such people to come with the assurance to change them. They know that their followers are flocking to me, hence they are worried. That is why they accuse. I take it with forbearance. If you put someone into loss, they will accuse you. You will tolerate. They will get annoyed. They are also ours. Our sight is set in anticipation but they look for revenge.

All other Panths are watchful of us. They wish to proclaim the size of their organization. Some make huge Ashrams. An Elephant is huge; however, the roar of a Tiger makes it to lie down to the ground. What is the specialty of a Tiger? It is a hunter and the best one at it.

Can anyone catch the Cat with his hand? Compared to the Cat, Tiger is stronger. One cannot control a Cat by his hand. Tiger's skin is thick. Even if you try to knife it, it will rebound. With his claws, it can snatch away 1.5 to 2 kg flesh. Tiger is a clever hunter. Its jaws are very strong. It pulls down even bigger animals biting their neck. What an agility, speed, and precision. It has extraordinarily strong

body. Its skin makes it very strong. Even a small cut will not deter it. Tail and face are the weaker part of it.

I do not run away. Even if I go out of the country, it will be for bringing awareness among people. It is not limited to Bharat (India) alone. Even there, there are Jivas ready for salvation. There are many who belong to Sahib resides outside India. Perhaps, why do people oppose? Why there is hatred between crow and cuckoo bird? If there is an opposition, there is a reason for it. We have to observe silence and not to get into altercation. Cuckoo doesn't know how to hatch its own egg. It has a long tail. It is not possible. Snake cannot make home for itself on its own; it steals the home of rats.

Cuckoo is very clever. Our Mind is just like Cuckoos. Crow is an enemy. It is a very active bird. Both male and female cuckoos go near the nest of a crow where Crow had laid 4-5 eggs. At the sight of Cuckoo, Crow gets angry. They chase them. Wherever I go, people of other Panths gets annoyed.

The Male cuckoo flies very fast, the female one is little slower. Crow cannot catch the cuckoo. Male Cuckoo goes to the nest of a crow that has eggs. Crow chases the Male Cuckoo. They chase them for a very long distance. In a meanwhile, the Female Cuckoo lays its egg and removes away one egg of the crows from the nest so that Crow cannot recognize. If there are more eggs, Crow will get doubt. The Female crow hatches the eggs. That is why you see very few Cuckoos. The cuckoo often goes to meet. The crows chase them together. In between, the Female cuckoo comes and makes the chick hear her voice.

Nij Kul Vachan Sunat Sut Jaga||

Listening to its voice, the chick gets concentrated. This is its nature. It sits close by and gives the sign that it belongs to the cuckoo and not to the crow. Little by little, it teaches it. When crow comes, it hides itself. Just like an adopted child recognizes the foster parents when they take them in

arms. Therefore, the chick also begins to understand. Similarly, the chicks also recognize. The Cuckoo slowly teaches the chick. I have also told you the stories of Niranjan. When the chick becomes bigger, the Male cuckoo lets the crows chase it. They follow the Cuckoo. In between, the Female cuckoo goes to the nest and guides away the chick from the nest. The crows return back to see that the chick has been taken away. They think that Cuckoo has taken it and changing it into another Cuckoo. They don't realize that it originally belongs to the Cuckoos. The truth is it has taken its own chick. We are taking our own Hansas.

Kal Ka Jiv Maney Nahi, Kotin Kahu Samuzaai||

Mey Kichat Hu Satlok Ko, Yaha Bandha Yampur Jaai||

The chick, which does not atune to Cuckoo, will remain as a crow. That which is fully black is also the chick of Cuckoo. However they don't get the proper food. Our work is very difficult. Wherever I go, people create impediment for conducting Satsang and in the construction of Ashram. After my Satsang is over, the hypocrites conduct the meeting at the same night.

Jagat Bhagat Mey Bair Hai, Charo Yug Parmaan||

When you join us, they lost you and so they are concerned. So they are opposing me and I stay quiet and forbear it. In some Satsangs, a Female Pandit is to interrupt the Satsang by singing bhajan. She had compulsion to do so because earlier she was getting offerings from some people who have now joined me and she felt at loss.

The elders- Sayana are very angry with us. We also understand that they are at loss in their business. We have removed the talisman worn by people (presumably for their protection from evil spirits and evil effects). They began to think as to where the articles which they gave to the people are been thrown away. With lot of efforts we have deluded the people and gave them. They know no other form of vocation; they have learnt only this for their livelihood. We understand their loss but we are also bound to take our

people in the correct direction. In devotion, we have to be righteous in conduct. The people of the other panths come to us so their organizations are concerned about desertion. These group of people move around all places, they meet and speak to people. We are not forcefully taking their acquaintances through violence, we do the job of Cuckoo.

Kahey Kabir Tu Basa Brahm Ke Desh|

You are living in the world of delusion. I know how much you understand my words. You do not take my word seriously. However, it is getting ingrained in your Awareness (Chetan). It reaches your core of inner senses. However, you are oblivious to it due to the influence of Mind. One deputy commissioner reached Akhnoor for a discussion. He said he has seen prominent personalities in life, their words enter Mind but not into the core of me but your words goes straight to the heart.

He was a Muslim literate. Every word of Mine reaches your heart because I speak from my heart. I speak with oneness of credibility.

Kathani Ke Shura Karni Ke Koora||

Many people do not follow their own advice. If word and action are same then world will be full of bliss. I know, I am making you stronger, but still you get deluded because of the association you keep.

Do not follow the world. If someone says, it is a criminal mistake, do not listen to them. I question such people that what is their strength of evaluation. Even for Headache, they will say someone is plotting to murder them (evil effect). With what device they are trying to murder you?

You are living in such a surrounding, which creates such a belief. Hypocrites also joined to delude you. In our country, people believe in existence of evil spirits. The whole country is soaked in this business. Attachment, detachment, entanglement and escape, everything happens

in India. It pervades the entire nation with different names and versions.

What is their work, to delude the people. The gang which misguide you, is a formidable one. They search for people who are in illusion. They earn on your ignorance. Remain strong in remembrance of Satguru. In reality they (hypocrites) are also of our own. When they understand clearly, they take to following us. I have give Naamdan to many mis-informers.

....So we work like cuckoo bird. If the cuckoo fails to retrieves its chick, the chick will remain as crow. It feeds on dirty things. If it is the crow chick, it will be completely black.

Brothers I have come to enlighten you. You belong to us, to the eternal world Amarlok but you are living in the world of Niranjan.

The crows chase the cuckoo, but they cannot harm. In the same way, you remain strong nobody can harm you. Remain under the direction and contact of Satguru. Remember this-

Muzey Hai Kam Satguru Se, Duniya Ruthe Toh Ruthan De||
Sahib says about the disciple-

Guru Agya Le Aavhi, Guru Agya Le Jaahi|
Kahey Kabir Ta Das Ko, Teen Lok Dar Nahi||

Khechari Bhuchari Sadhey Soi|Aur Agochari Unmuni Joi||
Unmuni Basey Akash Ke Mahi|Jogi Bas Kare Tehi Tahi||
Yeh Jogi Mati Kaha Pasaara|Sant Mata Puni In Sey Nyaara||
Jogi Pancho Mudra Sadhey|Ida Pingla Sukhmani Bandhey||
-Tulsi Sahib hathras vale
Panch Mudra Auh Pancho Mudra, Soi Nishchay Mana|
Agey Puran Purush Puratan, Tinki Khabar Na Jana|
-Kabir Sahibji

11. THE TWELVE PANTHS OF MIND.

All the Kabir Panths are under the influence of Nirakar Niranjan. When Kabir Sahib came to this universe, Niranjan refused his entry and fought with Sahib, then Sahib won a battle over him. Niranjan pleaded with Sahib that when Sahib goes to this mortal world, with the help of Naam, he will take every soul with him to Amarlok, I was awarded by promise of Parampurush, do you want to break that? Wether you want to keep Atmas in the world or not?

As stated earlier, Niranjan has brought complete destruction (Mahapralaya) of the universe many times before. He absorbs Planet and Stars within himself. Taking all the souls, he goes near Amarlok; he pleads with Parampurush to take back all Atmas and tells that it does not wish to make creation again. He hears the voice of Param Purush, directing him to return and create the universe. Since, he received it as a boon.

Question arises many times, as to why one has to put so much effort ? Sahib can give Mukti to the entire world. However, he does not wish to take those who desire this world. Niranjan is also one of the sons of Param Purush. Niranjan asked a Question that whoever develops devotion to Param Purush would attain liberation from this world. Then the world will become empty. Therefore, take me also into your Amarlok. Otherwise, let these souls be in illusion-Maya and I will run 12 Panths in your name. Sahib agreed because of the boon given. That is why souls are in entanglement.

*Dwadash Panth Kal Parmana|
Bhuley Jiv Na Pay Thikana||*

Among the 12 panths some will speak about Bijak (words of Kabir Sahib), some will claim Atma-Soul as ultimate God, some will talk about Sat Naam, some will take to the devotion of Raam, some will talk about eternal world (Paramdham), some will only talk about Harijans.

Therefore, they will run the seat of panth with their own family. Their disciples will not reach Amarlok, they will be under the control of Niranjan.

47 lakhs year makes 4 Yugas-eons. If 4 Yugas are complete, it becomes 1 Chaukdi. 4x100 Yugas will make 100 Chaukdi. After 100 it will be Thousand, then 10 Thousand, Lakh, 10 Lakh, Crore, 10 Crores, Arab, 10 Arab, Kharab, Neel, 10 Neel, Padam, 10 Padam, Sankhya, 10 Sankhya, Asankhya, 10 Asankhya, then Anant.

Until now, 4 Asankhya Chaukdi Yug is completed since the beginning of creation. Meaning the universe is completely destroyed and recreated more than a Arab times.

Param Purush says you have to complete the term (17 Chaukdi Asankhya Yug). Once Niranjan asked that, he also should be blessed with Sat Naam. Param Purush has replied that if he gives Naam to him, he cannot do his wicked activities. If he gives up your wickedness, all Atmas will be released.

Here people will be mystified. It appears that Param Purush does not wish that all Jivas should attain salvation and by giving the curse to Niranjan to swallow 1 Lakh Jivas a day, it has caused pain to the Jivas. No, never. This pain was given to Niranjan (Mind) only. Atma is unaffected. This afflicts Niranjan painfully. To understand this is very difficult.

You had devotion to Niranjan in many previous Lives. You did many meritorious deeds in many previous lives. You are very fortunate for obtaining Sat Naam from Satguru. You are not an ordinary; therefore, your number has come. Sometimes it is by the grace of Sants on you.

Atam geyan bina ner bhakte, keya mathura keya Kashi.

Without the spiritual knowledge man continues to wander at the holy places like Mathura and Kashi.

12. REMEDIES FOR MIND

For every disease, there are remedies and a regiment of treatment. There are some diseases, which Doctors fail to diagnose and provide treatment and cure. However, with progressive approach, they identify and treat such a disease.

Mind also afflicts Atma like a disease. Heart of everyone is kept contaminated with vices. These diseases are potentially strong. Is there any remedy for this? Our Rishi, Muni, Peer- Paigambar none had any solution for this affliction of Mind. Sahibji says-

Naam Hoi Toh Math Namave|Na To Yah Man Bandh Nachave||

Without any doubt, Mind cannot entangle you (Naami). Mind becomes helpless. It makes the whole world dance. The effect of Mind is present in all. The intoxication of Maya afflicts everyone. However, you are free from the Mind. With the influence of Mind manifests Kama (desire), Krodha (anger), Lobha (greed), Moha (attachment), etc. All these remain in your Mind also, but in the control. They cannot harm you.

Purush Shakti Jab Aan Samaai|Tab Nahi Rokey Kal Kasaai||

If the power of Param Purush is with you, then Kal cannot do anything to you. On the day of Naam Daan, the power of Param Purush fills you. Then the influence of Kal will not work.

I declared that "The thing I possess cannot be found anywhere in the universe", I am saying it with proof. Complete Guru- Satguru transforms you. He opens up the inner eye. When the 10th door (Sahastrasar) opens, we can see Sun, Moon, and Stars. However, when the 11th door (Surti) opens, Mind becomes visible.

When this inner eye opens, Desire, Lust, Greed, etc. can be seen. Otherwise, any amount of Tapas cannot help you to identify these vices. Kapil Muni, Parashar Rishi, etc. they have done a very long penance but they could not succeed in controlling their Mind. Therefore –

Naam Hoi Toh Math Namave|Na Toh Yaha Man Bandh Nachave||

By the will of Param Purush, Sahib comes to this world in every Yuga and releases the Jivas from the Kal'S trouble and take them to Amarlok. First time when Sahib came to this world, he remained here for hundred years and returned. He could not take even one soul with him. Param Purush asked him –"Have you not brought even a single soul?" Sahib said- No. Param Purush asked as to why it is so. Sahibji replied that whomever he tells him in the Morning and he forgets in the evening. If I tell them in the evening, they forget in the morning. Then Param Purush gave him a secret thing (Gupt vastu) - Naam. To whomsoever you give this Naam, Kal's influence will not work on that person.

Then after receiving that, Sahibji came to Shunya (Void space) to the Niranjan's Lok. When Sahibji entered, Niranjan accosted Sahibji at Zanzari dweep (Island) and asked the reason for his arrival. Niranjan asked Sahib to return back. There was a lengthy argument. Sahibji said-

*Taaso Kahiyo Suno Dharmaray| Jiv Kaaj Sansaar Sidhayi||
Tapt Sheela Par Jiv Jaravahu| Jaari Vaari Nij Swaad Karavahu||
Tum Aas Kashta Jiv Kah Dinha| Tabahi Purush Mohi Agya Kinha||
Jiv Chitaay Lok Le Jaau| Kaal Kashta Se Jiv Bachau||*

Sahib said- Oh Niranjan! You have kept Atmas under bondage with your strength and wickedness. Keeping them in Tapt shila (very hot stone) and by torchuring them, you enjoy it. Sahib said that Param Purush has sent him. I will release the Jivas and take them back to Amarlok.

*Tabey Niranjan Boley Baani| Sakal Jiv Bas Humarey Gyaani||
Tinso Sath Paith Urzera| Kaisey Hansan Lev Ubera||*

Niranjan has said that he has entangled everyone. There are 360 such places where he has kept his powers. Jivas are enchanted with it. Niranjan enquired as to how he will release the Hansas?

*Tab Gyaani As Boley Bani| Jamtey Jiv Chhudavahu Aani||
Purush Naam Ko Kahu Samzai| Jum Raja Tab Chhodi Parayi||
Ghat Ghat Baithey Urzera| Humrey Shabd Te Hoy Nibera||*

Sun Re Kaal Dushta Anyayi| Shabd Sang Hansa Ghar Jaayi||

Sahibji said that he has the Naam of Param Purush with him. Now you cannot cause any harm to them. Then Niranjana said-

*Ka Gyaani Deho Adhikara| Humro Naahi Chhutey Jum Jaara||
Panch Pachis Teen Gun Aahi| Yaha Le Sakal Sharir Banayi||
Tamey Pap Punya Ka Vaasa| Man Baitha Le Humri Phasa||
Jaha Taha Jag Bharmavey| Gyaan Sandhi Kuchh Rahan Na
Peavey||*

Ek Shabd Ki Keytik Asha| Merey Hey Chourasi Phasa||

He said that you could not release the Jivas from me. I have created their body out of five elements. I bound the Jivas with Merit and Sin and I stay in them as Mind. I do not even allow anyone to think about the network. What can your one Naam do? I hanged them with 84 Lakhs of noose. I move them from one after another.

*Boley Gyaani Shabd Vichari| Chhutey Chourasi Ki Dhari|
Chhutey Panch Pachis Gun Tino| Aisa Shabd Purush Mey Dinho||*

Sahibji said that he has very potent Naam. Whoever receives it, you cannot do anything to him. He will be free. Niranjana said-

*Hey Gyaani Ka Karo Badhayi| Humtey Naahi Chhut Jiv Jayi||
Itney Yug Bhaye Tum Dekha| Gyaani Hans Na Eko Pekha||
Ka Tum Karo Ka Shabd Tumhara| Teen Lok Parlay Kar Dara||
Sadhu Sant Hum Dekhi Riti| Parlay Parey Sakal Jagag Jiti||
Karam Rekh Bandhey Sab Sadha| Surr Nar Muni Sakalo Jag
Bandha||*

So many Yugas have completed, has any Jiva reached such Amarlok? I have bound them with great strength, it cannot be release. You and your one word what it can do? I destroy all the three worlds.

Niranjana has brought great desolation of universe many times. He goof up all the universe. Not all these work are of Sahib.

*Gyaani Kahey Kaal Anyayi| Shabd Bina Tu Khay Chabayi||
Hans Humara Shabd Adhikara| Purush Partaap Ko Karey
Samhaara||*

*Naam Japey Aru Surti Lagayi| Miley Karm Lagey Nahi Kayi||
Shabd Mani Hoy Shabd Sarupa| Nishchay Hansa Hoy Anupa||*

Sahib said- Oh Niranjan, when they did not have satya Naam, you had eaten them. Now I will give the most potent Naam of Param Purush and now I will not allow your hold on Jivas. They will receive the wisdom on Sin and merit also. Naam will protect them and releasing them from all bondage, it will take them to Amarlok.

*Nirgun Kaal Tab Boley Baani| Urzey Jiv Sakal Jumkhani||
Kaisey Key Tum Shabd Pasaro| Kauney Vidhi Tum Jiv Ubaro||
Aisey Jiv Sakal Hey Karni| Kaisey Pahunchey Purush Ki Sarni||
Jag Mey Jiv Krodh Vikara| Kaisey Pahunchey Purush Ke Dwara||*

Niranjan told that he has bond everyone with Desire, Anger, etc. Then how can they reach the world of Param Purush? Moreover, I have kept 14 Lords of Death inside everyone's body. How can you take them? Niranjan said that the Jivas has become very polluted, no one will accept your words.

*Gyaani Kahey Karahu Variyara| Humto Kinha Sakal Nirvara||
Joyi Gyaani Hoy Humara| Kam Krodh Te Hoy Niyara||
Trushna Lobh hi Dei Bahayi| Vishey Janam Sab Dur Parayi||
Naam Dhyaan Bal Hansa Ghar Jayi| Kya Re Kaal Tum Karo
Badhayi||*

Sahibji told Niranjan -To whichever body I give the Naam, your power will never work on them. Kam (Desire), Anger, etc will never work on them. They will be purified. You cannot even touch them and taking the form of Hansa, they will reach the Amarlok.

*Kahey Niranjan Suno Ho Gyani| Kathi Ho Gyan Tumhari Baani||
Yugat Mahatma Sabey Batau| Tumhara Naam Le Panth Chalu||*

Then Niranjan said that he would also take Naam and run twelve Panths. He will spread the message on False Naam.

If you look around today, everyone is claiming to be a Satguru; everybody claims to be a Sant. Everyone is giving Naam. All these are play of Niranjan. They take appearance

of a Sant but talk about Niranjan. Therefore, Niranjan has even said this-

*Gyani Morey Aparbal Gyana| Ved Kitab Bharam Hum Mana||
Inko Maney Sab Sansara| Kali Mey Ganga Mukti Dwara||
Dehi Dan Se Utarey Para| Aisey Sumrut Kahey Vichara||
Yaha Vidhi Jag Jiv Bhulahi| Jara Maran Sab Bandh Bandhahi||
Sutak Patak Ved Vichara| Puchh Ved Se Karhi Sanhara||
Ekadashi Mukti Ko Bhai| Yog Jagya Karavey Adhikhayi||*

I have entangled Jivas with Ved and Duty of action. Everyone tries to follow them.

In the Vedas, Niranjan only spoke about himself. Kal produces Vedas. That is why; there is no information about Sahib (Param Purush). Niranjan said to Sahib that no one would accept your word. Therefore, do not go into the world. Sahibji says-

*Sunahu Kaal Gyan Ki Sandhi| Chhoro Jiv Sakal Ki Phandi||
Jab Nij Bira Hans Pavey| Yog Barat Tap Sabey Nasavey||
Ved Kitab Ki Chhodey Aasa| Hansa Karey Shabd Viswasa||
Takey Nikat Kaal Nahi Aavey| Nij Bira Jo Surat Lagavey||
Jog Barat Patahu Hey Chhara| Adbhut Naam Sada Rakhvara||*

Sahibji says that one who receives Naam, his Ego will crumble from inside. He will give up Karmakand (Path of action) and will remain engrossed in the Naam. Naam will always protect him. Kal will not come near him.

When Niranjan's talk did not work and his position became unsustainable, then Niranjan angrily told Sahib that earlier you threw me out of Manasarovar and now you have come to my world. Therefore, I will take revenge on you. Niranjan took a form of a huge elephant and attacked on Sahib.

*Gyani Purush Shabd Kiyo Jora| Pakad Sund Daant Gahi Mora||
Mareu Shabd Paay Par Peli| Tor Sund Samudra Gahi Meli||
Purush Roop Tab hi Puni Dhara| Jaun Saroop Sakal Autara||*

Sahib says that he took the form of Parampurush; with this Mool Roop (Original Form), he caught the trunk and whirled him into the ocean.

Then Niranjan lost his strength and pleaded with Sahibji for forgiveness. He said that he could not recognise that he is Sahib himself. He said that he was fortunate to have his Darshan. Niranjan said that Sahibji has come to his world, pleaded with Sahib to listen to his request, and said as to what will happen to the curse if he takes all the Jivas to Amarlok. (Niranjan was cursed to swallow one lakh Jivas a day.) Niranjan asked whether those who have committed sin would also be liberated. Sahibji replied that those who follow my words, tread the path, you shall not touch them. Others who do not follow my words, you can take them.

Suno Niranjan Vachan Humara| Nahi Satt Vo Jiv Tumhara||

This was the agreement between Sahib and Nirakar Niranjan. Only for the same reason, I ask you to do Bhajan in breath whenever and wherever it is possible. If it is not possible, atleast refrain from sinfull acts after the Naamdaan. Keep the thing, which is given to you safely. Do not break any code of conduct (Niyam).

Satya Naam Nij Aushadhi, Khari Niyat Se Khaay||

Aushadh Khaay Aru Path Rahey, Taki Vedan Jay||

After the Naamdaan, you become aware of your Mind's work. Then, Mind will become helpless, will become weak. Once if you know the Mind, all its power fails. After this realisation, Mind's power will not be effective. When you take rope as snake, fear affects you. When you realize that it is only a rope and not a snake, after which even if you deliberately try to imagine that it is a snake, you cannot. After knowing the Mind, you will lose worldly attraction. Mind can be seen. You will realize that it is only the Mind, which likes. There ends the strength of Mind. Mind becomes crippled. This will not happen through any sadhana. Mind tells Atma that it wants to eat Mango. Mind cannot eat the Mango but it makes Atma as the medium of action. However, Sahib says-'Maan Jata Hey Jane De, Gahakey Rakh Sharir| Utara Pada Kaman Se, Kya Kar Sakta Teer||' The power of Arrow is with the Bow. Arrow

will be powerless without a Bow. Mind sustains on the power of Atma. Mind will become inactive without the power of Atma. Seated in darkness, Mind issues directions. Every activity of Mind becomes evident. When you walk on the path of thorn, you will remain alert. One with a Naam of Satguru when becomes aware, he remains alert. He realizes that if he does not remain alert, Mind will delude. '*Usko Kaal Kya Karey, Jo Aath Pahar Hoshiyaar*|' It wants to remain with the Surti. '*Kshan Sumirey, Kshan Bisarey, Yaha Toh Sumiran Naahi*| *Aath Pahar Vina Rahey, Sumiran Soyi Kahayi*||' If there is a black Cobra in front of you, you will remain alert, likewise you should be alert from Mind. To tell the truth, you will realize that there is no greater enemy to you than your own Mind. '*Tera Bairi Koi Nahi, Tera Bairi Mann*|' You will not take your attention away from your Mind. Mind expects you to remain in ignorance of its working. When you are alert on your Mind, you will remain Atma-centric (Atmanistt) however not like a magician.

.....Therefore, You will remain in Pragya Awastha. You will understand how entangled and immersed others are with their Mind. '*Jagat Ki Nazar Mey Bhakt Gaya*| *Bhakt Ki Nazar Mey Jagat Gaya*||' Without the Naam, even billions of your attempts will not bring improvement. Param purush has told Kabir Sahib to take the Naam to the Jivas and Mind's power will not work. That is why Mind fails to dominate you.

Sahib says that with the Naam, the inner senses become conscious. Then Atma does not get involve in Unatmic activities. It does not interact with the external affair more than necessary. It does not let Mind to involve in unnecessary issues. This is the meaning of riding over Mind. '*Maan Par Jo Asavar Hey, Aisa Birla Koy*|' It will control and rule over the four aspects of Mind. You can imagine the level of attainment. Even the famous men of penance could not control their Mind. Meera says- '*Sakhi Ri Mey Toh Naam Ratan Dhan Paayo*|' I will tell the location of Atma.

You can realise your Mind . You have to be remain alert with the Mind's prompting. Till the last moment, it's effort will be to attack. When we feel that, we cannot live without it, it referred as Sammohan. If you feel that you cannot live without material object, it is Sammohan. Mind has force. When Guru gives the power, Mind comes under control. All the 24 hours, your Mind attacks on you. '*Chashme Dil Se Dekh Tu, Kya Kya Tamashey Ho Rahe....*.' The blow is on the Atma. It continuous this way or that way. Most prominent personalities followed very difficult spiritual practices, they reduced the body to skeleton, they took Sanyas leaving their home, but they could not achieve control over their Mind.

*Kitne Tapsi Tap Kar Darey, Kaya Dari Gaara|
Gruh Chhod Bhaye Sanyasi, Tou Na Pavat Paara||*

Mind is extremely strong; it is the cage of three lokas (three worlds). '*Teen Lok Mey Manhi Viraji| Tehi Na Chinhat Pandit Kazi||*' Mind rules these three worlds. However, after the Naamdan, the influence of the Mind becomes weak. '*Maan Ke Chalaye Tan Chaley...*' Those who are in the control of Mind, they will suffer destruction extensively in life. Even after extremely difficult spiritual practice, Mind does not come under control. Shringi Rishi made his body like a wood; he thought if he refrains from eating food, there would not be any formation of blood. Without blood, sperms cannot be produced without which there would not be a sexual urge. However, later he married to a prostitute.

Mind is a form of Paramatma. There are thousand names of Mind. However, that supreme lord is addressed as Sahib, Satpurush by Kabir Sahibji. Veda describes that Mind seated in the body is extremely subtle. However, after the Naamdan, activities of the Mind can be cognized. When the anger activates the Nadis, you will cognize it. The Evil forces in the activity of the Mind can be recognized. If somebody throws stone, you take notice of it and you step

back. My Mind never prompts me to marry. It knows that I will never do that. He never tells me to eat the meat; it knows that I will not take. Mind entangles in this system of inducement. There is no one who is the master of Mind.

'Maan Par Jo Asavar Hey, Aisa Birla Koyi|'

There was a conference on peace in Mumbai. In that Dalai Lamaji, Shankaracharyaji, head of Christian church, Jain Guru, and others were invited. In this connection, I was also invited because I am a recipient of Mahatma Gandhi medal of peace. I have attended. Increase in religious conflict, violence and unrighteousness in the society prompted a group of intellectuals to arrange such a conference. They decided to call the leaders of the religion and spirituality to seek answers and find remedial solutions for the society to overcome this malice.

I was astonished to hear that some leaders suggesting Mantra upasana, some suggested importance of getting up early in the morning and maintainance of body cleanliness, some suggested methodology of Yagna but nobody had a proper fix for this malice in this society. Living aside this, none of them knew the fundamental reason for such a negative trend. I gave my speech. I had described the nature and the qualities of Mind's family Vs Kam (desire), Krodh (anger), Lobh (greed), Moh (attachment), Mada (pride); they keep all humans in ignorance and drive them towards unrighteousness (Adharma). When the medicine of Satya Naam is administered then the power of wisdom overtakes which will make them harmless to others. This is the only formula. The chief organiser said in his speech "Listening to Madhu Paramhansji, I have felt that Kabir Sahib has come again on this Earth."

Will peace remain in you if you just wake up at four in the morning. Non-vegetarian food makes one cruel nature. How a tiger did received a cruel nature? It is by eating the flesh. I spoke about the ways and means of remedy.

13. AVATARS OF MIND

Santo Aavey Jai So Maya|
Hey Pratipal Kal Nahi Vakey, Na Kahu Gaya Na Aaya||
Ka Maksud Mach Kuch Hoi, Shankasur Na Sanghara|
Hey Dayal Droha Nahi Vakey, Kahahu Kavan Ko Mara||
Vey Karta Nahi Varah Kahaye, Dharni Dharo Nahi Bhara|
E Sab Kam Sahib Ke Nahi, Zuth Kahey Sansaara||
Khambh Khorl Jo Bahar Hoi, Tahi Patijey Sab Koi|
Harnakush Nakh Udhra Vidhara, So Karta Nahi Hoi||
Baavan Rup Bali Ko Janchey, Ho Janchey So Maya|
Nima Vivek Sakal Jag Bharmey, Maye Jag Bharmaya||
Parashuram Chatri Nahi Marey, E Chhal Maya Kinha|
Satguru Bhed Bhagti Nahi Janey, Jivhi Mithya Dinha||
Sirjanhaar Na Vyaahi Sita, Jal Pakhan Nahi Bandha|
Vey Raghunath Ek Ke Sumire, Jo Sumire So Andha||
Gopi Gwala Na Gokul Aya, Karte Kans Na Mara|
Hey Meharbaan Sabhin Ko Sahib, Nahi Jita Nahi Hara||
Vey Karta Nahi Baudh Kahaye, Nahi Asur Sanhara|
Gyaanhein Karta Key Bharmey, Maye Jag Bharmaya||
Vey Karta Nahi Bhaya Kalanki, Nahi Kaligrahi Mara|
E Chal Bhal Sab Maya Kinha, Jatt Sab Tara||
Das Awtaar Ishwari Maya, Karta Ke Jin Puja|
Kahey Kabir Suno Bhai Sadho, Upjey Khahey So Dhuja||

Taking birth and meeting death are nothing but Maya; that real protector is none other than Sahib (Param Purush of Amarlok-Eternal world), who never die; he never visits these three worlds. People of the world, has taken Avatars as the real Sahib. Kabir Sahib says that where is the need for Matsya (Fish form), Kchap (Tortise form) and such Avatars! If all are his children then why should he protect some and kill others? That is why it is said that Supreme Lord, Sahib did not kill Daitya Shankasur because he is very compassionate, he has no enmity with anyone, all Atmas are of his essence then whom to kill and whom to trouble!!! These torcher and killings are not pleasant; these are all cruel and violent actions. Therefore, this work is not

of Sahibji. That Sahib did not appear as Varah (Pig form) and as not lifted the land. Not all these are the activity of Sahib but the world attributes these acts on the Supreme Lord-Sahib. The one who came out breaking the pillar in the form of Narsingha (Lion form), everyone has taken him as real Sahib, but the one who tore the stomach of Hiranyakashyapu with the fingernails is also not the real Sahib. The one who taken a Dwarf form, approached Raja Bali for a land of three steps is also not Sahib. That Sahib (Param Purush) never asks for anything, he is the giver of all. Therefore, the whole world is entangled in illusion without proper enquiry; they have taken these Avatars as the ultimate Purush. This way, the Nirakar Niranjan has deluded the entire universe. That Supreme Lord, Sahib did not appear as Parshuram for killing the Kshatriyas. This is the wicked act of Maya. Without being aware of Satguru Bhakti (Satya Bhakti), people have wasted their entire lives. Further, he says that Sahib did not marry Sita. How can one marry his own daughter! Nor does he build the bridge over sea. It is foolishness to develop devotion to anyone without proper enquiry. That Supreme Lord Sahib did not play with the Gopis in the Gokul and did not kill Kans in the guise of a sustainer. He is one of compassion and pure love, neither he wins against someone nor loses to someone. He did not appear as Buddha even, he did not kill the Rakshasas. Without the knowledge of real Sahib (Param Purush), people are deluded. Maya has put everyone in delusion. He did not come in Kalki Avatar even; he did not kill the people of Kalinga. All these wicked acts are done by Maya. Kal Purush has destroyed Yogis, Men of penance, and Men of truth. Just like a small kid satisfied by a toy Aircraft when he actually demands for a real one, so does Maya deludes Mahatmas and Mahapurushas with falsehood. All the ten Avatars are nothing but projection of Maya by Niranjan (this Niranjan is called as Paramatma or Ishwar by the worldly people and Gurus, Sants address him as Kal

Niranjan, Kal Purush, Nirakar Niranjan or Mind), whom the entire worlds takes as the ultimate Sahib and eternal one. Sahib says "Oh people of the world! Listen and enquire that the one who is born with the body and dies, cannot be Sahib, he is nothing but somebody else (Niranjan-Mind).

Kal Purush pleaded with Sahibji for running 12 false panths in the name of Kabir Sahib by deluding the Jivas because only in the Kaliyug, Sahib's naam will be given to many Jivas and to be taken to Satlok. In the other three Yugas, Sahibji takes very few people to Amarlok. In these three Yugas, Niranjan himself comes as Avatars and like a Hero of protection he deludes the Jivas. People get drowned in this.

*Jabhi Ram Lanka Sey Aaye|Ayodhya Koat Utavan Laye||
Lakshman Bhai Sang Tab Linha|Sudin Jaan Ke Tab Niv Dinha||
Utath Kot So Bai As Shora|Hey Kachu Dravya Nich As Bola||
Sun As Vachan Ram Raghuraai|Kanhu Kanhu As Agyaa Pai||
Chahu Disha Khaney Jo Baju Kudhara|Tapsi Ek Dekh Tahavara||
Luhida Meatey Dei Tap Karai|Jog Aarambh Sada Chit Dharai||
Bauh Bar Mukh Rahe Chipaney|Baite Mahi Ke Taley Sayaney||
Dekha Rushihi Bahut Bhai Mana|Shap Na Dei Bahut Sakana||
Chadi Samadhi Nirkhi Jab Hera|Ram Dandavat Kiye Chahu Fera||*

Ramji has returned from Lanka and he was ruling his country. On an auspicious time, he was plotting for a palace nearby. At the time, he felt that there was something below the earth. Thinking about that, he directed them to clear the earth from that place. On removal of earth, they noticed someone observing penance. All were frightened with the prospect of a curse. When the Sage opened his eye, Ramji fell prostrate and offered his obeisance.

*Bolo Vachan Rishi Tab, Ko Ho Ko Kahu Mohi||
Rup Bhavay Bahu Agar, Dekho Nrup Sab Tohi||*

Rishi asked Ramji to identify himself. He said- You look like a King.

*Dasharath Tanai Ram Mohi Nau|Raho Samip Avdhadpur Gaun||
Rishi Kaho Bayo Ram Avtara|Pancho Yaha Kab Karab Bhuvara||
Hey Rishi Raj Mey Kirti Banau|Jatey Rahey Yahi Jag Mey Naau||*

*Kaha Rishiraj Jivan Hai Thora|Chado Kot Kaha Sun Mora||
 Ram Kaho Rishi So Nij Marma|Kethey Diwas Kiya Tapdharma||
 Lomash Rishi Mor Hey Naau|Apney Janm Ki Ko Kahyo Prabhu||
 Aath Pahar Rat Din Hoi|Aho Rat Kahey Sab Koi||
 Doyi Pakh Kar Prahar Pramana|So Ek Diwas Pitran Ko Jana||
 Varsh Diwas Jab Unko Hoi|Ek Diwas Devan Ko Soi||
 Barah Varsh Diwas Jab Jana|Chaudah Sahastra Ek Manu Jo
 Bakhana||*

*Sapta Manu Jabhi Jayi Bighoi|Tab Ik Indra Kal Sab Hoi||
 Sapta Indra Jab Hovey Nasha|Ik Brahma Ko Hoi Binasha||*

Ramji replied- I am Rama, son of Dashrath. I stay in the nearby Avadhpur. The Rishi said- Oh! Rama's avatar has started! Ram asked for the blessing of Fame in the world and extension of his reign. Rishi told Ram that life in this world is too short therefore you should give up the attachment to the royal palace. Ram requested for the identity of the Rishi and How long he has been in the penance. The Rishi replied that his name is Lomash Rishi. 8x3 makes 1 day and 1 night. When the 12 Krishna Paksh and Shukla Paksh are completed, it makes 1 year and for the Pitru Lok it is 1 day. When Pitru Lok completes 1 year, it is 1 day for Demi God (Devas). When 12 years of Devas are completed, it is a time of 1 manu. When seven Manus die, it is a time of 1 Indra. When 7 Indras dies, it is the time of 1 Brahma.

*Sapt Brahma Jab Vinshi, Tab Ek Vishnu Ko Nash||
 Sapt Vishnu Jab Biti, Tab Ik Rudra Vinash||*

When 7 Brahma dies, it is the time of 1 Vishnu. When 7 Vishnu dies, 1 Shiva dies.

*Sora Rudra Gathi Jab Hoi| Tab Ik Rom Mam Parey Khasoi||
 Tatey Lomas Naam Hai Mora|Kara Samadh Jitbey Hai Thora||*

Lomash Rishi said- When 16 Shivas dies, 1 hair of my body is destroyed.

*Janiyo Janm Alp Jab, Chaley Swarg Asthaan||
 Nirakar Niranjan, Tasu Marm Na Jaan||*

When the truth of life was unrevealed by the Rishi in front of him then Ramji gave up his body in the Sharayu river.

*Tyagiyo Rajpat Bandhu Chari|Gaye Swarg Nrup Sain Sidhari||
Aap Ichha Janm Pun Linha|Krishna Charitra Aagey Pun Kinha||
Jahi Ram Ko Japat Sansaara|Tako Toh Eso Vyavhara||
Baji Dikhaya Jiv Jab Rakha|Marey Anth Karey As Lakha||
Kah Karey Jiv Bas Pareyu|Tatey Sath Shabd Chit Dhareyu||
Jamraja Hai Ati Barbanda|Marei Brahma Vishnu Nau Khanda||
Kal Fas Kaisey Muktavey|Jab Lag Satyanaam Nahi Pavey||*

All the four brothers, gave up their body and attained the heavens. Then again out of desire, he took the incarnation of Krishna. Sahibji says the Ram whom the world shows devotion, this was his condition. Many were killed. This Kal is very violent, he even kills the Tridevas. Till Jiva gets the Naam, it cannot get salvation from the world of Kal.

Further Sahib tells Dharmadas-

Sunn Dharm Mey Tohi Sunaau|Krishna Charitra Ko Bhav Batau||
Sahibji said, now I will tell you about Krishna avatar.

*Ek Nar Raghupati Dukh Paya|Sora Sahastra Gopi Nirmaya||
Pratamhi Gopin Ko Nirmaya|Pichey Krishna Dev Hai Aaya||
Devki Kaha Janm Liyo Jaai|Dinha Sabhey Gokul Pahunchai||
Nand Keg Eh Aan Tin Rakha|Hey Mam Putr Jasoda Bhaka||
Karey Nand Jasoda Mahri|Pal Bhar Krishna Rakh Na Bahri||
Gopi Sabey Vilaas Banavey|Rath Diwas Hari Ke Gun Gavey||
Nrup Dasrath Vasudev Avatara|Kaushilya Sumitra Devaki Vaara||
Narad Rishi Kansahi Kaha Beu|Yaha Nij Janm Na Janey Keu||
Upjo Tuv Bairi Bhagvana|Nand Geh Gokul Asthana||
Sun Nrup Kinha Jo Bahut Upaai|Marahu Tahi Kahey As Raai||
Kagasur Ik Daitya Apaara|Bal Paurush Jihi Ke Adhikara||
Tako Kans Vachan As Bhaki|Ram Krishna Kar Forhu Ankhi||
Chalyo Daitya Aayo Hari Pahi|Sakha Sang Jaha Baal Kanhaai||
Janyo Krishna Drusta Yah Aahi|Chapat Ke Maaryo Hai Hari Tahi||*

In Tretayug, Ramji suffered bereavement of a woman therefore, in the Krishna avatar, there were creation of 16 thousand womens, and he himself had taken birth through Devaki. When it came to the knowledge of Kans, he sent

Kagasur, Putna, and other Daityas. Krishna as a child killed them all.

Bahu Krida Hari Kinha, Janat Nahi Na Koi||

Ajiya Putrahi Paliye, Aap Swarthy Hoi||

This way, Krishna enacted Leelas in front of the world.

Marat Tasu Var Na Lava|Esa Dekho Hari Swabhava||

Ravan Kumbhakaran Ja Mara|Tako Janm Shishupal Avatara||

Chalet Krishna Gopin Kiye Shobha|Sang Bhaley Tab Jado Loga||

Maran Ko Hari Mata Jo Tana|Madhura Se Hari Kinha Payana||

Musta Chaar Aur Doi Khandava|Sab Asurhi Kans Guhrava||

Rang Bhumi Nrup Kans Banava|Kal Rang Bhumi Hi Aava||

*Chal Bhaye Krishna Jaha Kaha Tabhi|Kubri Ko Sanman Kiyo
Jabhi||*

Purva Janam Tin Seva Kinha|Bhakti Hetu Tako Rati Dinha||

Shishupal and other mighty and powerful enemies were killed by him like goats. He had enacted the Leelas with Gopis in front of world and he killed all those who were sent by Kansa. Due to the devotion of previous lives of the servant of Kansa- Kubri, Krishna gave her physical satisfaction (Rati-Daan).

Kans Maar Hari Gokul Gaheyu|Gopin Samadhan Hari Kiyeu||

Then he killed kansa.

Ek Bar Shishupal Bhuvara|Krishna Sey Kinha Jo Samar Apaara||

Maryo Tabhey Daitya Bal Bira|Niksey Praan Jo Chhad Sharira||

Sab Ke Dekhat Krishna Jo Khava|Tehu Na Bhujey Kal Swabhava||

Sab Ke Dekhat Graas Jo Kinha|Taso Kahey Mukti Hari Dinha||

So many were killed. In spite of these acts, worldly people were unable to recognize the attitude of Kalpurush. The world has taken these killings as liberation given by the Prabhu.

Kal Saban Ko Grasyo, Vachan Kahyo Samuzai||

Kahey Kabir Mey Ka Karo, Dekh Nahi Patiyaai||

Sahib says Kal Purush seizes all, kills and devours them. How to make them understand? No one is willing to listen.

Jyo Nari Piya Ko Vrath Tajai|Dujey Ju Prem Preeti So Bajai||

Taiso Dekho Yaha Sansaara|Naam Bina Kimi Uthre Para||

This is similar to a woman giving up her chastity of her husband and run to other man, people instead of developing devotion to Param Purush Sahib, they are devoted to Kal Purush. Without the Satya Naam, how can they attain salvation!

Bhul Pari Sab Duniya, Pakhand Key Vyavhar||

Mool Chaadi Daarey Gahey, Kaisey Utarey Paar||

The Whole World Is Mislead By Hypocrites And Instead Of Holding The Root, They Are Holding The Branches; Then How Can They Get Liberation!

Tab Hari Kinhey Charit Apaara|So Ab Bhako Agil Vyavhara||

Pandav Panch Seva Bahu Karai|Tinso Krishna Hetu Bahu Darai||

Maran Tasu Ko Mato Vichaara|Pandav Kaurav Nrup Doi Mara||

Dono Mey Chhal Kiyo Bhagvana|Tako Marm Kahu Nahi Jana||

Bandhu Virodh Vair Upjaai|Pratidin Samar Karey Taha Aai||

Raja Drupad Swayamvar Tana|Taha Parat Rahu Sanghana||

Duryodhan As Kinha Upaai|Kanya Mari Lev Pancho Bhai||

Krishna Tahi Chhal Upjava|Tatey Tahi Panch Pati Bhava||

Tahi Maran Her Matho Vichaara|Gita Kaha Adhyaay Athara||

Kaurav Aai Jo Karahi Ladai|Tahi Krishna Chhal Sey Marvaai||

Maaryo Karan Gangasuth Drona|Sabko Mari Kiyo Dal Suna||

Maryo Duryodhan Jo Rai|Atharah Kshohani Maar Giraai||

Then Krishna created a great wonder. The five Pandavas served him with lots of devotion. Then he has created enmity between Pandavas and Kauravas. All were killed, nobody can understand. Ganga's son Bhishma, Karan, etc were killed in a wicked manner.

Pancho Pandav Bacha Rahey, Au Bhujo Sab Jhaar||

Dharmarai As Kinha, Krishna Pari Hankaar||

Except Pandavas, all others were killed. All these were the play of Kal Purush. Then Nirnanjan has summoned Krishna.

Chal Bhaye Krishna Swarg Asthana|Shunya Adi Jaha Shish Nahi Bhana||

Pur Vaikunth The Agey Gayeu|Taha Jai Ke Stuthi Kiyeu||

Alakh Nirnanjan Antaryami|Sab Te Nyaare Ho Tum Swami||

Sabmey Vyaapt Nirnanjan Raya|Pancho Tatva Shunya Upjava||

Tumhi Brahma Vishnu Mahesha|Adi Ant Tum Dev Ganesha||

*Aho Kripalu Kripanidhi Swami|Karahu Daya Tum Antaryami||
 Tataksh Bhai Aakash Te Vani|Aho Krishna Sabko Uthpani||
 Ab Jo Kahey Karo So Jani|Soi Vachan Sev Sir Maani||
 Tum Beja Mahi Bar Utaru|Asuran Ko Vidvansh Sey Marhu||*

Then Krishnaji travelled to void space where neither sun nor moon exist. He travelled much beyond even Vaikuntha and offered his salutation to Adi Niranjan and asked Niranjan as to what he wish? Then the voice spoke from the sky "You have been sent to world to bring it down, for the destruction of Asuras.

*Marhu Yadav Vansh Kaha, Mano Vachan Rasaal||
 Gopi Jaai Sanharo, Tehi Panchey Tuv Kal||*

Niranjan asked Krishna to destroy the Yadavas and also the Gopikas and to finish them all.

Krishna Kahey Sunu Purush Purana|Kal Abhey Kaha Mor Thikana||

Krishnaji said- What is my position in front of Kalpurush?

*Te Mam Ansh Mohi Mey Basa|Kal Rup Sansaar Nivasa||
 Pathak Jiv Jo Rahe Mahabal|Marhu Tinhi Tum Athibal||
 Upjat Vinsat Ksheen Bai Deha|Kaliyug Avey Kshin Saneha||
 Kshin Sharir Avadhi Bai Thora|Puja Avadhi Aai Ke Tora||
 Jas Kachu Kaho Kiya So Chahiho|Jako Diya Raj Mahi Kariho||
 Chado Mahi Mandal Ko Bhau|Jagannath Mey Kastt Banau||
 Jajo Krishna Ab Baig Sharira|Aaye Atra Ab Das Kabira||*

Niranjan told Krishna that he is his essence and had taken the duty of Kal. Kill the sinners by any means; even by wickedness or by deception. The lifespan of Kaliyug is very short therefore return quickly sacrificing your body because Kabir Sahib is going to appear.

*Sun Kiyo Krishna Achambho, Kaiso Das Kabir||
 So Mohi Swami Kahab Sab, Tab Mey Tajo Sharir||*

Hearing the name of Kabir Sahib, Krishnaji wondered. Krishnaji asked – Who is this Kabir Sahib? Tell me, only then I will sacrifice my body.

*Kali Anek Raj Hai Mora|Kaliyug Narhi Avadhi Hai Thora||
 Pandav Nandan Yagya Jo Tanhi|Rishigan Sabhi Nivatju Aavhi||
 Yagya Purna Nahi Takar Hoi|Nam Prabhav Kahey Nahi Koi||*

Kali Utpan Manushya Sharira|Ja Kaha Suniyo Das Kabira||
Tinkey Shishya Supach Jo Hoi|Puran Yagyakar Tatakshan Soi||
Ya Sahidani Tohi Batau|Tohi Sethi Mahi Mandal Chau||
Balihi Ram Roop Tum Mara|Takar Hou Vyaadh Autara||
Takar Beir Dehu Tum Jaai|Fer Jiv Kachu Sanshai Nai||
Sunikey Krishna Chale Nirnai|Nagar Dwarika Pahunchey Aai||
Pandav Nivtey Yagya Pataye|Chaliye Swami Baig Bulaye||
Maran Bandhu Ya Kriya Laga|Tatey Yagya Rachi Hai Raga||
Chaley Bhaye Krishna Bar Nahi Laye|Pur Pandav Ke Ashram Aye||
Avath Samadhan Nrup Kinha|Chatra Tani Sinhasan Dinha||
Avat Krishna Sabha Sir Nava|Bhojan Ko Ab Agya Pava||

Niranjan said, in the Kaliyug, lifespan of Human being are very short. Pandavas will conduct a Yagya in which all Rishis and alike will participate. However, Yagya will not complete even if they all partake the offering of food because none of them knows the benefit of Naam. In the Kaliyug, Kabir will come in the form of Human. Through his disciple Supach, the Yagya will be fulfilled. You have killed Vali during Ram avatar therefore he will take birth as a hunter. Let him take revenge on you so that world will not have doubt (Karmakand). After listening to Kal, Krishnaji returned to Dwaraka.

As directed by Niranjan, he got the Yagya done by Pandavas. It was performed due to killing of Kinsman. Krishnaji instructed for serving food.

Baithey Gandharva Dev Gan, Rishi Munivar Sab Jhar||
Sab Mili Kinha Bhojan, Icha Ke Anusaar||

All the Rishis and Munis partaken food to their satisfaction.

Bhojan Bhaye Ghant Baja|Rai Yudhishthir Ko Bhayi Laja||
Aho Krishna Ka Karo Upaai|So Mohi Swami Kahiye Samuzai||
Jabhi Krishna As Bhav Bataya|Sunhu Mantra Yudhishthir Raya||
Khojhu Bhakt Jo Nirgun Gavyi|Satguru Mahima Sada Batavhi||
Aanab Tahi Yagya Nivtai|Deen Bhav Kar Tahi Livaai||
Krishna Vachan Suni Yudhishthir Raya|Bhagat Bulavan Doot
Pathaya||

Suni Ke Doot Chale Chahu Desha|Nahi Koi Bhaktan Betey Vesha||
Chale Bheem Tab Lagi Na Bara|Chahu Dish Fir Kashi Pagudhara||

*Baithey Supach Tahi So Kahai|Nirgun Bhakt Yaha Koi Rahayi||
Kahey Supach Nirgun Ko Jano|Satguru Mahima Sada Bakhano||*

All have taken the food including Krishna however the bell did not ring to indicate satisfactory conclusion of Yagya therefore, Raja Yudhishtir felt sense of Shame. Krishnaji told to look for a devotee who sings the glory of Satguru. Bring him with all reverence and offer him food. Listening to Krishna, Yudhishtir sent a messenger to look for a devotee of Satguru but they could not locate anyone. Then Bhima went on search and reached Kashi and he saw a devotee named Supach. Supach spent all the time singing the glory of Satguru.

Kahey Bheem Sun Harijan, Kripa Karo Mam Sanga||

Chalo Jaha Hari Baithey, Swami Baal Govinda||

Bhima addressed him- Oh Harijan! Be graceful, come to the place of Prabhu Hari.

*Kahey Supach Prabhu Kaisey Kahau|Kalhi Jaan Krishna
Pariharau||*

Sunati Bheem Kop Tab Kinha|Yamey Kaha Bhakta Var Chinha||

Yahi Maro Toh Rakh Risai|Kahyo Mantra Raja Par Jaai||

Teen Lok Ke Je Prabhurai|Tinko Bhakey Kal Kasai||

Krishnahi Kahey Kal Ki Fasi|Kinhi Aai Bhakt Ki Hansi||

Maryo Nahi Par Tav Bai Mana|Yaha Sunkar Bihasey Bhagwana||

Supach enquires as to how can he call him as Prabhu! and said all are form of Kal. Listening to this, Bhima got irritated and walked away abusing him. On return, he told Krishnaji, for the fear of you, I did not kill him. Listening to Bhima, Krishnaji smiled.

Jiv Yudhishtir Ved Gey, Tum Aano Gahi Pai||

Agya Manic Hale Tab, Aye Yudhishtir Rai||

Then Krishnaji asked Yudhishtir to go and request. Following his command, he went to Supach.

Aho Sant Tajiye Apradha|Adham Udaran Suniyat Sadha||

Chalo Swami Mere Graham Aaju|Kripa Karo Mam Hovey Kaju||

Kahey Supach Sun Pandav Rau|Tor Ka Kaaj Hoi Vahi Tau||

Tumhare Gaye Hoi Mam Kaja|Paramarth Tum Ko Badh Saja||

Chal Paramarth Karan Santa|Sabha Mahi Baith Harshanta||

*Avath Swapach Krishna Jab Jana|Hoi Kai Puran Sanmana||
 Rai Yudhishthir Pakare Pau|Bhojan Sadar Aan Jivau||
 Bhojan Karkey Supach Bhayo Tada|Bajyo Ghant Shabdh Bhayo
 Gaada||*

*Bajyo Ghant Yagya Bhayo Pura|Kautak Dekhi Rishigan Bhula||
 Puran Yagya Krishna Jab Jana|Tabhi Kinha Dwarika Payana||*

He pleaded with Supach to forgive him for the mistake and requested Supach to grace his house which will benefit his family. Supach asked- Oh King of Pandav, what work do you have? Yudhishthir said- You are a Paramarthi (Spiritualist) therefore I am confident that you will come and grace us. Pleased with the Yudhishthir, Supach went along with him, King Yudhishthir washed the feet of Supach and served him with five varieties of food. When Supach pertook the meal and just stood up, the bell rang indicating the successful completion of the Yagya. After which completion of Yagya, Krishna reached Dwaraka.

Buzo Rey Nar Parani, Kya Supchai Adhikar||

Gan Gandharva Muni Dev Rishi, Sab Mili Kinha Ahaar||

Oh Men! What is the uniqueness of Supach, when he pertook the food, the yagya was fulfilled. The bell did not ring even when Gan-Gandharv, Muni, Devta, Rishi and Krishna pertook the food.

Sab Ke Khaye Ghant Nahi Baja|Dharma Kid Eh Yudhishthir Raja||

So Sab Rahey Purna Yagya Nahi|Namhi Mahima Janat Nahi||

Supach Jan Bhal Nam Prabhu|Tathey Puran Yagya Karau||

Krishna Shakti Mey Muni Rishi Julia|Jan Bhuzi Ke Pandit Bhula||

Buzo Santo Nam Hamara|Nam Bina Kimi Utaro Para||

When they all took the food, the bell did not rang because none of them knew the greatness of Naam. Supach knew the greatness of Naam therefore when he took the food, the Bell rang and the Yagya was complete. The world is devoted to Krishna and others, but Oh wise ones, understand our "Naam". No one can escape without Satya Naam.

Krishna Parath Hi Veg Bulava|Tehi Puni Nij Matho Sunava||

Gopi Leikey Jau Mey Jahava|Par Vaikunth Sumair Hai Tahva||

*Mathura The Tum Veg Le Avahu|Jahu Turant Gahar Jani Lavhu||
 Chal Bhayo Parth Hath Dhanu Teera|Gopi Len Kotin Yadubira||
 Apas Mey Jo Karey Ladai|Ik Marey Ik Marjaai||
 Chappan Koti Jo Sabhey Sirano|So Nat Shat Krishnahi Ko Jano||
 Ashta Kanya Lakhi Chitrasar|Tinkaha Krishna Jo Yahi Vidhi Mari||*

Krishnji called Arjuna and asked to bring all Gopikas for he wanted to take them to Vaikunth. Bring them from Mathura. Arjuna took his bow and left to bring them. Then Krishna couldn't prevent them killing eachother.

*Marin Sab Jeti Hathi, Krishna Kal Bariyan||
 Tab Apney Man Mey Guno, Karo Udhgi Asthan||*

In this way, everyone was killed.

*Vadhik Dev Ghath Sanghana|Bali Bher Ko Bhav Jo Jana||
 Jam Sab Praan Gher Le Gaheyu|Maryo Krishna Murchhit Bhayeyu||
 Nirakar Niranjan Rau|Aphi Mari Jo Tahi Nasau||
 Bali Ka Baier Vyaadh Jab Linha|Yaha Toh Bhed Na Kahu Chinha||
 Teen Lok Ke Krishna Bhuvara|Rahey Nab Her Jeev Vyavhara||
 Jo Jeval Aap Swarthy Mara|So Jeev Apno Kimi Nistara||
 Tabhi Krishna As Mata Vichara|Tatva Mata As Roop Sanhara||
 Jadav Roop Krishna Sab Marey|Parath Baan Rahey Sab Harey||
 Gopi Rahi Jo Pranhi Pyaari|Tinko Krishna Yehi Vidhi Mari||
 Aye Krishna Paha Arjun Bira|Laj Na Chadey Atra Sharira||*

The Bali was killed in the Tretha Yug by Rama, In the Dwapar yug, to take the revenge, he came as a Hunter and killed Krishna. The Yadavas and Gopikas, all of them died.

*Kahey Krishna Sun Arjun, Chado Yahi Sansara||
 Ham Toh Jat Hai Swarg Ko, It Parpanch Apaar||*

Krishna told Arjuna that he is leaving for the heaven. He asked Arjuna to give up the troublesome world.

*Gaye Parth Jaha Charo Bhai|Chalo Vahi Jaha Yado Rai||
 Kahey Sandesh Suno Ho Rau|Yahava Mor Darash Nahi Pau||
 Mrut Mandal Nahi Metav Mohi|Chado Mahi Bolo As Toho||
 Chado Raj Pat Sab Bhai|Putra Raj Deu Sab Jaai||
 Chareyu Pandav Kal Vash Bayeu|Rai Yudhishtir Sadeh Tab
 Gayeyu||*

*Ta Kaha Badh Shasan Jo Kinha|Naam Bina Dekho As Chinha||
 Dekhat Krishna Apan Tan Tyaga|Chita Tasu Ki Rachan Jo Laga||*

*Chandan Kaashta Tasu Tan Jara|Chal Bhayo Kashta Samudra
Majara||*

*Indra Devan Hari Sapna Dayeyu|Tin Puni Kashta Aan Dhari
Layeyu||*

*Mudayo Dwaar Kahu Nahi Jana|Tak Tak Uthey Din Rath Pravina||
Shishupal Bhuja Char Raho Jahi|Maryo Krishna Jo Bhakshyo Tahi||*

Relinquishing their country to their son Parikshit, Pandavas went to the place where Krishna was there. Four Pandavas left their body on the way itself, only Yudhishtir could reach. Krishna gave up his body, he has repaid his debt for killing Shishupal too.

*Doi Bhuja Kashta Jehi Ureha|Bhare Na Chhute So Gehi Dehi||
Jo Koi Jiv Jor Ka Mara|Tasu Janm Kimi Ko Nistara||*

*Ram Krishna They Ko Badh Aahi|Bair Ghat Taso Na Rahahi||
Krishi Kare Kisan Jas Bhau|Esi Daso Janm Nirmau||*

Daso Janm Esey Hi Bitey|Taso Kahey Ki Mukti Karitey||

*Buzo Nahi Charitra Bhagvana|Teen Yug Gaye Kal Niyarana||
Hai Bad Thakur Jyoti Swarupa|Tin Sab Rachyo Mahi Au Bhupa||
Aap Swarthy Tinhu Marey|Jyo Nakti Visravasi Varey||*

Who is higher than Rama and Krishna! Even they had to repay for the consequence of killing. If an ordinary person harms another person, who can protect him! The ten incarnation passes but however, no one is able to comprehend the game of Kalpurush.

*Dharmadas Kahey Suno Gusai|Daso Janm Kahi Mohi Sunaai||
Kalpa Anek Niranjan Raja|Agey Kaisa Kari Hai Saja||*

So Sab Swami Mohi Janao|Utpati Parlay Bhav Batao||

Utpati Parlay Suno Tum Pahi|Kaho Sabhey Jo Sanshai Jahi||

Dharmadasji has asked Sahib that Niranjan's universe runs for many Eons (Kalpas) then how does he recreate? Tell me the secrete behind creation and dissolution which will clear my doubts.

Charo Yug Hai Rahat Swabhav|So Ab Tohi Kaho Samuzau||

Charo Yug Ant Jab Hoi|Varshey Agni Niranjan Soi||

Prithvi Jar Karey Sab Pani|Rahey Swarga So Kaho Nishani||

Rahey Jo Dev Taitees Karori|Rahey Sab Tapsi Tapki Jori||

Chandra Surya Taragan Zari|Jabhi Deh Tajey Much Chari||

Vishnu Bitahi Das Avatara|Nahi Shiv Bith Yog Jo Dhara||

*Yahi Vidhi Bahattar Chaukdi Jai|Seva Fal Pavey Anyayi||
Utpati Karey Pun Pratham Swabhava|Esey Bhavsagar Nirmau||*

Like a Waterwheel, the four Yugas go in cycle. After the four Yugas, Niranjana brings shower of Fire. Then with the water, he submerges the world. In this, the Heavens, the 33 crores of Gods and DemiGods and Men of penance are not affected. This way, the four Yugas (72 Choukadi) passes. Niranjana creates and destroys. He enjoys the rulership due to the boon received from Param Purush.

*Maha Parlay Jab Kiya Niranjana Agni Sweth Na Raho||
Lomash Rishi Tab Hoi Antahi Shashi Banu Pani Sab Gayo||
Teen Gun Panch Tatva Bithey Das Char Suth Akash Ho||
Maha Devi Adhi Kanya Tahi Karey Vaha Garas Ho||
Sab Bakshai Niranjana Rai, Adi Ant Na Kachhu Rahey||
Shiv Kanyanaam Bihai, Sab Ji Rakhey Aapmeh||*

When Niranjana brings Maha Pralaya (Great dissolution), Sun, Moon, Fire, Water, etc. none of them remains. Then Lomash Rishi also dies. All the four elements merges into Akash tattva. Maya- Adishakti is also gets merged in Niranjana. This way, Niranjana consumes every one. Nothing remains. He keeps all the Jivas in himself.

*Satguru Daya Jehi Par Hoi|Naam Pratap Bachey Jan Soi||
Nij Ghar Hansa Karhi Payana|Aur Sakal Jiv Taha Samana||
Jaai Rahey Jaha Dharmahi Dweepa|Pratham Kari Jo Lok Samipa||
Utpati Karan Seva Karhi|Pani Yahi Bhanti Srushti Anusarhi||
Bhakt Abhakt Sabey Puni Khayi|Sabko Bakshey Niranjana Rai||
So Puni Mahima Ved Bakhani|Ved Padey Par Bhed Na Janey||*

Sahibji says- Those who have the grace of Satguru escapes from this and reaches their true home Amarlok with the help of Naam. Otherwise, he eats all and approaches Param Purush for recreation. Whether they are devoted to Kalpurush or not, he consumes all. Under such conditions, we cannot understand whose glory Veda is singing! People persue Veda but they are unable to comprehend this secret.

*Jehi Ko Bharosa Soi Churavey Kaho Tab Kaisey Baney|
Seva Karey Jehi Purush Ki So Bhakshan Prati Din Karey||
Jani Ke Bhuze Nahi Kheto Kaho Samuzaai Ho|*

Adi Ant Sabhi Grasey As Niranjan Raai Ho||

If the person on whom we have trust, steals then whom to believe! This way, the Jivas show devotion to Kalpurush only to be consumed ultimately by him. Even when the evidence are there, they fail to recognize. I have told that Niranjan will consume everyone but all are unable to understand it.

Kal Saban Ko Khay, Hari Har Brahma Se Basey|

Baachey Kaun Upaai, Ek Naam Janey Bina||

He does not leave even Hari, Brahma, and Shiva. Without that one Satya Naam, no one can escape.

14. WHO IS SATGURU?

Giving the identification of a Real Satguru, Kabir Sahib tells Dharmadas-

Bhrunga Mata Hoy Jehi Paasa| Soi Guru Satya Dharmadasa||

Sahib says the one who has Bhrunga Mata is a Real Guru - a true Satguru. What is Bhrunga Mata? There are 27 Lakhs, kinds of Insects; Bhrunga is unique among them. They have only male form, they have no female. How do they procreate? It creates a Mud House. There is a miraculous effect in his sound. It flies very fast. They catch hold of any Larvae of insect, keeps the Larva in the mud house and transmits its sound; its sound is very endearing. With this sound, it transforms the Larvae into a Bhrunga, like itself. If the Larva does not concentrate, it cannot transform. Then Bhrunga takes off, returns after sometime, and again transmit its sound. If the Larva fails again, again it goes around and comes back and transmits its sound third time. If the Larva concentrates, it can transform into another Bhrunga but if it fails then Bhrunga will discard it. It remains as an insect and not as Bhrunga. It will bring another Larve and start over the whole process again.

Satguru does the same work. Satguru also with his Surti (Concentration) transforms his disciple like himself. The

Larvae does not need to do any activity. It is the Bhrunga which brings it, keeping in the mud house, Bhrunga itself transmits the sound. The Larvae has to only co-operate through concentration on sound. If it does not heed, how can it transform?

Sahib says-

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

The Larvae, which concentrates on the sound of Bhrunga, gives up his own form and transform itself into a Bhrunga. If a Larvae is of a Tumblebug (Gubraila) will give it's nature and become a Bhrunga; if it is a Larvae of Wasp (Tataiya), it will give up it's habits and nature, and transform into a Bhrunga.

Koi Koi Kitt Param Sukhdaai|Pratham Awaz Gahe Chitlayi||

Some Larve are very comfortable. It absorbes the sound in the very first instant from Bhrunga and transforms into a Bhrunga itself.

Koi Dujey Koi Tijey Maney|Tan Man Rahit Shabd Hitt Janey||

Some absorbes in the second or third attempt. Some have difficulties in the first attempt but they may succeed in the second or third attempt.

Bhrungi Shabd Kitt Na Gahayi|Tau Puni Kitt Asarey Rahai||

But that Larva which did not absorb the sound of Bhrunga even on the third attempt may be out of fear will remain as an insect and not as Bhrunga.

Gurushabd Nishchay Satya Maney, Bhrungi Mat Tab Pavai|

Taji Sakal Aasa Shabd Baasa, Kaaga Hansa Kahavai||

In the same way, Satguru is a bestower of Blissful transformation. There is a frequency in the bhu- bhu sound of Bhrunga. Some Larve could not transform itself in the first attempt. Why it is so? Because, it has not surrendered itself. Its not an ordinary surrender. Till the time it surrenders and atunes to the sound of Bhrunga, it cannot transform. If it fails in three attempts, bhrunga gives it up and searches for another Larve of insect.

Toh Puni Kitt Aasarey Rahai...||

Pahale Data Shishya Bhaya, Jin Tan Man Arpa Sheesh|

Pichey Data Satguru Bhaya, Jin Naam Daya Bakshish||

Everybody claims of Sahaj marg and asked for accumulation of Merit. These are the two sides. Sahib says that you don't have to do anything, all will be done by Satguru's grace; all will be given automatically- Spiritual wisdom, Devotion, Control on Mind, Ruhaniyat and the powers. You may ask that how is it possible without self-effort. After the Naam diksha, who presides over the individuality 'I'? It is the power of Satguru which sustains it. Therefore, don't keep the feeling 'I' and 'Mine'. Be humble and submit to Satguru.

A man said that whatever happens is by the grace of Guru, if so, then all the wicked and fraud activity we commit is also by grace of Guru. I told him- Listen, I will give the complete answer. This happens if we completely surrender, then even if you wish, you cannot commit a sin. Now you follow in the faith of God, your destiny disturbs your state. You reap as per your action. Know that if you are destined to fall into ditch, you will definitely do so. If you rely on your Satguru completely then Satguru will deflect away the effect of past Karma. The event will be cancelled.

Koti Karam Pal Mey Katey, Jo Aavey Guru Ott||

Whatever action you perform and the loss you may encounter, Guru's protective intervention will always be there with you. Whatever happens will be ultimately for your own good. Therefore, whether it is good or otherwise it is always for your betterment. Take it as grace of Satguru. It means, all will be done by him and you are not the doer.

Surti Karo Mam Saeiya, Hum Hey Bhavjaal Maahi|

Aap Hi Hum Baha Jayengey, Jo Na Gahogey Baahi||

Kabir Sahibji indicates that Satguru will immediately change your predictment. How it is done? He will transform you into himself (sway away). That is why it is said that you do not have to go circumblating.

In this world, there are so many Gurus who promise you, about liberation but when you look at them, there is no evidence of transformation. It means they are not the real Gurus. Therefore, Sahib says-

Bhrunga Mata Hoy Jihi Paasa| Soi Guru Satya Dharmadasa||

Just like the Bhrunga transforms the larva of an insect without any effort on the part of Larva. Similarly, the disciple will be transformed by Satguru without any effort on disciple part.

Don't you observe the manifestation of your own characteristics in your children! They are your seed cell (shukranu). The concentration of Satguru reaches up to the Atma (Soul) of disciple. Through this concentration- Surti, all are transmitted effortlessly and easily (Sahaj marg). Then the Desire, Lust, and Anger will not be effective. Sahib talks about such a Satguru who has the competence of Bhrunga. '*Guru milney se Zagda khatam ho gaya||*' The battle is won when you get the real Satguru. The search for the spiritual attainment comes to an end. In the path of yoga, this is not possible.

What is Sahaj Marg? Guru takes the total responsibility. Your attachment and desires will keep reducing; your inner vices will begin to disappear. A security guard (Satguru) will stand by you always. It becomes like '*Mera Hari Mauko Bhajey, Mey Sou Pauv Pasaar||*' This is Sahaj marg. You need not do any Sadhana. This is Bhrunga mata.

Guru Ko Kijey Dandawat, Koti Koti Pranaam|

Kitt Na Janey Bhrunga Ko, Kariley Aap Saman||

People are in confusion as to what course to take. People are talking about various Sadhanas. You cannot overcome Maya Shakti (power of Illusion) on your own effort. The Satya Naam of Satguru will accomplish this for you.

The one who directs you to do some Sadhana or earn merits by recitation is not a real Sant. He is an hypocrite in the guise of a Sant, who has no real practical experience. He speaks based on his bookish knowledge. Sant has

competence but others are incompetent (Adhyatmically). Sant Satguru speaks as a realised witness while others speak with the bookish knowledge. Sant satguru practically return from Amarlok, others have not seen Amarlok not even in their dreams. If they have seen in the dream, it is not by their effort, it is on somebody else's mercy. It is true that one cannot see Amarlok even in his dreams. Then there is absolutely no chance for reaching to Amarlok. Therefore, a Guru who does not have Bhrunga mata with him will be a burden to you, because they are misleading all into delution. Keep this word imbibed in your heart that he is pushing you into a path of total destruction; if he is directing you into Sadhanas and Kamaai (Earning Merits and Yog Sadhana are only for physical and mental well-being and not for the benefit of Atma). Because these hypocrites doesn't know that ----

Na Kuchh Kiya Na Kari Saka, Na Karney Yog Sharir|

Jo Kuchh Kiya Sahib Kiya, Bhaya Kabir Kabir||

The one who directs you towards meritorious actions for Spiritual advancement; he would have pursued the same path. This means that he has never seen the Amarlok- The eternal world of Parampurush. His Guru also would not have been a Sant Satguru. If it was to be a Satguru, then he will not be directing to Sadhana and Kamaai and his mission is not of a Sant Matt. Nowhere it can be a Bhrung Mat. He is a bogus Guru, the one who is drowning you in the worldly ocean of life along with himself. His aim is to earn fame and wealth, your salvation is not his concern.

In our country, Naam initiation is accomplished with the Guru's palm placed on the head of the disciple. Some devotees say that their Guru has given Naam through a mike and speaker system, some say that they received through a television. No, this is not the correct way of Naam Diksha. A man asked me if you have to give Naam Diksha to thousands of people at a time, will you follow the same procedure like keeping your hand on disciple's head. I

replied- Yes, I will. If the number of people exceed to Lakhs then also I will follow the same procedure, because the rules of Naam Diksha is so. It has to be conducted in that manner. This is the system of Naam Daan. It is a matter of transmitting rays of Adhyatmic power by touch, contact.

An alcoholic person came to me. It was sometime back that he gave up liquor and requested me for Naam Daan. I advised him to exercise restraint on liquor for sometime and then to come back later. Later, he took Naam Daan from some other Guru, he started accusing his Guru saying that he gave him Naam Daan when he was fully drunk. Is it the way to give Naam Diksha! He said that he was not conscious of anything. Means, Guru did not know anything about the Shishya. It is said- '*Paani Pijiye Chhan Ke, Guru Kijiye Jaan Key*||' His Guruji is engaged in the process of increasing number of disciples. I am cautioning the society against such person who does not know anything about his disciples. If a Guru is unaware about your Merits and Demerits, know that he cannot help you in your attainment. When Kal arrives to take your Atma, such Guru will not know his arrival and he may push you into difficult conditions. Such hypocrite Gurus cannot save you from the Yama- Kalpurush. Therefore, one has to search for a complete Guru- Satguru. One should remember the words of Kabir Sahib-

Bhrunga Mata Hoy Jihi Paasa| Soi Guru Satya Dharmadasa||

Sar shabad satguru se pavey, kshar akshar ke poara.

Abb bhaya re guru kai bachha, abb pakka re pakka.

He says that a devotee will become a perfect one only when he gets blessed with the holy Naam. It means the enemies within us are powerful and they can't be controlled by any other means except a true Naam.

15. SATGURU GAVE ME A UNIQUE HERB.

*Koti Naam Sansar Mey, Tintey Mukti Na Hoy|
Mool Naam Jo Gupt Hey, Janey Virla Koy||*

In this mortal world, there are many religious scriptures written by their Gurus, it contains crores of Words-Sounds, which can be easily read and written. However, none of them has the power to grant permanent Mukti beyond great dissolution. The Sanjivan Naam, which was referred by Kabir Sahib, is unique and secretes Naam, which is not the subject of any Granth or Text. That Satya Naam is received only from Sant Satguru, rare is such a person who realises it.

Sants of Sant Mat say that Satya Naam, which has the power to free the Atma from Niranjana Mind and Maya, is Param Purush Sahib himself. That Naam cannot be written or spoken, worldly people take it as a Naam, which can be spoken and written. This ignorance in them is created by the Gurus of Worldly Dharmas. Therefore, worldly people are unable to grasp the essence of Satya Naam. This Sar Shabd or Sanjeevan Naam is available only with Satgurus of Sant Mat of Kabir Sahib.

Sant Mat proclaims that without this Sar Shabd, no one can attain Mukti from Sansar Sagar (Worldly Ocean of life). It also says the right to bestow the Sanjeevan Naam remains only with the Real Satguru of Sant Mat in this creation.

The world is crowded with Teachers of Dharma, Gurus, Yogis and self proclaimed Sants, without understanding the secrete behind the power of Satya Naam and without realisation of the same; they are initiating people with Bodily Naam which are impermanent. All are mixing up the ideology of Sant Mat of Satguru Kabir Sahib with Sagun or Nirgun form of worship, mixing the same with the names of Paramatma of this World. They imitate the Sant Mat and its practices in initiating the people with perishable Naam.

Imitating the form of a Sants, they claim that they have Sanjeevan Naam to release the people from the worldly oceans of life. In this manner, the self-proclaimed Gurus entangled the worldly people in the initiation of Sagun and Nirgun Bhakti and its perishable Names. The Nirakar Yog revolves around five names; it manifests from the energy centers of body. The Naam-Sounds of the religious scriptures are of creation, perishable, and are of Siddhis of Five elements.

As per as the Sthul (Physical-Gross) Yoga, it is connected with different seating postures (Asanas) and Mudras. This will help in maintaining a healthy body. This yoga has no connection with Atma or Param Purush Sahib.

Sukshma (Subtle) Yog is based on Dhyān-Meditation. In this, one concentrates on any one of the Chakras within the body and experiences bright white, yellow, golden glow, jyoti, or Anhad Dhun. Dhyān is the master key (Surti) to open these seven energy centers-Chakras.

Sthul and Sukshma Yogas are limited upto the level of Mind only. With these, one cannot transcend the worldly existence, which is the creation of Mind itself (Mano Moolam Idam Jagatu).

Rishi Muni Tridev Adi Ley, Panch Shabd Mey Atkey|

Mudra Sadh Rahe Ghat Bhitār, Phir Ondhey Muh Latkey||

Above all these Yoga of creation and disolution is the unique Naam of Param Purush which can be illumined with the grace of Satguru with his Paras Surti. It is different from Yog Sadhana. That Satguru Shabd tatva which takes one to Satlok cannot be obtained without his grace. That 11th door which Sahib has revealed to the Sant is different from the 10th door (Sahastrasar), the 11th door enables one to attain permanent blissfull liberation of Atma. This path is known as Vihangam Marg or Chaal, Sahib says-

Nau Dwarey Sansaar Sab, Dasvey Yogi Saadh|

Ekadashi Khidki Bani, Janat Sant Sujan||

Panch Shabd Auh Pancho Mudra, Soyi Nishchay Mana|

Agey Puran Purush Puratan, Taki Khabar Na Jana||

Where from this unique medicine (Satya Naam) came, Kabir sahib and Sants described this Akaha-Nirakshar (indescribable by alphabets), Videha Shabd (it is a soundless, bodiless sound) and said:

*Shabd Videha Bhayo Ucchara| Tihi Pichhey Trilok Pasara|
Shabdh Hi Naam Lok Kahe Bhai|Nirakshar Mey Rahe Samzaai||*

In his blissful resolve, the formless Purusha (Sahib) manifested himself with a word. That bodiless word manifested as a strange brilliance of light, which is called Amarlok (Eternal world). This means Param Purush himself took the form of light. That indescribable word-'Naam' is the 'Satya Naam' of Amarlok. The indescribable word of the formless Satya Purush arised out of his wish and took the form of Amarlok. That soundless sound assumed the form of Satlok and merged in indescribable Satya Naam.

That secret Naam- 'Saar Shabd' which is indescribable Chetan Shakti- cannot be spoken, read and written with alphabet, is itself is the Satguru. With the grace of Satguru, this unique medicine remains in you, will create a unique power in you. Your Surti- Concentration will merge in the Surti of Satguru and transcend the worldly ocean of Life. Establishing himself in you, he did not engage you in Pooja-Sacrificial offerings. Sahibji says-

*Na Kuchh Kiya Na Kar Saka, Na Karney Yog Sharir|
Jo Kuchh Kiya So Sahib Kiya, Bhaya Kabir Kabir||*

Satguru with the grace of touch of Paras Surti bestows fundamental super consciousness (Mool Chetna). A real Satguru will not ask a disciple to practice Shabd Kamaai (Recitations) and Shabd Abhyaas (Rememberance of Sound). The meditation on Satguru itself is the door to salvation. ('*Dhyan Moolam, Guru Roopam| Moksha Moolam, Guru Kripa||*'). The unique medicine (Satya Naam) received by the grace of Satguru, activates the super consciousness, and enables Atma to reach its abode 'Amarlok'.

If only Atma is immediately released from the body on receiving the Satya Naam, then your family and relation will call me as a Murderer because all are slave of Mind, they are encircled by Kal Purush. If they die out of fear then no one will come to me for Naam Daan- Initiation. They will run saying that Satguru is putting to death at the time of Naam Daan itself.

"Hai Yaha Satguru Bina Koi, Moksha Ka Daata Nahi|"

It is not a simple statement that "It is no one but a Satguru, who is a giver of salvation." He gives the 'Sajeev Naam' (a unique medicine). It is out of world and free of elements. That Naam protects and keeps you alert. on receiving the Naam, your power of spiritual discrimination (Vivek) enhances because without this true Naam, a concentration is blind. Your ignorance is due to the darkness which pervades your Heart. Darkness produces ignorance. with the Satya Naam, you can comprehend the arising of Kam (desire), Krodh (anger), Lobh (greed), Moh (attachment), Mada (pride). You can also identify your own transformation.

Guru Bina Hriday Shudh Nahi Hoi|Kotin Bhanti Karey Jo Koi|

Illumining your inner senses (Antakaran) cannot be accomplished without a grace of Satguru. With the Naam initiation, you will be able to pursue the arising of inner enemies and to discriminate sins and merits. Surti is subdued due to the influence of Mind and Maya. By relighting the superconsciousness of Atma, it can reach its abode – Amarlok. To rise this super consciousness, Sants have propagated Surat-Yog instead of Physical- Yog to enhance the power of Surti (concentration). They have asked to meditate on Satguru with one- pointed concentration.

Nirakshar Ki Parchay Hoi|Tab Satyalok Pahunchey Hai Soi||

Jivit Lok Baith Puni Aai|Sar Shabd Mey Rahey Samaai||

The one who gains by realising that which is indescribable by alphabets only can attain eternal Satyalok

through that Sar Shabd again. In the Satya Sar Shabd Satlok, Atma merges with the grace of Satguru.

Akah Naam Akshar hey bhai| Tum Niakshar raho samayi||

Ni-akshar ko karey nibera| Kahe Kabir soyi jan mera||

With the grace of Satguru, Jiv merges in the Sar Shabd while living and gains the knowledge of Amarlok. In the Amarlok, Hansa (Atma) has the brilliance is equivalent to 16 thousand Suns. That world cannot be described in words that are a Bodiless Naam (You hear and realise it in the Surti not with the physical senses).

Parampurush aru kaal key, Madhya mey satguru dham|

Shabd kid or dharay kar, devai avichal naam||

It is the Satguru, who holds the rope of Shabd. This Shabd ultimately helps Jiva to attain its Amardham. Seated in the Sound, Atma moves up witnessing the creation and existence of world. That Sound enables the vision with which Atma moves observing all. It is different from the imagination. That sound of the Satguru converses on the way. That experience bliss is indescribable. If one can describe it, it means that he has not experienced it. "*jo suney so kahey nahi, kahe so suntan nahi*" Bliss can only be perceived and it cannot be explained or narrated.

.....That sound pulls upward all the while discussing, reaches the world of Sahib.

Surti shabd mey jortey, khuley gagan kivar|

Jagmag jagmag ho raha, parampurush darbar||

Earlier the Mind seated in you got all the work done through you, but after the Naam Daan, Satguru takes his seat and helps you to regulate your thought, word, and deeds. Therefore, the disciple of Satguru should does not have the feeling that he is the doer.

Aap hi kanda taul taraju, aap hi taulan hara|

Aap hi levey aap hi devey, aap hi hey banjara||

Before meeting the Satguru, all things are done by the Paramatma of this universe, through you. He is the creator, Kalpurush. Without the Satya Naam, it was the rular of the

world, who accomplished all through you. He is also known as Leeladhar-An actor of Drama. Assume that one should be murdered and then Mind seated in his enemy will accomplish the murder of that person. It will direct the intellect of that person to carry out that murder. In the same way, Mind accomplishes both meritorious and sinfull deeds through people. He does not realise that he is being utilised as an instrument in the act. He totally unaware about the manifestation of Greed, due to which he steals. All are associated with one or other religious Dharmas. Yet they are engaged in sinfull deeds. What does it shows and why do this happen?

Satguru has the Satya Bhakti, which is free from the connection of deeds. After receiving the secrete Naam, Satguru takes control over you. Whatever may be your condition before the Naam Daan; you will be reformed and transformed. You will loose your interest on this world. You will be able to control Kam (desire), Krodh (anger), Lobh (greed), Moh (attachment), Mad (pride). The Satya Naam will save you from all the bad promptings. All you need is to surrender to the Satguru; you will be free from sinfull action and will become a seeker of truth (Paramarathi).

*Guru Bin Bharam Na Chhutey Bhai, Koti Upay Karey Chaturayi|
Guru Bin Hom Yagya Jo Sadhey, Auro Man Dash Patak Bandhey||
Satguru Miley Toh Agam Batavey, Yum Ki Anch Taahi Nahi Aavey|
Guru Sidhi Chadhi Upar Jayi, Sukhsagar Mey Rahey Samayi||*

Only a Satguru thinks about Mukti of the Jivas of this world. Devi-Devtas satisfies only the desires of the Mind, and helps in Sankalp (thought)-Vikalp (resolve) and for the fulfillment of the desire, they advocate worship and devotion. All these are done for the Mind. Men of penance and Rishis with their Sadhanas, whatever they perceived in their mansion of their body; they have described it in the form of Mantras. It is only a Satguru, who releases the Jiva from the clutches of Maya and Mind with the Saar Shabd

because he is different from Sagun and Nirgun Bhakti. The world of Satguru, Amarlok, which is beyond 21 worlds, is unique.

My disciples who have taken up Satguru Bhakti are free from effect of Karma. They do not have to face their consequences of Karmas of past. Till the time one gets Real Satguru, he is considered as a Jiva without a Guru. The only requirement is have a complete faith in his Satguru. Then what remains is one entity in two forms. There is no power that can separate them in these three Worlds. Satguru succeeds in taking the disciple with the thread of Satya Naam to the world of Param Purush, Amarlok. For a true disciple, Satguru is higher than the Gods.

16. SATGURU HAS THE SURTI YOG

There are unique powers within the Surti-Concentration. The eighth Chakra (1 and $\frac{1}{4}$ hand height high above the head) is the Surti Kamal. It is the seat of Param Purush. In the Surti, the power of self is present. Just like there is a power in Banknal (Dun), Agya and Sahastrasar Chakra, similarly Surti has power. With Sadhana and Yoga, one can attain Siddhis. Dhyan is the key for every action. It is the Dhyan, which opens up the Mudras, Chakras through Yogas. It is with the Dhyan, one perceives the experiences. The key to open up the Surti is different from the above. With the Dhyan or Surti, one can open up the energies of Chakras and Mudras. However, Surti (Dhyan) itself contains unique powers. This is the secrete which the followers of Sagun and Nirgun Bhakti do not realise.

As one concentrates on the eighth Chakra, the seat of Satguru, the power of Surti begins to manifest with his grace. Connecting with the Surti of Satguru, the Surti of the disciple unravels its fundamental devotion. They comprehend the game of Mind. The hidden secretes of Surti begins to reveal itself. In that state of disciple, Satguru

reveals the game of the vices of Mind (Desire-Anger-Greed, etc.) and its family of 25 characteristics of body with their Trigunas (Satwa, Rajo and Tamo). As the Surti is fixed in the Ashta Kamal, one experience bliss of nectare while living. Therefore, a complete Adhyatmic Guru is absolutely essential.

*Alakh Purush Ki Arasi Santan Karey Deh|
Lakha Jo Chahey Alakh Ko Inhi Mey Lakh Leh||*

A real Guru will not leave a disciple alone with the instruction on learning and practices. He remains and moves with him. To keep my disciple alert and aware, to keep free from the delusion and to keep them in Surti; I travel around giving Satsang. As per the instruction of my Guru, I travel to the States, Districts, and Towns and build Ashrams for Satsang with the help of my disciples.

Only the Naam of Satpurush from the Satguru can take you across the world of Kalpurush. This Naam itself is Satguru-Soundless Sound. On this Sahibji says-

*Na Kuchh Kiya Na Kar Saka, Na Karne Yog Sharir|
Jo Kuchh Kiya To Sahib Kiya, Bhaya Kabir Kabir||*

That is why, I repeatedly say without any Ego or Pride that "The thing I possess cannot be found anywhere else in the universe."

"Jo Vastu Mere Pas Hey, Brahmand Mey Kahi Nahi Hey|"

A person asked me that "you state you have that power which cannot be found anywhere in the universe, please give me evidence." I told him that "It is not the power which I am talking about, it is the thing (Vastu)." Pay attention on words.

It is like a shopkeepers claim that the Jaggery, which he is keeping, cannot be found anywhere else. He was saying that the Jaggery is from unique and strange place. Similarly, the thing that I am talking about does not belongs to this universe; it is not from these three worlds, it is from the fourth world-Amarlok. When I bestow that thing to an

individual during Naam Dan-Initiation, three changes occur in that particular individual.

- (1) Atma and Mind are separated.
- (2) The attraction of the world comes to an end.
- (3) He gets a complete security.

At the time, when he comes to me, his earlier individuality comes to an end. I have transformed him into a nectarine individual (Madhumay). From then on, his thoughts and discrimination will be in synchronisation with me. He will not feel driven by his father and mother. Sometime the parents say the son is not good and we do not understand his behavior but I transform my disciple like myself with my Surti.

For this reason, Sant Mat is also known as Bhrunga Mata.

*Guru Samana Sishya Mey, Sishya Liya Kar Neh|
Bilgaye Bilgey Nahi, Ek Roop Do Deh||*

Keep your Surti, one pointedly on Satguru. The easiest and simplest way is to keep your Dhyan one pointedly on the Atma Shakti (Surti and Nirati). With this, one can succeed in overcoming the vices of the outgoing Mind. Without a Grace of Real Satguru, no one can comprehend the activities of Mind i.e. Kam (desire), Krodh (anger), Lobh (greed), Moh (attachment), and Mada (pride)). Any Sadhak cannot comprehend the importance and greatness of Surti Yog because Mind has no role here. The Surti Yog received through a Satguru is a real Adhyatmic Marg, which will help overcome the cycle of Birth and Death. This is the Vastu which cannot be found anywhere in this universe. Kabir Sahib has said that when Naam, the Guru, and the Disciple are true then realisation of Satlok (Moksh Dham) is possible.

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

Distinction Between A Guru and Satguru

The readers will find the frequent use of the words Guru and Satguru in the books published by the Sahib Bandgi panth. In the ordinary sense, we call a teacher as a Guru though his teachings have nothing to do with the spiritual world. It is in the spiritual line alone that we make use of the word Satguru. Guru is considered as a religious teacher who possesses the religious knowledge and is in a position to impart the same to his disciples for their upliftment. We find the mention of the word 'Guru' in our holy scriptures like the Ramayana, the Gita & the like. However, it is important to know that the knowledge of a Guru is limited to that of 3 lokas alone. As such a Guru can in no way be expected to help us attain true salvation.

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

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

Such a Satguru alone has the power to bless the jivas with the real Naam and help them attain Amarlok—the abode of Param Purush. Therefore, wherever the readers may find the mention of the word 'Guru' in relation to Param Purush, they should have no doubt in their mind that the Guru mentioned is Satguru alone.

Arti-1

Jai Satguru Deva, Sahib Jai Satguru Deva.
 Sabb Kuchh Tum Per Arpan, Karhoon Padd Sewa.
 Jai Guru Dev Daya Nidhi, Dinan Hitkari,
 Sahib Bhaktan Hitkari.
 Jai Jai Moh Vinashak, Jai Jai Timar Vinashak,
 Bhai Bhanjan Hari. Sahib Jai....
 Brahma Vishno Sada Shiv, Guru Murti Dhari,
 Sahib Prabhu Murti Dhari.
 Ved Puran Bakhanat, Shaster Puran Bakhanat,
 Guru Mahima Bhari. Sahib Jai...
 Japp Tapp Tirath Sanjam, Dan Vidhi Dinhey,
 Sahib Dan Bahut Dinhey.
 Guru Bin Geyan Na Hovey, Data Bin Geyan Na Hovey,
 Koti Yatan Kinhey. Sahib Jai...
 Maya Moh Nadi Jal, Jeev Bahey Sarey,
 Sahib Jeev Bahey Sarey.
 Nam Jahaj Bitha Ker, Shabad Jahaj Chara Ker,
 Guru Pal Mein Tarey. Sahib Jai...
 Kam, Krodh, Madd, Lobh, Chor Barey Bhari,
 Sahib Chor Bahut Bhari.
 Geyan Khadag De Ker Mein, Shabad Khadag De Ker
 Mein,
 Guru Sabb Sanharey. Sahib Jai...
 Nana Panth Jagat Mein, Nij Nij Gun Ganwein,
 Sahib Neyare Neyare Yash Ganwein.
 Sabb Ka Sar Bata Ker, Sabb Ka Bheid Lakha Ker,
 Guru Marg Lavein. Sahib Jai...
 Guru Charan Amrit Nirmal, Sabb Patak Hari,
 Sahib Sabb Doshak Hari.
 Vachan Sunat Tam Nasey, Shabad Sunat Brahm Nasey,
 Sabb Sanshey Tari. Sahib Jai...
 Tann Munn Dhan Sabb Arpan, Guru Charnan Ki Je,
 Sahib Data Arpan Ki Je.

Arti-2

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

BOOKS IN ENGLISH

01. Sadguru Bhakti
02. The Truth
03. Meditation on a Real Satguru Ensures Permanent Salvation
04. The Whole Game Is That Of Concentration
05. Without Soul Realisation Man Has to Wander
06. Atma-An Exposition (Atam Bhodh)
07. Satguru Bhakti (Uniqueness)
08. Crossing The Ocean Of Life With The Grace Of Satguru
09. Amrit Vani
10. Naam-Words Of This World Cannot Give Real Salvation
11. The Real Naam Is A Hidden One
12. Stealer Of Devotion
13. Seventy Dissolutions On The Path
14. The Secret of Salvation
15. Anurag sagar Vani
16. The Real Disciple
17. The Formless Mind