

Shri Satguru Ve Namah

# ATMA-AN EXPOSITION

## (ATMA BHODH)

*Atma gyaan sab suna, ka Mathura ka kashi.  
Kahat kabir sunno bhai sadho, sahaj mile avinashi.*

*Uthpith parlay sirjan hara, mera bedh niranjan se para.  
Tasey jagat na kahu mana, tatey tohi kaho mey gyaana.*

*Jo kuch maney kaha humara, so hansa nij hoye humara.  
Amar karo phir maran na hoy, takha khunt na pakadey koi.  
Phir ke nahi janmey jag mahi, kal akal tahi dukh nahi.  
Ankuri jiv ju hoy humara, bhavsagar tey hoth nyara.*

—Satguru Shri Madhu Paramhans Sahib



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

# **Atma—An Exposition (Atma Bhodh)**

**—Satguru Madhu Paramhans Ji**

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*Daswein dwar se jeev jabb jayi,  
Swarg lok mein vasa payi.  
Geyarhavein dwar se pran nikasa,  
Amar lok mein paye vasa.*

**If the vital force escapes through the 10th dwara, the jiva attains heaven. But the jiva attains Amarlok only if this vital force escapes through the 11th aperture.**

## **Towards The Truth**

The one who sacrifices the individualised “I” consciousness from the self can comprehend awareness of Atmic principle. It is not difficult to sacrifice things. Home, wife, husband, wealth, fame many people has sacrificed these but not the individual “I” (I-ness). This individual self which is based on the perception “I am so and so” refers to the individual “I”. For this very reason you are not able to realize your Atmic principle. In forgetting this I-ness, remains the realization of Atma. That is why; the realized persons are very rare to find in this world. Believing that “I am the body”, Atma is engaged in breathing activity for the sustenance of body. Breathing down the air in to this body, it keeps the body alive. The nearness of complete, alive Satguru enables the breathing to turn upward and outward through the body. This process enables Surti (concentration) and Nirati (the activity of breathing) to combine and to prevail the identity of “I” consciousness, ultimately. With this, the concentration becomes one pointed and peaceful, the “I” identification can be replaced with Atmic wisdom.

### **NOTE :**

- Concentration on the center of your forehead (trikuti) will never lead to Atmic realization.
- All the worldly Religions and Religious establishments talk about earning the merits with good deeds, doing various yogic practices. Further they talk about three worlds but Kabir Sahib’s words of wisdom directs towards simple and easy path of permanent salvation.
- Just as helicopter, airplane, airship and spacecraft lifts through the air, there are many ways to travel in the inner world. There are different bodies available for travel with various speeds and distance. Just like helicopter cannot reach the level of pathfinder, these bodies have limitation

in reach. Helicopter cannot reach outer planets. Similarly, sagun (form full), nirgun (formless) worship and all kinds of yoga cannot redeem you from the worldly ocean of misery. Naam (boat of Satguru) has the capacity to take the Atma beyond these three worlds and reach Amarlok.

- To concentrate on any point within, the body during meditation is illusionary and deceptive.
- Five mudras and its names are within the body and the soham is also within this. That is why Sahib had spoken of bodiless naam (Videha Naam). He said Soham is not true Naam.

*Jo Jann Hoi Hey Jahari, Shabd Lehu Bilgaye,  
Soh Soh Jap Mua, Mithya Janam Gavaye.  
Soh Soh Japey Bade Gyaani, Nirakshar ki Khabar na Jani.*

- To meditate on any point within the body will not manifest Adhyathmic Shakti but it may manifest Divya Shakti. Manifesting any power within the body is the power of Niranjan only. With this, one cannot cross the worldly ocean of life. That is why Kabir Sahib does not approve concentration on points within the body during meditation.
- Sahib says “Not to concentrate on the inner sounds”. These sounds are heard inside the head and to produce sound you need two implements. Where there is sound, there is duality and where there is duality, there is illusion. Hence sounds are not the ultimate truth.
- Everyone says that “You need to do something”. Some asks to earn through merits, some says to do sadhna, some ask you to give alms and do sacred acts, some ask you to do yagya (sacrificial offering), some ask to do yoga and some ask you to go on pilgrimage. But Kabir Sahib’s Sathya bhakti says “You need not to do such things. Whatever has to be done will be done by Satguru. This is completely different path to salvation (mukti).

Because with one's own efforts and meritorious deeds, one cannot cross this worldly ocean of life.

*Saath dweep nav khand mey, Guru se bada na koi,*

*Karta karey na kar sakey, Guru karey so hoi.*

- If your Guru is a householder, do not expect any spiritual (adhyathmic) benefit from him. He cannot grant that.
- I don't have to give you wisdom after initiation (naamdaan). Know that it is given. Nothing left to give, then why satsang (holy congregation)? This is only to remind you of does and don'ts. You are given inner spring of wisdom. Satsang is for reminding you about pitfalls and difficulties on the journey.
- Whenever you meet me, you receive energy from me with which you can walk your way. That is why, I come among you often.
- Our way is easy way (sahaj marg) and our path is path of bhringa (Bumble bee – known to have only males, no females).
- Auspicious sight of Satguru is very useful for he bestows his powerful Adhyathmic rays by ways of sight, touch and speech on his disciple present.
- Those Gurus in position of householder, if they claim themselves to be a Sant, it is but deception on you. He cannot be a Sant. A true Sant will not indulge in fleeting pleasure even forgetfully. Those who are indulging in sensual pleasure are stuck in Maya. It only means he has not attained a true Athmic bliss. One who is merged in Parampurush assumes his form. For him all are his children. That is why father does not marry his daughter and he does not indulge in sensual pleasure.



# 1. ATMIC AWARENESS

---

*Kabir Atma gyan ka, Para jagat mey shor.  
Pucho kaiso Atma, Tab dett daant nipor.  
Chinhan ko so chinhey nahi, Atma chinhey mudh.  
Pucho kaiso Atma, Tab kahe gunga gudh.  
Jo gungey ka gudh hey, Purab Guru updesht.  
Toh chaari shat astadarsh, Yaha kinhey kaha sandesh.  
Chatur salok ka bhagvat, Kiyo videhi updesht.  
Jo purab Guru gung hey, Yaha kinhey kaha sandesh.  
Jo purva Guru gung hey, Toh gunga shishya sab tat.  
Panji yaha Guru shishya ki, Kinho chalay baat.  
Kabir arth shabd mey, Shabd so jana jay.  
Arth kon si vastu hey, Pandit kaho bujhay.*

The whole world is talking about Atmic awareness but if you ask how is Atma, no one has the answer. They say, it cannot be described. If it cannot be described then what are the Gurus teaching to their disciples! Then what does the Vedas, Shastras and Bhagwata has to say about this! The meaning lies within words and can be communicated by words. But is it a thing or is it a secret!

*Aapuhi ek anek hoi, Boliyo esh sujan.  
Updesht kako karey, Kahe laga agyaan.  
Ekohumhushiya mey, Kahi laga agyaan.  
Ko murak ko pandita, Kehi karan bohan.*

If it is said that one Paramatma speaks through all then who is there to be enlightened. Who is ignorant? Then what is the difference between the knower of truth and the fool?

*Parab guru advait key, kalpey vivid prakar.  
 Bitar basey dwait jo, takar nahi vichar.  
 Kotin sadan kari marey, brahma aapu jo hoi.  
 Bina shabdh parakh kiye, shunya mey gaye bigoi.  
 Baat karey advait ki, basey dvait parman.  
 Kahe kabir chinhey nahi, yaha sukshma agyaan.  
 Jano chahey Atma, janey ko hai soi.  
 Kahu pandit yahi deh mey, Atma ek ka doi.*

There are many who are striving to practice non-duality (Adwaita) but internally, duality remains in feeling. No one tries to enquire about this. For this reason those who do crores of Sadhna and those who tries to realise Brahma end up in Shunya (akash tatva) because they have not realized Saar Shabda. They talk about Adhwaita, but internally they experience duality without proper understanding. This is gross ignorance. Everybody wants to realize Atma. But who is that who wants to realize? But if it is somebody different then enquire whether there is single or dual Atma present within oneself.

*Ek brahma vyapak jagat, jo sab mahi aakash.  
 Mey tohi pucho pandita, hey padarth ki bhaas.  
 Jo who brahma padarth hey, kako bhasat soye.  
 Ko updeshey ko suno, bada achamba hoi.  
 Kehi updeshe Atma, kokar Atma gyaan.  
 Kabir baat adhwait ki, sant virodhi jaan.  
 Vimukh hoi satsang tey, chahey nij kalyan.*

If one Brahma pervades the universe as Aakash (ether), whether he is a thing or its reflection. If it is a thing then who is the cause? Who is the instructor and who is the listener,



this is the wonder! Then who has to receive and who is to qualify in Adhyathmic wisdom? That is the reason; Sants are against Adhwaita (non-duality).

*Hai tako jane nahi, nahi ko karey maan.  
Kahani kabir pukari key, so nastic agyan.  
Yogi bada ki yog baad, gyaata bada ki gyey.  
Drushta bada ki drushya baad, bhedi bada ki bhey.  
Kabir baat adwaith ki, sant virodhi jaan.  
Vimukh hoi satsang tey, chahey nij kalyan.  
Kabir indari tey hey nahi, hua na kabhi hoi.  
Tako indari gyaan kari, pawan chahey loy.  
Nirgun sagun kari jiv ko, maney murakh soi.  
Nirgun sagun yaha deh ko, lakshan jano doi.*

No one is able to realise that principle and they are chasing the unreal thing, which keeps them ignorant. Enquire as to whether yoga is higher or the person practicing is higher! Receiver of wisdom is higher or the one imparts wisdom is higher! Seer is higher or seen is higher? The secret is higher or the one who is unreal in the secret is higher. Even though it is unknowable through Indriyas yet people try to realize through senses of perception (indriyas). Fools refer Atma tatva as Sagun and nirgun aspects and believe so. But both these are aspects of body.

*Shabd karavey sadhna, shabd na chinhe jay.  
Yog jap jap adi lo, marey kamay kamay.*

People die persuing japa, tapa and shabd sadhna, meditations doing meritorious acts but not knowing the genesisism of soundless sound (Saar shabd), people end up without realizing the Atmic principles.

This way, without knowing the principle of Atma, people live in ignorance. Sahibji says –

*Kya hua vedo key padhne se, na paya bhed ko.*

*Atma janey bina, gyaani kehlata nahi.*

*Jab talak vishayo se, yaha dil door ho jata nahi.*

*Tab talak sadhak bechara, chen sukh pata nahi.*

*Kar nahi sakta hai, jo ekagrah apni vrutiya.*

*Usko sapne mey bhi, parmAtma najar aata nahi.*

What is the meaning of Atmic wisdom?

*Atamgyaan bina nar bhatke, kya Mathura kya kashi.*

Where did the Atma go? It is important to know.

What does the shastra say about Atma? Whatever has been said, is it realisable? All agree that Atma is eternal. Ramayana says-

*Ishwar Hansh jiv avinashi, Chetan amal sahaj sukhrasi.*

Atma is eternal. It is complete truth. Speaking of Atma, scriptures describe Atma as blissful (Aanadmaiee), free from the dirt (Nirmal), pure, permanent, and changeless. Why it is so? Where from such good qualities centered into Atma? Atma is an aspect of Parampurush. You will notice your traits in your children. Similarly, Atma has such natures. Atma is beyond description, permanent and eternal. This means Atma is very unique. Ordinary man does not know what Atma is! This is the reason why he wishes to know Atma. Whenever you see someone, first you see an individual Body. This is a form of elements which disintegrates with time. For this very reason, it cannot be Atma. When the aged people die, they are cremated or left in rivers or buried or burnt. This way the body disintegrates. There is no need to prove this. Body is not permanent, but looking at the body everybody thinks that it is himself.

Secondly, who assume this Individuality? Some are peaceful, some are angry, some are serious and some are disturbed. But Atma is free from all traits (guna theet). That is why individuality is not the nature of Atma.

Everyone lives with body consciousness. When we look at their actions, it is not of atmic nature. Some are engaged in agriculture and some in employment.

*Kahey kabir kisey samjau, sab jag andha.  
Ek dui hovey unhey samjau, sabhi bhulana pet ka dandha.*

In this world, everyone is engaged in sustenance of body and accumulation of wealth. What it has to do with Atma. It is irrelevant to Atma.

Every individual in this world is engaged in seeking food. When we look at person, in all what we get to see? Atma is not visible. In the day-to-day activities of people, there is no evidence of Atma. It looks very surprising. When you look at activities of people, you can see physical as well as subtle activities.

*Ek na bhula, do na bhuley, jo hai sanatan so hi bhula.*

All are living in forgetfulness. This is not the matter of today. Since time immemorial, Atma is stuck in this same condition only. ‘*Jiv pada bahu loot mey, nahi kuch len na denn*’. Has death got anything to do with Atma? If we enquire, even shastras says, Atma without any reason is under illusion. What is the reason for this state? What is the mistake of Atma? You are not here today. You are here since many lives. Scriptures also say so. Just think, Lord Krishna said “Oh! Arjuna, we have taken many births. All that I remember, but you don’t remember. Just as we replace old cloth with new one, Atma also on the basis of accumulated karma (actions), chase the body. From this, it is evident that Atma

takes birth and dies because of actions. Action (karma) is the reason for birth and death. Individuals indulge in theft, cheating, unlawful activities and unethical activities. All these actions are not connected with Atma. Atma has no such a business. Atma is definitely bound and concealed by someone.

Atma is bound in such a condition that it is unable to realise itself and Atma would never like to do this sinful deeds, which people perform. Atma has become ineffective in this regards. Stealing, cheating, perversion, cruelty, physical harm, vyabhichar (Prostitution), etc are carried out by people. If the above constitutes Atma, then Paramatma will also have same qualities. But this is not true. Scriptures and mahapurushas have described the qualities of Atma. There is no such thing in Atma as above. **Then what is Atma? It means someone gets all these done through Atma. Bad actions are performed using Atma. Who is the doer?**

Whenever we perform an action, there is use of Atma in that. A man goes for stealing, in this Atma is also involved. This means Atma is also bound in actions (karma). For Atma, where is the need for actions? Then how Atma is performing actions? It is done with complete ignorance. By the way of actions, Atma is bound to birth and death. By way of karma it adopts different bodies. What is the need of action (karma) for Atma? When we observe people of this world, all are engaged in karma. Atmic spirit has no use for it. Firstly, by the way of karma, we experience pleasure and pain, birth and death. Karma is performed when engaged in farming. What is the connection of this for Atma? But this action is connected only with this body. Atma neither drinks nor eats anything. Atma does not have mouth and senses. Yet all humans are engaged in work. Why and for what reason?

What other karmas? There are sinful and meritorious karmas performed by humans. Sahibji says ——

*Pap punya yeh dono beri, ek loha, ek kanchan kerī.*

Both are ties of attachment, which means Atma is bound to both meritorious as well as sinful deeds. Atma is immersed in it. What is the result of these karmas? It attains hell with the sinful deeds and heaven with meritorious deeds. Now what connection Atma has with hell and heaven? Is heaven the home of Atma? Is Paramatma (supreme god) seated in heaven? This is deception on Atma. Sahibji says——

*Chet savoray bavrey, phir piche pachtaye.*

*Tujko jaana door hai, kahey kabir samjaye.*

**The heavenly beings (devta) desire a human life on this earth. People of this earth do meritorious deeds with the intension of reaching heaven.** With great difficulties leading a human life with meritorious actions, people reach heaven after death. On reaching the heaven, they realise the greatness of human birth. They again take a human birth in this world. Does it break free from the wheel of birth and death? Meritorious actions are good but it does not release you from birth and death.

All actions are performed for the bodily needs and wants, but not for Atma. Some are engaged in farming. Why are they so engaged? It will give harvest of grains to feed their body. Is it not for the body they are engaged in employment? They work for earning money and it is for the bodily need. All these means actions are performed only for the sustenance of physical body. People build houses but it is not needed for the Atma. Atma is free from the influence of weather, cold and warmth cannot influence or bind Atma. Atma does not depend on this and it does not need a house! Shelter is

needed for physical body. For the sustenance of body, Atma is bound. Body is illusion (maya). It indicates that Atma is bound by maya. It means Atma is engaged in the duty of sustaining body. Houses are built to take protection from weather and elements. What is there in a house? There is a kitchen. What is it? It is a place for preparing food for this body. When Atma does not eat anything, where is the need for kitchen? What else is there in the house? Bathroom, for bathing. Elements have no effect on Atma. But this is also for the body. Then what is there in the house? It is toilet, for what? For emptying the stomach. Atma does not consume food and it has no digestive system and so it does not need toilet. Then what is good in house? Bedroom, for what? for sleep? What does Atma need from the bedroom? Atma is neither sitting, nor standing, nor sleeping, nor running. It doesn't need rest. It means bedroom is made for body. Now we have a drawing room. It provides facility for seating. We have dining room, for serving food. Then what else is there in the house? Only these are there. There is also a store in a house, for what? Those item which are needed for body, for its safe keep. With all this nothing happens to Atma. But Atma has accepted that it is the body. This acceptance itself is miserable but it also engages in such activities. Whatever actions one performs, it is purely for one's own body. What gain is achieved for engaging in all the activities like acquiring a house, for seeking tasty food, indulging in tricks, deception, cheating, fraud, violence, etc. Why all these happens? Why all these good and bad actions, sinful and meritorious deeds? Caught in act of karmas. Body is the cause of actions (karmas) Sahibji says beautifully. But the karmic formula is very deep. Even after listening, people

are unable to comprehend. They think they understood but they are not able to understand the essence of it.

Sahibji says in his words——

*Deh dharey ka dand hey, bhugtat hey sab koi.*

*Gyaani bhugtat gyaan se, murakh bhugtat roye.*

Sahibji says again——

*Aakhir yaha tan khaak milega, kaha firat magruri mey.*

It is meant to be lost.

*Yeh jag mey koi rehen na pavey, so nishchay kar jana.*

*Tan pinjarey se nikas jayega, pal mey pakshi praan.*

One day we have to give up this maya born body. It doesn't take much time to leave this body.

That is why; humans indulge in tricks, deception, cheat, fraud, violence etc. to support the children. For these actions (karma), body is used. For the upkeep and satisfaction of body, man is engaged in karma. Atma is associated with this activity. Who directs this? With all its purity, why Atma is engaged in action (karma). Body is temporary and is dirty. Atma accepted this as permanent. This is serious matter. All have taken themselves as body and leading their lives. All these means, the power that binds Atma with the body is very powerful. The learned, Rishis, Munis, all are bound with this karma. Even the great intellectual are under its spell.

If we enquire with clarity, it is evident that for the maintenance of body, everyone is engaged in karma. What is the reason for taking the work, to earn money! Money helps in finding the needs and wants of the body. People build beautiful houses, for what reason? to shelter the body. Why air-conditioning is done? For the comfort of the body. The basis of karma is body. Everyone is engaged in action

(karma) for the sustenance of body. If you probe on all activities, you will find that all activities are only for the body. It means that we are taken ourselves as this body.

*Jadh chetan hey granthi padh gayi.*

*Yadhyapi mitya chutath kahtinayi.*

Where does the problem lie? What is the problem between Atma and body? Why it does not reveal? If somebody is handcuffed, to release him you open the handcuff. If one has to detach Atma, one should know where it is bound. But the fact is Atma cannot be bound.

I will tell you about Atmagyaan. Garuda (celestial eagle) is the vehicle of Vishnu. Just like Ganesha's vehicle is mouse, Kartik's vehicle is peacock in the same way Vishnu's vehicle is Garuda. Garuda prayed to Vishnuji for Atmic gyaan (Atmic wisdom). Vishnuji has directed him to Kak Bhushundi for Atmic wisdom. Think of it. If a child asks a history professor for mathematical solution, he will refer you to a mathematics teacher only, if he does not have an answer. Just like if someone asks a mathematics teacher for answer on history, he will refer him to a history teacher. In the same way, Vishnuji has directed celestial bird (Garuda) to Kak Bhushundiji. Because Vishnuji knew that he will get Atmavidya from him. Kak Bhushundiji was a disciple of Sahibji. So do Garuda.

Garuda went to meet Kak Bhushundi. He has asked "What is Atma? Please make me understand. If you are Atmagyaani then why are you in the form of crow"? Kak Bhushundi said that "It is due to showing the disrespect to his guru in his previous life. I prided myself as more knowledgeable to my guru. Once when guru entered, everybody showed his obscene to him except me. I was in the Shiva temple.



So Shiva cursed me, to become a crow due to showing disrespect in his temple. Then I remembered my Guru and approached him saying that it is not possible to escape Shivji's curse. But kindly show your grace on me. Guruji asked me as to what would I like. I prayed that even in the form of crow, I shall retain Atmic wisdom.

Then Garuda said that "It is many yuga passed already, now you may give up this body". Kak Bhushundi said "I immensely love this body. Because I had obtained Atmic wisdom in this. Hence I do not wish to give-up this body". Kak Bhushundi living in the body of crow has witnessed many creations. Then they discussed on Atmic wisdom. Kak Bhushundi has said——

*Suno tat yaha akath kahani, Samjat baney na joye bakhani.  
Ishwar ansh jiv avinashi, Chetan amal sahaj sukhrasi.  
So Maya vash bhayo gusayi, Bandhyo jiv markat ki nai.*

Here the word used "Tat" in a pleasing way. It can be used in many ways. It can be used for Guru, disciple, pritam and also for son. Then said- '*Suno tat yah akath kahani*'. Akat means "it cannot go described". '*Samjat baney na jaye bakhani*'. It is beyond description or narration. '*Iswar ansh jiv avinashi*'. Atma is not ordinary. It is an aspect of supreme Lord and it is beyond the destruction.

That is why I speak to you from beyond a level of colorful aspect of existence. One who experience Atma, perceives Atma in everyone. We see a street actor puts on many costumes and parades himself in public. Sometimes as Hanuman, Krishna, Sikandar etc. His profession is to entertain public. But people know the actual person in the costume. And people also address he with his actual name. if his name is Rampal, they will call out his name. They see the

personality of hanuman as secondary. Similarly, the knower of Atma first sees Atma in everyone as one and the same.

Then '*Chetan amal sahaj sukhrahi.*' It is awareness and eternal. Body is of elements. But these elements are unstable. Atma is free from dirt. Means it has no dirtiness. But the body is full of filth and made from dirt. But Atma is purity supreme. Atma is loveable and free from dirt. Atma is simple. And it's free of deception and conceit. Individuality has deception and conceit. This is the quality of mind not Atma. Atma is free of deception and conceit. It is eternally simple and blissful. It is filled with bliss. It is unlike the body which needs external objects to pleasure the senses. The senses of the body depend on the five elements but the Atma doesn't depend on elements for its blissful nature. For the satisfaction of eye it wants beautiful sights and vision, for the pleasure of hearing it requires melodious sounds and pleasing words, for the pleasure of the tongue it requires delicious food, for the senses of touch it needs physical contact, for the pleasure of sense of smell it requires fragrance. All this means the pleasure of sense organs depends on external agencies. Otherwise it cannot drive pleasure. Without the contact you cannot experience sense of touch, without beautiful sights, eye cannot enjoy, without delicious food tongue cannot drive enjoyment, without hearing pleasant sounds ear will be deprived of its pleasure, without the element of fragrance nose cannot drive it's pleasure. But for Atmic bliss such an external influence are not needed. It is a source of bliss. Then says-

*'So maya vash bhaya gusai, Bandhyo kir market ki nahi.'*

This very Atma is imprisoned like a parrot or monkey in cage. Just like the wild and free monkey are trapped with

a narrow neck pot, containing its favorite cereal ‘Channa’, which it cannot resist, similarly, no one has bound Atma. Atma claims that it is its own. One is the perception of mind and another is of Atma. The perception that ‘it is mine, that is mine’ itself is bondage.

In this way, Atma is bound by two things. One is the individuality as self the other is ideation of itself. Mind, Intellect, Memory and ego are part of individual identification. Atma is caught in this web. That is why it is said that we are bound by mind and illusion (Maya). Maya is body and mind is the individuality.

Like a hunter’s caged parrot, Atma revolves in this form of body on its own. The hunter makes the Parrot addict, by feeding opium. This addiction makes the parrot to seek the cage than freedom.

Just as a parrot addicted to opium, Atma loses its strength in maya. It is intoxicated by maya. Satguru breaks this addiction.

That’s why Atma is surely bound by mind and maya (illusion). Atma has taken the body as truth. This appears as the first cause. Man takes body as real and leads his life. He wastes his time in pursuit of food, drink and sleep, etc. endlessly. You may question as to why I say so, it sounds insane. No, I experienced living without all these. I lived without food for two years at a time. I lived without sleep for even two years and more. All this in the realization of ‘Atma’.

All these actions are performed by men for the worldly existence of the body. He brings up children. Children are born out of physical relation and he cares for the children.

*Bin rasri sakal jag bandiya.*

He engages in action because body requires blood for its support. Food is obtained through action. So action (karma) is the cause for birth and death. Then why he is engaged in action. This is the hidden mystery. It is bound, not physically with a rope. The sustenance of body depends on various food and for this food items it has to engage in action (karma). Atma is made to believe that it is body and is immersed in action so that it cannot realize itself. For this very reason, it is engaged in stealing, farming, etc in such activities. Everyone is focused on earning the essential requirement of physical life. In total, every action is intended for physical pleasure & comfort due to body identification of Atma. Every individual is under this illusion. That is why everybody is in, ignorance. One cannot acquire wisdom by reading books. One cannot acquire wisdom by listening to stories.

What is wisdom-gyana? What is ignorance? Not knowing is ignorance. Only one is worth knowing. Knowing that one become Gyaani.

*Kabir ek na janiya, Sab jana jan ajan*

Kabir eko janiya, toh jana jan sab jan.

The one is realised than nothing remain to search for. The right way to realise is through Atmathattva. Ignorance is unawareness of Atma. All bad deeds, karmas are due to lac of Atmic awareness.

*Kya hua vedo key padney se, na paya bhedh ko/*

*Athma janey bina, gyaani toh kehlata nahi//*

A person with any amount of knowledge without Atmic awarness, still he is considered as ignorant. Without Atmic knowledge, a person will be guided only by mind not by Atma. Mind is your enemy.

Only one is worth knowing. Not knowing this everything becomes useless. My house, my wife, this kind of life is not Atmic. All these are dream. All are leading ignorant life without Atmic realization. Atma does not have a friend or a foe. It cannot be destroyed by time and space. It doesn't require any support yet it has come under maya. What is the reason? It is due to ignorance. Not knowing what is ignorance and how it got started. How was the ignorance start? It started from the darkness. From where does the darkness arrive?

You are sitting in satsang. If there is darkness you won't be able to see. Four things rise from darkness. Why darkness is there? From where does it come from? '*tamaso ma jotirgamaya*'. "Movement from darkness to light". Ignorance in darkness will not help you to identify location of objects. Then ignorance will lead to doubts. Doubts lead to fear and fear will lead to worries. All are due to ignorance.

From where does the ignorance come? from where it is created? World is a form of ignorance. Why is it ignorant? What is the basis of darkness? Ignorance is born out of darkness. From where does it rise? It comes from Aakash tatva(ether). World is of five elements (tatvas).

Kshiti    jal    pavak    gagan    samira,  
Panch    tatva    ka    adham    sharira.

All living beings are created with these five elements. These elements exists in human. Tulsidas says that" This body is destructible , dirty and low". This body is said to be dirty. Why is it so? This creation is called 'born' meaning it is born due to the union of man and a woman. This body is developed from egg of mother and sperm of a father. How do you expect it not to be dirty! And how do you expect it

to be good! It is born out of dirty matters. Every hair is born out of dirt on the body. It appears clean and beautiful from outside but in truth, it is not correct. We try too keep clean time and again by washing, applying cream, etc. Thereby we try to maintain, to look clean and beautiful. But within a short time it smells bad and looks dirty, because it is its nature. From the excretory organs, urine and fecal matter come out. From the mouth, saliva comes out. Wax comes from the ear, mucus comes from the nose, musin from the eyes, dirt and sweat comes from the hair root. There's no sign of beauty in all these. Raise of smell in dead body is the evidence. Two days after Atma leaves the body, the real nature of body will be evident. This body is very dirty by nature. Same is with the world. The attraction we see in the world is not true. Nothing is good in this world it is like dirt bin. Why does it appear good to us? We have never enquired clearly! There is a huge force of mind in this. Scripture says this world is false. Sant sees this world as mental asylum. Patients in that asylum normally feel that they are very intelligent. For their foolish behavior they have been restrained and beaten. But they all take it with a laugh or cry. Looking at their behavior ordinary people normally laugh. But good people feel very sorry for their condition. In the similar way saints of wisdom look at the worldly people taking birth and death in 84 lakh of lives with pity for their condition. We wish to see our children happy. We don't wish to see them facing difficulties in life. Similarly all are Hansa (spark of Parampurush). He also wants to see that his Hansas are not in difficulty. He wants to free us from this universe. Looking at the sadness of people, he also feels very sad.

*Chalti chakki dekh kar diya kabira roye.*

All jivatma (soul with body) are lost in mental asylum. Jivatma has forgotten its very true nature and taken the path of madness. Let us see where the conflict in his behavior is. Human body is made of five basic elements: water, fire, air, earth and ether (Aakash). These elements assume 25 forms. Like water takes 5 forms Blood, sweat, saliva, urine and sperm. Fire elements assume five forms as hunger, thirst, sleep, slouth, and comradeship. Air is present in five forms as absorbing, releasing, speech, listening and exerting force. From the earth element bones, flesh, skin, hair and nails comes. And from the space element comes the sound, form, taste, smell and touch. In this way these five elements reside as 25 aspects in the body.

Jivatma has forgotten its own dharma (swadharma). It never had any relationship with body, now or in the future. Body is inert but jivatma has awareness. But jivatma has forgotten its state and engaged in sustenance of these attributes of elements. Sleep is not the nature of jivatma and it does not benefit (vriti) Atma in anyway. Sleep is due to fire element but Atma forgetfully takes sleep as its own duty. Speech is the aspect of element (air). It is not Atma, but it has taken body as its own. All problems have started from this only. Forgetting its natural dharma, Atma is busily engaged in sustenance of the perishable body.

*Hansa tu toh sabal tha, aatpat teri chal*

Rang birangey mey so gaya, ab kyu phirat bebal.

The ways of the jivatma are very strange. But from the time it is embodied, it is subjected to sufferings. It has forgotten its way. Why so? because it assumed itself as body. All miseries arise from here. If it has not assumed itself as body, then there would have been no worries or problems.

This body is like cage in which the sacred Atma is bound under delusion. But Atma cannot be bound by anybody. This is not a matter which can be bound. Then how is Atma in bondage?

*Bin rasri sakalo jag bandha,*

Worldly life is not bound with a rope. Someone asked me, “how lord of death catches Atma? They say Atma is taken. But on the other side, it is said that Atma cannot be tied with a rope, cannot catch it, neither inside nor outside. It is very subtle. Then how Yama (lord of death) catches it?

Atma is taken to hell. It is burnt, it is drowned in vista pond, it is taken to sapta kumbhi hell and is put to difficulties. If Atma lives the body at the time of death then what is punished? If Atma leave the gross body on the earth, then how it happens? If Atma goes to hell, in what form the sacred Atma is punished?

In truth, even lord of death does not know Atmic principle. I replied, “Lord of death catches the life breath. Lord of death cannot do anything to Atma. Do not know even. There is a scientific basis for repetition of Naam (mantra). Yamma (lord of death) catches the life breath. Jivatma follows the life breath repeating, “Oh my life breath, Oh my life breath”.

There was a cow suffering from disease. It has refused to move inside the vehicle. It was to be taken to hospital. I have directed them to keep it's calf into the vehicle first. When this is done, then cow made an effort to get inside the vehicle and succeeded.

In this way Yamraj (lord of death) knows that Atma loves the life force very dearly. He catches the life breath (prana). Then Atma follows behind it. It has developed a habit of being in different bodies. It believes that it is the body.



For example: in sleep, it assume subtile body, gross body does not exist. You experience fear in dream, but not with the gross body. Nothing happens to gross body. It is not cut with the sword, it is not actually burnt then why it is frighten in the dream?

Once I had gone to see the hell, during Meditation. Meditates concentrated in the direction of left ear, then you can reach hell. I saw lord of death giving punishment to people. He was hitting a shadow like body. But people were crying aloud. In this same way, people persue body. This body is an illusion. Sahib says-

*Aapa ko aapa hi bandhyo,  
Jaise swan kach mandir mey bharmati bhukho maro,  
Jo keheri bapu nirkhi kup jal pratima dekhi paro,  
Aisehi madgai fatik shila par Dasanani ani laro,  
Markat muthi swad na bisare ghar ghar natat phiro,  
Kahe kabir nalani ke suguna tehi kon pakro.*

This Atma has accepted the bondage. It means, it has submitted itself to bondage. Just as a dog barking at the image of itself in the glass house, just like a lion roaring at the image of itself as seen in a pot, just like elephants taking the hilly path fights with its own tusk because of its hindrance and just as a monkey caught with his hand full of channas in a pot. It would have retrieved its empty hand and there is no problem. It's because of its hands full of eatable favorite grams, it is unable to retrieve its hand. It cries out to group, shouting that its hand is caught by some enemy inside and seeking the help of its group. Nobody has caught him. If it gives up the eatable from its hand, its hand can come out, just like a parrot catching a net, feels that it has been caught.

Hunters prepare a net to catch the parrot. Special type of net with a fruit and mirror is kept on tree trunk. The parrot comes and sits on the net, due to its weight the net turns upside down. It's leg moves up and the head comes down. It looks at its image in the mirror and thinks another parrot has caught him, it tries to peck it. Just then the hunter comes and catches it. If the parrot wanted it could flown up. If it gives up the hold on net, it could have been free. Who has caught the parrot! Sahibji says, in the same way jivas have bound. He is clinging on to maya. Maya cannot catch him. Here it itself is holding on to maya. It assumes body as itself.

For the satisfaction of the individual indriyas of illusionary body, it is ever engaged in action. These indriyas have attracted Atma to themselves. Atma is submerged in this and moved far from its true self. Our eyes look at a flower. This attraction reaches mind through eye. Why Atma has attracted? No one has the power to attract the Atma? Then why did it happen? Come let us analyze this.

Sometimes we see some tasty food. A desire develops inside and mouth starts watering. All this happens within you. This game is started by mind staying behind a veil and provokes the senses. Atma is unable to understand this game. All the indriyas (senses) coordinate in this. It was the eyes which have seen not the mouth. Then why mouth waters? It means all senses (indriyas) coordinately works together. They are all joined together. Atma has no connection with these indriyas what so ever. Atma doesn't eat anything. Some people say, Atma directs one to eat. This is totally wrong. Our Atma doesn't take any food. If it has no mouth, what it can eat! The situation is such, whenever those senses contemplate on the satisfaction, they send message to the

brain. In such times, Atma assumes that it is the sense.

In this way, it is the game of mind and senses, like a mad man Atma get involves. Atma follows the dictates of mind. Why is it so? because it is unable to identify itself. For this very reason, to see the mind as separate from Atma, is known as Atmic realisation. No work is bigger than this in this world. Atma has forgotten its home, its qualities-dharma. Atma neither sleeps nor runs, no hunger nor thirst either. It is neither male nor female. It has neither a father nor mother. Then we call others as our relation, who are they? Relations are related to your mind, it is through the mind, world is connected. All happening are through mind. All those actions (karmas) performed are false because all these are prompted and directed by mind. All work are performed as per the dictates of the mind. All prompting of the mind are followed with the action by Atma. Mind prompts to drink water, it directs to go home, it tells you to talk to someone, it gets upset with someone and then mind itself gets pleased with someone. Mind with its power imposes it's quality on Atma. Sometimes we think about farming, sometimes about children, but for Atma and its betterment, we are unable to concentrate on supreme God. Even if we contemplate very little sometime it is due to the inherent qualities of Atma. This draws you closer to the supreme Lord. But mind intervenes in this because otherwise Atma can realise itself and it will not take any direction from mind. Due to non realization of self it is under the spell of mind. Mind makes the Atma dance like a mad man. From the time Atma entered in the body, it is engaged in the activity, it keeps proclaiming body as itself. All the senses are busy in fulfilling its fleeting pleasures. Every sense wants to

experience its own pleasure. Worldly people are caught in the fleeting pleasure of senses. This is the cause for them being far away from the true pleasure. The pleasure of senses is for the mind only. But behind the pleasure of senses there is a hidden danger, which has been experienced by sages (yogis). Let's see what is hidden behind it.

Danger behind the pleasure of sight-by eyes: Eye enjoys the sight of beautiful things. It's happy with beautiful appearances. Moth seeks the pleasure of sight. It loves the brightness of light. For this enjoyment, it moves towards the flaming light. When it nears it, its wings burn. Still, the moth does not retrieve and again and again it moves closer to the flame because it wants to enjoy the pleasure of sight. But in the enjoyment of the sight, moth gives up its life.

Danger behind the pleasure of hearing by ear: Musk deer wants to enjoy the pleasure of hearing. It gets deeply attracted to sound of flute. Just as some people listen to radio and musical sounds. Some people move with Walkman, with earphone attached to the ear. In truth, they want to enjoy the pleasure of sound through the ear. In the same way, Musk deer wants to listen the music of flute. This is why it is exceptional from its type of animal. It bears Kasturi in its nasal which is very highly priced. Hunters make a trench with soft coverings and nail a false flute very close to it. Hunter hides behind a curtain and starts to play the flute. Listening to the melodious sound through the flute, deer becomes pleased. It climbs down the hill to hear the music very closely. Musk deer has a peculiar nature that it cannot sit. Even if it sits on its legs by mistake it cannot get up easily, because he doesn't have the proper joint in the leg.

That is why; it even sleeps standing or by means of support. There the hunter plays the flute continuously. Deer as it approaches closer and closer it enjoys the sound immensely. Coming near the false flute it keeps its leg over it because it wants to enjoy the sound of flute very much. Because of the fragileness of the support it falls into the pit. Now the hunter stops playing the flute and comes closer. Hunter cuts the naval and removes the Kasturi from it and sells out the flesh.

Danger of pleasure of smelling by nose: Some insects take the pleasure of smell through nose. It loves the lotus flower, because it enjoys the fragrance of the lotus. It wants to get immersed in the fragrance. Just like we take pleasure in applying perfumes on our body, all these are enjoyment of nose. Same is the attitude of insect. Even during twilight, this insect keep enjoying the fragrance sitting inside the lotus flower. Lotus flower by its nature starts closing petals by twilight. The insect knows that the flower is closing and it has to leave. But it thinks that it can take little more fragrance and leave the flower little later. But the flower slowly closes on. This insect wants to enjoy more. It is stuck with the pleasure of Maya (fragrance) so much that it does not want to leave the place. It thinks like now the sky is still visible. I shall take off in a little movement. Just like a child who wishes to sleep little longer before going to school due to it enjoying the sleep and for this reason, it has to be woken up by calling out repeatedly. In the same way, the insect wants to enjoy the fragrance more and little longer but there is no one to remind or make it understand that there is danger and the flower slowly closes itself. Insect like a drunkard gets immersed in the fragrance. In the morning when the

flower opens, the insect is found dead due to hypoxication. This is how the insect enjoying the pleasure of smell gives up its life. This is the enjoyment of nose and its dangerous result.

**Danger of pleasure of taste by tongue:** Fish has a strong sense of taste, all the time searching the tasteful things. Just as we seek 'Chole Bature, Halwa Puri, Rasgulla, Samosa, Jilebi (tasty Indian snacks)'. What is all these? All these are enjoyment for taste buds of tongue.

To catch the fish, fisherman throws the fishing hook into the water with a bite of dough or flesh. Fish knows all these thrown are not as food but only to catch it. But its tongue is very sensitive. So it does not want to give it up. It thinks, it can eat quietly and move away. But it does not know that the hook will get stuck in its mouth on both sides. It moves towards it cunningly but fisherman is shrewder. That is why fish is being caught and for the satisfaction of tongue it gives up its life.

This worldly market is a play of illusion (Maya), the business is to keep Atma far away from the lord. Maya has not kept anything here for the pleasure of Atma. Atma is not in need of any pleasure, because it itself is full in bliss then how this Atma is engrossed in world of Maya. Is it same as the fate of insect inside the lotus? We all understand that we have to give up this body someday. Still we do not do Bhajan of Sahibji. We think that we can take the pleasure in Maya little longer. But we do not understand if Satguru prompts us to be alert, we will survive, but if we do not respond to Satguru's call, and ignore his call and keep entangled in the pleasure of Maya, then definitely Maya will push us down from human life. Then enjoying the pleasure

of Maya, we will fall asleep then our human birth will be wasted.

The danger in the pleasure of sexual organs: Elephant enjoys sensual pleasure. It is a very lustful animal. To catch a male elephant, they tie female elephant to the tree. Near that they dig a big pit and cover that pit with wooden sticks, grass, etc. so that the male elephant cannot make out the deep pit. When a male elephant sees the female elephant, it runs lustfully towards it. Just when it steps on to the loose cover, it falls into the pit due to its weight with broken sticks, etc. for few days; it is left to starve inside the pit. Afterwards, the hunter tames it then tying the bell around its neck, he moves it around.

Similarly, Atma is made subservient by mind and illusion (Maya). For this reason, it is unable to release itself from mind and Maya (illusion). If one sensual weakness leads to such a downfall then what will be the fate of human being who has all the five sensual organs which are very powerful, one over another. All these organs drag the Atma towards the hell. Not only this, it has over it (Lust, hatred, greed, desire and ego). All these qualities make Atma dance to their tune. Sahibji says-

*Bahu Bandhan Tey Bandhiya, Ek Bichara Jiv  
Jiv Bechara Kya Karey, Jo Na Chudaiye Piv*

Looking at any beautiful thing, eye is pleased. Human has the habit of stealing and humans engaged in stealing and sinful deeds. It is due to sinful deeds; Atma takes repeated birth in this ocean of life and suffers. But the deed is done by mind. Sin is attributed to mind only. Then what is the mistake of Atma in this? What? is Atma also a culprit? Yes! Atma is also involved in this. Just like

if someone hatches a murder plot, it will involve lot of things. Leg involves in reaching there; in holding the weapon hand is involved. The anger arises in the mind. Where is the Atma in this? Is there any fault of Atma in this? Atma is completely involved in this. For the movement of leg & hand Atma is involved. When anger arises in the mind Atma should have enquired its nature & intension and it could have desisted supporting the hand & leg thereby achieving peace of mind and prevented sinful deed. But Atma gets involved in this simple action. If a thief is guilty, those who are associated with him are also guilty. Extremists must be punished. But what, those who shelter him and help him should be left free? Similarly Atma qualifies for punishment. Atma has forgotten because surely for the reason it is under bondage. All the sensual organs are involved. They have compelled the Atma, Atma is under seize. It had neither its realisation nor it had any connection still in the fulfillment of the desires of Indriyas it gets involved. We have to enquire as to why all this happens. Because '*Jiv Pada Bahu Loot Mey, Nahi Kuch Lenn Na Denn!*' individual is floundered, he is to be saved. He has no real connection with all this. He destroys itself with its own power.

Just as the parrot surrenders to the Hunter and makes no effort to free itself, Atma is caged by the mind. First, let us see why parrot does not make effort to leave the cage? As stated earlier like the parrot is trapped by hunter with the net attached with a mirror & a fruit. Then he keeps the parrot in the cage. Had it not put into cage the parrot would have escaped. If Atma is not caged in the body by the mind it would have had escaped to Amarlok and be with the Sahib. Similarly, the hunter puts the parrot inside the cage and feeds



it with Opium (drug). After it gets addicted, he feeds it with grains. Now parrot cannot live without opium because the addiction is effected. That is why it is restless and impatient. Hunter realizes that now the parrot has become submissive. He removes it from the cage and leaves it free. Parrot becomes very happy. For a moment it feels very happy and flies away from there and decides not to return back to the cage. But surprisingly, it returns back to the cage after few days for the reason it cannot find opium in the wild for which it is addicted even though it gets food. Since it cannot find opium anywhere, parrot returns back to the cage on its own. The hunter this way imprisons the parrot. Similarly, Niranjana keeps the Atma in the cage of body intoxicating with desires (Moh) & illusion (Maya). All the doors of the body are open but Atma is unable to escape because he is bound by brother, my house, my son, my mother etc. in this network Atma is lost. For this reason, under any situation it does not want to leave the body.

In every pleasure of Maya (illusion), there is a punishment involved. We have seen the problem of using the external sense organs earlier. Even in the enjoyment in the inner senses (Antakaram) there are punishments. External enjoyment may lead to hell but, internal enjoyment instead of hell it may take you to the heaven, world of Brahma etc. it can take you there while you are alive. But the trouble is there is no benefit for the Atma in this. Because, after enjoying those pleasures one has to return back to the womb of the mother. Release from repeated birth & death is Mukti (Liberation) for Atma. Even while free if you are unable to obtain permanent release then we need to understand the principle behind liberation (Mukti).

*Mukti   Mukti   Sab   Jagat   Bakhana,  
Mukti   Bedh   Koi   Birla   Janna.*

Sahibji says the principle of Mukti or libration is known only to a very rare person. What is this Mukti (liberation)? How to get it? Mukti expresses release from birth and death. It means that Atma is caught under clutches. We live in a scientific world. What, can't we see the bondage of Atma! Can't we understand Atma! When we go towards bondage, is it not required that we identify Atma! When you go to a doctor for medication, first doctor try to find out the nature of decease. Till he identifies the decease, medicine cannot be determined. That is why he tries to identify the decease first. Then he plans a solution and gives required medicine. Similarly, when you speak of benefit to Atma, first we have to understand Atma. Can Atma be bound? Who has bound? Who is the person who has bound Atma? This means the one who has bound Atma is very powerful. If he is powerful, what is his nature? If he is more powerful how can it be that Atma is said to be all powerful? If it is caught then how it is said to be free from attachment?

On one side, it is said Atma has no front & back, neither male nor female, it has neither birth nor death, neither decrease nor increase and is permanent. On one side it is said that we have to understand the principles of Atma and if this is not known then how can we work for its betterment. From the narration of Atma it can be understood that the Atma has neither birth nor death, neither male nor female, Atma is beyond destruction of time & space, Atma has neither hunger nor thirst, neither it is young nor old, it cannot be differentiated, cannot be burnt, cannot be buried, it cannot be made to pieces. It is eternal. Atma is the extraordinarily

strong. It is explained in Gita as well as Vedas. Its narration is very strange. Atma cannot be conditioned with time & space. Atma cannot be put to loss.

When we look at the world we notice the 5 elements in it- Space, Air, Fire, Water, and Earth. Water is seen which people drink it, it ends here. If it is boiled it evaporates. Fire extinguish and ends. World is destructible because all elements gets destroyed. Light a fire, blow it, it will extinguish. Water extinguishes fire. Air also vanishes, Space absorbs it. Space also gets destroyed in the end. All the 5 elements get destroyed.

Once a messenger from a Panth came and started a discussion. I asked him what is Nirakar? He said that which is seen between two hands is eternal. I told him if it is eternal then it should be with Paramatma, then how is that people commit fraud and theft! If Paramatma exists between two palm then there ends all the arguments. Then what were our ancestors doing in the forest! I asked him what you take the 5 elements to be. He replied it is open for destruction. I enquired what it is. He replied earth (Prithvi). I said since we walk we know, ok. He said water (Jal). I told him we know we drink. This also gets destroyed. He said the third one is fire (Agni). I told him this also we know. Fourth he said- Air (Vayu). I told him this also we know. He said the fifth one is Space (Aakash). I enquired as to what it is. How do we recognize it? He said, through sound. I told him you don't know the 5 elements. Fifth element space is dark matter.

He said sound is produced in the 5<sup>th</sup> element Aakash (space). Let me explain this. Sound is produced by two. One is Air and another one is which impacts it. Sound is produced from the contact of Air and Earth. If somebody speaks to

you how do you know? We know when the Air wave hits the ear. It means both the ear & eardrums (Earth element) are required. By the contact or impact of both sounds is recognized. Then from where does the Aakash element get involved? Then sound is produced by the impact of Air & Earth element.

I told him the fifth element you talk about is Aakash. And you also said it is destructible. I have asked you “how do you recognise?” You said sound. Sound is not Aakash. Sound is Air. He became quite.

Our Atma is different than the 5 elements. It has no connection with these elements. 5 elements are destructible and our body is made of this, but Atma is not made of these elements.

*Kshiti jal pavak gagan samira,  
panch tathva ka adham sharira.*

Nanakji also says-

*Panch tathva ka tan rachyo, janat sant sudan  
Ismei kachu sacho nahi, yahi nanak sachi maan*

All these 5 elements are destructible. This is not our Atma. Then what is it? This Atma is such that the Mind, Intellect, Memory and Ego cannot understand it. The equipment of the body cannot understand it. That is why every individual is in ignorance. It means Atma is not understood. Who is searching for this Atma? Finally who? Who is the one who is seeking mukti? Scriptures speaks about Atma. And it is said that Atma cannot be known by Mind. Intellect, Memory and Ego. Then how do we recognise this Atma? This means Atma Tathva is lost. Atma is lost in the depth. But then all that we experience, who is the experiencer? This individual, the experiencer, who is he?

Is it not Atma? No, it can never be Atma. Because it has ignorance in it, it has deficient, it is deficient and it also contains nectar, it has no fulfillment, it has Greed, it has maya, it has Ego in it, it has desire, hatred, etc; in it. But that which said about Atma is free from worry & happiness. In this individuality, defects do arise. What is this complication? Somewhere in this maze Atma is lost. This Atma has neither friend nor foe. Atma is never born nor dies either.

*Nahi upaje nahi binshey kabahu,  
Nahi aavey nahi jaye.*

Neither it is born nor it dies, or it gets old. Then who has caught such Atma? Why did he catch such Atma? A man can hold something. Sometime he catches Rat, sometimes Fish. Why does he catch? because rat is destructive. Fish is taking as a food for some so it is caught. In this same way, who has caught this Atma? What is the reason? What is the matter? Who has caught this Atma? It appears that a destructive force has caught the Atma. Why does it need it?

You may be rearing cattle in the house; this is the scientific world, they utilize tractors etc. still people keeps bulls. The keepers of the bull did not give birth to the Bull. Then why it is kept castrated. Neither they created the Bull nor have they given birth to the Bull. Then why it has been kept, only for work. Only for getting the work done bull is kept because humans have intelligent Mind. They keep the Bull tied carefully. They do not allow it to run away. It may want to escape. Why don't they let it go? for their own selfishness.

Some keep Cow. They keep it tied because they want Milk. The Cow may want to leave but they may not let her

leave. The keepers did not give birth to Cow. They tied her with rope. If it runs away they search and find, bring it back, tie it up.

Nobody wants to give up their control over Bull. Bull effort does not work, it cannot release itself. It may get beaten. But it is always tied to a rope. Similarly, Atma is bound by mind for a reason. Why does mind needs it? Cattle are required for preparing the farm land. Sometime they tie with the rope; sometimes they tie it in the field. They get lot of work done from Cattle. In the state of Uttar Pradesh they make use of the Bull extensively for their work.

Atma Dev is also is bind by Nirnanjan. The Man himself cannot do this work that is why he has domesticated the Cattle. Similarly, Nirnanjan & Maya cannot work. So they involve Atma. With Atma all the bodily functions are performed. That is why, I always say earn only that much which is needed not more because you work and use your Mind to earn. This also involves use of Atma and Surti (concentration). The body in which Nirnanjan has bound you, for the same body why are you so passionately engaged in sustenance. Attend to only the needs of the body and rest of the time devote in Bhajan & meditation of Atma, put efforts to move closer to Atma. If we want to engage in work with the body, it should not be for the sake of Nirnanjans work. But for the goodness of your Atma, by serving the Guru help other Atma to attain sacredness because this effort will be in harmony with the desire of Parampurush. Don't get engrossed in the activities of the body, march towards Atma. What is the connection of Atma with body? This is the play of Mind & illusion (Maya). Atma does wants to live but it is unable to do so. Nobody wants to give up their cattle.

Even though they have not made or given birth to cattle. How did the cattle come into man's control? In the beginning it might have happened that it has traveled through 84 lakhs Jivas. Humans might have seen this and caught them. Cow might also have been caught. When the calf is born others also have asked for it. They might have been exchanged for something else.

In our village two people were killed by elephants. They do not come at day time. They enter the house at night time and search for eatables then if they find any people they kill them. So people catch the elephant for their own protection. Even now, there are big elephants in the forest. How do they catch? They catch it with the elaborate plan. Just as it was narrated earlier, in the forest in front of a tree little away from it they make a big pit and cover it with thin wood & grass. They tie a female elephant to the tree. Looking at the female elephant it moves towards it. It is not alert. It falls straight into the pit; the pit is not very deep. They leave the elephant in the pit for 10-12 days. It becomes weak. Then the trainer with a rope descends on the elephant from the tree. They hold a rope from behind. The trainer keeps calling to the elephant. He feeds the elephant with bread. Elephant takes that the trainer has come to help the elephant. But he has not come for that purpose. Similarly, Niranjan comes in the form of Avatar to the world. And the world thinks that he is the Paramatma come for the welfare of the world. Slowly, slowly the elephant is made submissive. Then they pull it out of the pit. Why? Why did they catch elephant? Once I was travelling to Assam, and noticed Elephants were loading the logs on the railway wagon. Elephants do very big work. They are also intelligent. It was pushing with his leg and lifting it with trunk. Then what

else it does with elephant. There is a saying that “live elephant cost 1 lakh & dead elephant cost 2.5 lakh rupees”. But these days nothing can be achieved with 1 lakh. I was building 4 walls in Rakhbandu Ashram, it cost us 20 lakhs rupees. For a small Ashram, it cost about 5-6 lakhs. So, live Elephant is 1 lakh & dead elephant is 2.5 lakhs. But now a day the cost of Elephant is 5-6 lakhs. Foolish people as well as people of royal nature come to me. But now very intelligent people keep coming to me. An elephant trader came to me. And said “If you permit me can I bring an elephant for you?” I asked him “are you an elephant trader?” he said “yes”. I bring it from Assam and sell it here.

They sell horses in Amritsar. There is a separate market for it. There are some majestic horses available. Earlier, Punjab use to send cattle but now days they bring them to Punjab. Similarly like cattle, elephants are also sold. They get heavy works done through elephant. Earlier, the kings used to ride elephants. These days elephants are used for display and begging. They make use of the elephant in temple and holy places. So I asked him “what is the price of the elephant?” he said “5-6 lakhs and female elephant costs 6-7 lakhs. Female elephant is expensive. I asked him for a reason. He said she bears baby elephant, and then I sell her. Elephant’s skin & tusk are very useful. From the tusk, bangles are be made which are used in marriage and other occasions. So he said it is very costly.

The aged cows, which are left to roam free, are butchered, and they make 20,000 rupees on it. Cow has plenty of fats in it. I say that you reared the cow, you drank its milk then when it is old you are giving it off, it is a great injustice. Grievous sin!

*Jiska pijiye dudh, tisko kahiye maay.*



I maintain & protect our cattle very carefully. In this way, in the mammals, the female has the higher value. Only humans have not realized the value of woman. They are talking woman as very ordinary & weak. Among the elephants, female has more value. Bull does not have so much price for it compared to cow. Ox does not have any value compare to bullock. If cow gives birth to a female calf the owner becomes happy, if it gives a male calf the male calf is chased off. On the other hand if a female child is born in the house they are worried.

An initiate disciple-Naami gave a mare & a Pony to me. I told him to take it back for I have nothing to do with it! He replied Sahibji, I made a vow that when I buy the tractor, I will give my pony & mare to you. I have brought a tractor that is why I want to give you pony & mare. He further said that the pony & mare cost Rs 35,000. Horses does not cost that much, mare must be most useful. They take 5,000 rupees for one marriage function. I told him that I do not want to send for marriage function. This should not be done. But he said it has more use and requested me to keep it. He said there is no loss in keeping it. So the ashram boys took care of the mare and left the pony free. The mare was very healthy; it gave birth to the horse. It was also very healthy. One day one of the boys was playing with it, the horse fell down, twisted its neck and died. Then the mare gave birth to the filly. Then it gave birth to horse. People said that it is the turkey horse. I gave him a name 'Sheru' (lion). Except among human, female in other beings are valued higher.

People keep elephant because they can put it to work. Mind has bound Atma for the very reason that it wants the Atma to do its work, and there by run this world. Atma is

bound by mind, why did it bind? Just like people tie horse or cow for their own utility or work.

Mind has bound Atma in which cage? With My son, my brother and alike, It is bound in such cage. Atma is unable to realise itself. Atma is with bad attachments. That is why Sahibji repeatedly says-

*Bahu bandhan te bandhiya, ek bichara jiv.*

Whoever has bound Atma is very powerful. Buffalo is not allowed to be free by its owner. No one allows their domesticated animals to go free. Everyone for their selfishness keep the cow tied well. In the same way '*Bahu bandan tey bandiya ek vichara jiv, jiv vichara kya karey jo na chudave piv.*'

Atma is imprisoned, under lots of attachments. Its wish is not honored. It is unable to free from the cruelty of mind. Niranjn gets all his work completely done with it. Whatever is the job done, all are not yours. Building a house is a work of Niranjn not Atma. Fakirchand has a bull. Whatever the work he gets it done from the bull it is its own work. In that work, bull does not benefit from the work. Bull has no such work. In the same way-

*Jiv pada bahu loot mey, Nahi kuch lenn na den.*

Whatever the work Niranjn gets done is not relevant to Atma. Atma does not need a house but Niranjn builds a house through Atma. He makes marriage. What benefit Atma drives from marriage? Atma is neither male nor female. Agricultural work is accomplished with Atma. What is its relevance of forming to Atma? Atma neither feels hunger nor thirst. That is why, Sahibji reminds again & again-

*Mann hi swarupi dev niranjan, Tohi raha bharmayi,  
Hey hansa tu amarlok ka, Pada kal buss aayi.*

So Fakirchand has not released its bull. He may be feeding it with bread with the intension that it will work for him. He feeds it for his own selfishness. Niranjan also has arranged marriage and satisfied the sense organ so that jiv will keep itself alive and work for Niranjan.

Atma, with its own effort it cannot get release, it cannot be free. Bull may attempt to run away, but cannot run because it is tied with very strong rope. Even if it runs away, Fakirchand will search and bring it back. Same thing happens with this Atma. Niranjan does not allow even a single Atma to escape. That is why; no one can escape Niranjan's clutches. Some tries to get released from Niranjan by carrying out meritorious deeds. Deeds are made & administered by Niranjan, then how can one be released? Some goes on pilgrimage to obtain release. My question is that with whatever formulas we make the benefit for the Atma, has it benefited the Atma?

Sahibji says all this sadhanas will lead to nothing. Among those human communities make some and some are the play of Niranjan. Some says we can attain through Tapas. This is also within the limitation of Niranjan.

Let us go towards the enjoyment of the body. In truth there is no happiness in the external things. All are play of Maya. Not understanding, the Atma again and again faces birth and death. The happiness is derived from the bliss of Atma only. It was only a reflection outside. This is not complete that is why it is called happiness or joy-small pleasures.

Some gets happiness in something some in other. What do humans seek? Comfort! Gulab Jamun, Rasgula, Barfi is searched for enjoyment but in truth they don't get it.

Sometimes we move away from it and we find enjoyment in something else. It means the joy in eating Gulab Jamun is not permanent. If it is in it, it should be permanent. That is why the search moves on to something else. Similarly, someone enjoys music. However, this enjoyment is not permanent, because sooner he will request to stop the music or change the music, saying he does not love it anymore. This means there is no enjoyment in music also. Sometimes we find joy in one of the instrument and sometimes in other. You do not get permanent enjoyment in any of these. Even with the sight, some looks beautiful sometime and something else some other times. Leaving our wife why does attention falls on someone else's wife? It means permanent enjoyment in any one thing is not possible it is not there. No satisfaction on one thing, so you look at something else for your satisfaction. Bliss does not exist in all that, bliss exists in Atma, Surti. Why no permanent satisfaction or joy from external things? Because in the core of Atma, there is everlasting bliss or joy. This is reflected on the external, in the contaminated condition. A thief gets it from theft, and the drunken gets from drinking. A murderer gets it from killing. If Atma witnesses itself then it will not find external thing attractive or blissful. Then the realization will be down, the bliss is inside and only its reflection is outside.

Pleasures of the world appear to be so real but in reality, it is not the truth. It is just like eating Rasgula or becoming a King in your dreams, but it is not true. Pleasure of things in the world is only appearant but not true. You feel there is pleasure, but in truth it is the pleasure of Atma. If one searches for the pleasure inside oneself he will find it to be beyond description. This can happen only by meditating on

Satguru. That is why; place all your attention (Surti) at the feet of Guru. Guru's Atma is in complete awareness of self. Just has when you meditate, your Atma starts manifesting and bliss unfolds which is the true state of Atma.

Man does not know the enjoyment of bliss. From childhood this bliss is experienced in the nearness of mother. Child cries when it cannot find its mother. When he grows up he drives joy from playing. Not from mother. Why? Because he finds the joy not from the mother. When mother calls saying that you have played enough he replies saying that he will come after some time and he wants to play little longer. The same mother he was unwilling to let go, now what happened. Further as he grows up he spends his time in studies even during late night. Friends ask you to join in play. You refuse saying that you have to study. For the same play you refuse to listen to your mother, there is no joy there even because concentration is fixed on studies. Joy is there only in concentration (Dunn). Wherever you focus your concentration there you get the pleasure. But it will not be pure. Then the pleasure moves out to the money.

It is like a mirage, not true. The mirage looks like water to a deer. Water was not there it was only an appearance. In the same way there is no joy in the world, it is only appear ant. '*Vastu kahi dhundhey kahi*' means this. Pleasure is in the Atma but the search is somewhere. Man went to a river to bath. Keeping the clothes under a tree he moves towards water. He noticed a pearl like necklace in the water. He dived into the water but he could not reach it. Thinking that it is a misunderstanding he came back. When the water became placid he could see it again. He again dived but could not locate the pearl so he return back empty handed. Where did

it disappear he did not understand. He came out and dived again. Finally he put on his cloth and walked away. On the way he found a mahatma and explained to him about the necklace and brought him over the river. Mahatma has noticed that it was only the reflection. When he looked up he saw the necklace on the tree. Man looked up and he was happy. He climbed up the tree and brought it back.

Similarly, when in the company of the Satguru he will show you where you can find the true bliss. He not only directs you but connects you to it.

Man seeks pleasure from externals. He seeks it in woman then in rising children. When they become sick he even spends million on them. When the woman gets older there is no pleasure. Pleasure goes away. If son begets a son then the joy shifts even there. Otherwise it would have been good. Yes he keeps searching for joy in all that only. He derived immense satisfaction in listening to and watching his son. Now where did it vanish?

What is the matter here? Concentration is struck in this. External pleasures bring immense difficulties. Wherever you may find it, externally, everything ends. And it does not last long, it is not permanent. When you grow old all the pleasures ends. With the reduction of Red blood cells, taste of the food reduces. When the sight decreases the pleasure received from the sight also decreases. If the hearing is impaired the pleasure to enjoy the music also decreases. If the generation of sperms reduces sensual pleasure also reduces. The power to smell reduces the pleasure of fragrance also reduces. Then from where will the concentration draw pleasure in old age.

In the same way, some seeks pleasure within the body. But bliss of Atma is altogether different from these. Why men are caught in external pleasure?

Mind plays a deceptive game in this. Mind gives the impression that the pleasure is obtained from so and so. Atma is unable to understand this. There is no pleasure; the pleasure was of Atma only. But it was not in fullness, it is entangled with Maya (illusion), it is also from Mind for this reason it was only the temporary pleasure not the permanent bliss. Till such a time Atma is with Mind & Maya, one cannot experience complete and permanent bliss. This is the reason why the pleasures Yogis experience, are only temporary pleasures not eternal bliss.

Yogis contemplate on Mudra meditation and derive pleasure from there. Some see intense light and some see brightness of a lamp, some claims their awareness is gone up. Increase & decrease of awareness is nothing but game of Maya. Sahib says-

*Na kahu gaya, na kahu aaya.*

Atma is unable to return to itself. The pleasure the yogis derive is from the subtile senses. That is why it is also a kind of a pleasure but it is higher than the pleasure driven from senses of gross body. Some listening to the musical sounds experience pleasure.

As is the sound so you feel. When you hear the sound of lust you feel lustfull. Similarly, when Yogi hear the musical note he derive pleasure. Brahmanandji says-

*Anhad ki dhunn pyaari sadho, anhad ki dhunn pyaari re.  
Aasan padma laga kar, kar se mood kan ki bari re.  
zini dhunn mey surti lagao, hoth nad jankari re.  
Pehele pehele rilmil bhaje, piche nyari nyari re.  
Ghanta shankh bansari veena tal mrudang nagari re.  
Din din sunat nad jab niksey, kaya kempat sharirey.*

*Amrut bund jarey mukh mahi, jogi jaan sukhkari re.  
Tann ki sudh sab bhul jatey hey, ghat mey hoye ujjari re.  
Brahmanand linn maan hovey, samjo baat humari re.  
'Amrut bund jarey mukh mahi, yogi jaan sukh kari re'.*

Some say that they drink Amrut. All this happens. All these are not Atmic bliss it is just a pleasure. All these are play of Maya. All these are tricks of Kaal. Sahibji says beautifully-

*Meri najar mey moti aaya hey.  
Kari ke krupa dayanidhi satguru, ghat ke bich lakhaya hey.  
Koi kahe halka koi kahe bhari, sab jag bharm bhulaya hey.  
Brahma Vishnu maheshwar harey, koi par na paya hey.  
Sharad Shesh Suresh, Ganeshu vividh jasuv gun gaya hai.  
Neti neti kahi mahima barnat bedhu man sakhucaya hai.  
Dvidal, Chatur, Ghat, Ashta, Dwadash, Sahastra kamal bich kaya hai.  
Takey upar aap birajey, who adbhut ruph daraya hey.  
Hey til key jil mil til bhitar, tha til bich chipaya hey.  
Tinka aadh pahad si bhasey, parampurush ki chaya hey.  
Anhadh ki dhun bhavar gufa mey, aati ghangorh machaya hey.  
Baaje baje anek bhati ke, suni ke maan lalchaya hey.  
Purush aanami sab ka swami, rachi nij pind samaya hey.  
Taki nakal dekhi maya ne, yaha brahmand banaya hey.  
Yaha sab kal jal ko fanda, maan kalpit thaharaya hey.  
Kahahi sathya paad satguru, nyara kari darshaya hey.*

Understand what is being said. 'Yaha sab kal jal ko phanda, mann kalpith taharaya hey.' It means Anhad Dunn is a deception or trick of Kaal but the path of truth is much superior. Only Satguru can help you reach such a level.



Atmic Bliss is one, after attaining it one cannot fall and it is changeless. Experiencing this one does not get entangled in lust, anger, greed, etc. it is the external bliss of Atma. ParamAtma dwells in Atma. When Atma realizes itself it is in bliss and which is true. When it merges with Sahib it is entirely different. Then that state becomes indescribable. It is the state of Sants. When Atma realizes itself, sees itself the bliss experienced is true.

Concentration is not focused in the correct place that is why this condition. If it is fixed at the place, on guru then it is pleasure of pleasure. Guru's Atma is awake; when you concentrate or meditate on him you also get awaken. Then you experience bliss eternal, never ending. because Atma is bliss, eternal. It does not need to import bliss from elsewhere. It itself is blissful.

In the Vruhadarniyak Upanishad, Yagnavalkya tells Maitreyi 'husband doesn't love husband he loves himself, wife doesn't love wife she loves herself, son doesn't love son he loves himself, all doesn't love others all love themselves only. The Atma which feels so much love, is love of itself, which is why, you should only see it, listen to it, and understand it.

Then there is one more thing-

*Paradhin sukh sapnehu nahi.*

One who is in bondage will never find happiness. Atma dev is in bondage. Atma dev is in great difficulty. Worldly people say that they have no problem. We are enjoying and relaxing. We have house and bunglows.

*Kothi bangla karo ki, kami nahi jinkey pass mey*

*Who bhi yu kehete hey, hum bade dukhi sansar mey.*

**This ocean of life is been called house of misery. If one says he is enjoying prison it indicates stupidity. Great joy is in freedom, independence! He is imprisoned there that is why even if he receives very good food and lot of facilities, he is still in prison that is why there is no joy there.** Similarly, Atma is imprisoned here, for the same reason Atma is not happy here. If we see as to how Atma is here, Atma is unique. We do see our forefather's features, characters and evidence of their genes in us. We do see a part of our father in us. All these are natural. You see your quality of behavior in your children. Atma is a spark of Paramprush. That is why the qualities of Paramprush are there in Atma also. This Atma is miracles in itself. This Atma is not ordinary. Just as your children have your characteristics, your genes. Atma has also got the characteristics of Paramprush in it. Atma is unique. If Paramprush is embodiment of bliss then Atma is also in bliss. If Paramprush is powerful then Atma is also powerful, if Paramprush is pure, Atma is also pure. The medical science also says that the offspring's characteristics are largely similar to their parents, nearly the same. It is eternal because Supreme Lord is also eternal.

If lord is permanent then Atma is also permanent. It cannot be destroyed by time and space as is with the Supreme lord. If he is changeless, this is also changeless without any change. If Atma is part of the Supreme Lord then all his characteristics, nature, etc. are also present in the Atma. But when we see this Atma inside the body it appears bad. When Atma puts on the body, it is not in its original essence. Here Atma is in lot of trouble.

When we look at the world we see Atma is in bondage. When it is associated with the body & Mind, Atmic qualities

are dormant. Atma is bound in such a way that it cannot be felt. We look at an individual, Atma is not visible. Where did it vanish? It is verily in it but cannot be seen. It is bound so badly that Atma is unable to experience itself. What a wonder! The agent who binds it is very clever. It is bound in complexity. The forces that bind are very powerful. The nature of Atma and its activities are not evident.

All know that, it is incorrect still they tread the wrong path. Everyone knows that they cannot carry anything in the end yet; they are collecting & accumulating wealth. It means some force is putting them in delusion. Even when it is not required they keep seeking worldly things. All knows that the body is perishable still everybody is living for their body.

Sometime looking at a powerful person, we do fear them; and sometimes looking at weaker person we tend to frighten him; sometime we respect a well dressed person; sometime we respect the person who is wealthy. It all means we only respect flesh & bones. If a person is very weak in stature, people tend to mock them. If we give respect for the manner of dressing it means we respect only the cloth. If we give because of a house it means you like the bricks & mortar which makes up the house. When you look at a deformed person, you tend to tease him. It means we are not recognizing the Atma. All are leading a bodily existence.

Shershah suri was an emperor of India for 18 years. He was very courageous. Once he told the minister that he wished to see Jaisi. He instructed him to bring him with the full honor as given to an important Shahi member. Minister replied that he does not know his whereabouts and hence required for some time to locate him. The King agreed. Minister went

away. After many days he returned to the King's court. There was another person with him. He was looking very odd, he was limping with one leg, with one hand twisted, and his body was with scar marks everywhere. When the King looked at him he developed aversion. He instructed the minister to stop advancing. He told him he never seen such an odd looking person in his life. Minister told him "this is our Jaisi." Raja looked at Jaisi with surprise and said "Is this odd looking person, the writer of such beautiful book!" jaisi understood. He was fearless; slowly slowly he advanced towards the emperor, and enquired Raja as to who he is laughing about? Is it over me or my creator? This is the will of almighty. Remember that the lord after our death speaks to us on the basis of our Karma. Raja understood. The Raja (King) has understood his mistake. He came down from his seat and felled at the feet of Jaisi.

All this indicates that people do not deal with others based on Atma. This is the reason why people are on the path of unrighteousness. All are worried about their employment, and they are all jealous of each other. I never get disturbed. I am not jealous on any Baba or Mahatma or their popularity. I'll give you proof. Even if you are a millionaire if you develop jealousy it reduces your stature. In this attitude he speaks falsehood. Even baseless lies, he becomes cruel. He loses his peace, he developes fear. What a beautiful saying on this-

*Jo tujko katey bovey, usko boh tu phool.*

*Usko uskey katey milengey, tujko tere phool.*

People get angry sometimes. There is great harm in this. Anger induces poison into the mental faculty. It reaches the heart & stomach. With its presence people lose their health,

escape from this. Do not pay attention. Anger starts with the thought process and its effect is very dangerous. It starts with the process of mental reaction in a situation. In the end, it leads to altercation and physical reaction. It indicates the existence of fearful faculties in the Mind. It enjoys beating others. It resolves to cause physical harm to others. Discriminating facilities becomes desperate. Just as a peaceful person gets agitated in the bad company, similar is the reaction of these faculties. For this reason the ability to discriminate decreases. Due to anger the facial expression becomes unpleasant. Eye shows the internal agitation and face becomes red. When you get angry, look at your appearance in the mirror. You will realize. Look at the facial expression when you make acquisition. Anger is very harmful. This causes trouble for others. Two types of people do not get angry. One is the Gyani and other is the mad person. A gyani makes a proper enquiry. When angry, a person speaks abuses and beats up. This attitude is not good.

*‘Krodh kiye gat mukti na hoye’.*

The physical metabolism is such that in joy certain faculties are activated. In this there are many benefits. That is why do not keep an angry composer. Many children come to me. Many parents want me to give a suitable name for their child. In the first look they get frightened looking at me. May be due to I’m being a stranger or due to my moustache. When I talk to them with a smile they also respond with a smile.

Atma is blissful. There is no anger in it, anger is the quality of this body. It starts with a mental thought process. But its impact is very significant. Intelligent is one who will stop the anger with discrimination; intelligence should not lead to anger.

Atma is faultless. There is dirt in the body. Every organ generates dirt. Dirt from the mouth, dirt from the eyes, and from nose comes out. The stinck, which the dead human body generates, is much more than that of the Rat's body. A soldier's body was found after 4 days and it was taken. Even the fingers easily penetrated the dead body. But the body has to be lifted, he died in firing, it was due for crimination. It is beyond words that the stinck did not leave the hand even after 7 days of washing due to touch. There's too much smell in the human body. This body is full of dirt and stinck. But Atma is faultless and it is free from bad smell. It is simple, it is free from defects. It is natural.

Why are the childrend good? In childhood, their expressions are of Atma because intelligence is in the developmental stage. When they grow up their minds is active. It means our natural self is very simple. Atma's self is very simple because of its association with the Mind, intellect and memory, etc; it became bad. Atma is very pure. It is not dormant even for a moment.

Atma is pure. This is same in everyone. I have interacted with very dangerous people, I have found even they have love in them. It means there is one thing common in all. Atma is evident in all. Faults of mind are also evident in all. There is an evidence of basic essence in everybody. The Atma which resides in body loves the body. Mangoose also seeks its safety. An enemy force resides in all of us. It drags us towards destruction.

*Anhad loot hot ghat bhitari, ghat ka maram na jana.*

Atma is in everlasting bliss (paramanand). Why? Being part of ParamAtma whatever is there in him, also is in Atma.

*'So maya vash bhayo gusai'*

Coming under the Maya, it is following its dictates.

*‘Jad chetan hey granth padh gayi’*

Atma has begun to believe that it is the body. This has started all the problems. No living beings want to give up its body. Snake is in a difficult womb. But it wants to live. If you try to eliminate it tries to defend it. It means that whatever may be the body, Atma loves it. Insects & Birds, etc; have great difficulties at birth. If you try to hit Mosquito it flies off immediately. Whatever may be the body, Atma loves it and do not wish to leave.

Why do Atma love the body? When it takes itself as body from there, the sadness started, but then why does it love, for pleasure. People of the world are in search of pleasure. What pleasure is there in the body?

*‘Kanche kumbh na pani taharey’*

Little cold water induces sickness, so is the little more warmth.

*‘Kahat kabir sunno bhai Sadho, rui lapeti aag hey.*

To enjoy the pleasures of the world, it does not want to give the body. An impression is made that the pleasure exists in this. What is the pleasure of tongue? Even eating many dishes does not give satisfaction. Tongue is experiences this for some time. For this pleasure, eatables are required. Six varieties of tastes exist. For sweetness, a Mango or sweet is needed. It demands it. Sometimes it wants snacks (Namkin). For these they may turn destructive. These pleasures are momentary. They turn destructive for this food. If it is not properly prepared at home, they take them and throw away. They are crazy for the taste.

*Jibhya swad ke karane, nar kinhe bahut upay.*

Does the pleasures obtained from the taste last long! What is its importance? For this pleasure men are happy with the

world. The second is pleasure from sexual organs, Pleasure of sex. Enough, I can only say this much. Vivekanand said, it gives so much pleasure when it leaves the body and how much more pleasure it can give when it is in the body. He was a renunciate. In one word, he has summed up everything. Whatever food is eaten it becomes juice, then to blood; from the blood, cells (Manja) and from cells astiya, from this sperms are produced. The end of this joy is destructive. To much pleasure, leads to too many diseases. Veda says to practice Brahmachariya (cellibecy) untill the age of 25. Why? Life is arranged in 4 parts. Brahmacharya, householder stage (Gragasthashram), Vanaprastha (Recluse) and Saniyasi (Renunciate). 25 years of Brahmacharya, for making the bone stronger. The food for bone is sperms. It is the sperms which sustains the bone in the body. It requires the strength from the sperm. For this very reason indulging in sensual pleasure before the age of 25 weakens the strength of bones, may induce lifelong disease. Resistance to diseases greatly reduces, to a person who indulges in physical enjoyment. It leads to wide range of diseases. Tuberculosis is due to excessive enjoyment. Repeatedly running after the fleeting pleasure will result in conditions that are more difficult. My understanding is that diseases are not natural to body. These are all invited. Further these days we find that there is no purity in food taken. Humans have inbuilt strength to resist all the diseases. Nevertheless, one should not lose the strength by indulging in Fleeting pleasure. Animals are not lustful. They do it for procreation, but humans do it for pleasure.

Kami kutta tis din, antar hoth udaas

*Kami nar kutta sada, chah ruthu barah maas.*



That is why animals do not get too many diseases. They fight. This strength is driven from sperm. Sensual indulgence leads to serious losses. That is why Vedas ask for celibacy, until the age of 25. If you are unable to control, marry after the age of 25 for the experience. But this has become the basic demand of the body. For this men are willing to do anything. Veda further says that after the age of 50 one should become a Vanaprastha (Recluse). Then one should not get involved in sex even forgetfully because the production of sperm considerably reduces. Her womanhood also weakens and disappears. Animals are much disciplined in this matter. If the Bull makes out that the Cow cannot conceive, it will not go near it. They are quiet natural. Only humans indulge in such pleasure, No reason or season. Veda commands they should be like Water & milk. Not to indulge in sensual pleasure. The production of blood platelets also reduces, just enough for body needs. Blood is not available for maintaining sperm production. So humans do all this for the sake of pleasures. But this is not the real pleasure. Too much indulgence in this can lead to a state of anger because the brain receives certain strength from the sperm. It cannot function properly; it gives too much anger which cannot be controlled. The one, who indulges in this, will develop depression. Look at the children, how joyful they are? But men are unable to understand this. There is a punishment in every pleasure.

Third, the pleasure driven from Ear; People enjoy music & dance. I don't see any enjoyment in this. The fourth one is sense of fragrance. But the craziest of all is sense of taste. Next is sensual pleasure. Tongue like sometimes bitter, sometimes sweet, for acquiring this we need money. So they

indulge in sinful deeds and to reap the consequence, they take rebirth. That is why, Sahibji says-

*Indri pasara rok ley, sab sukh tere paas.*

From where do you get the sensual pleasure? This is from the bliss of Atma. There is no pleasure in potato. The pleasure is of Atma. You take potato, but if you keep your attention (Dhyaan) elsewhere, you will not notice the joy. It all means these things are recognized by Atman. This is experienced by the Mind, this is the catch. But this joy is in concentration. Wherever the concentration is there you will drive pleasure. This is concentration (Surti). Mind descriptively externalizes the pleasure on things. It shows that the pleasure is in the things around us, here and there. In reality, it does not exist externally. From childhood, everyone searches for pleasure sometimes in the mother, sometimes in the play. Wherever the concentration is focused, from there pleasure is perceived. That is why; you need to develop one pointed concentration.

*Surti sambhaley khaj hai, tu mat bharam bhulay.*

*Mann sayaad mansa lahar mey, bahat kathu na jai.*

Men focus concentration on wrong places. It should be directed on Guru. In reality, wherever one focuses his concentration that becomes his Guru.

*Kami ka Guru Kammini, Lobhi ka Guru Dammi*

*Kabir ka Guru Sant hey, Santo ka Guru naam.*

A lustful son will always concentrate on women. For him she becomes Guru. Some spend their time listening to Music with attention. These days they play Music with the Mobile phone. When I call somebody on phone I hear Songs. It means pleasure of listening for the ear. It gives pleasure.

*Yaha sansar phool Semar ka, Chooch lageh pachtana hey.  
Yaha sansar jaad aur jankad, aag lagey bari jaana hey.  
Rehena nahi desh birana hey.*

What an enlightening words!

Once someone said that when he takes chilly with his food, he becomes sick but he has to take at least once in 10-15 days.

When you know you get sick eating chilly then why to take! Here lies the pleasure. Whole life Atma struggles in search of bliss. Now there is no pleasure in Women. Wherever you concentrate, there you drive pleasure. Wherever Mind wants to go there it goes.

*Kasturi Kundal basey, Mrug khojey ban mahi.*

*Aise ghaat ghaat sayian, Murakh janey nahi/.*

A Fragrance can only felt, it cannot be touched. The Musk deer keeps searching among the bush and wanders. It is deeply disturbed, wondering, where the fragrance is come from! Similarly Bliss is in the Atma, but Man searches for it elsewhere.

Due to ignorance Atma is attached to bodily pleasures. Lost in the ignorance of Mind & Maya, Atma is unable to know itself. Its play and its bliss.

*Surti phasi sansar mey, tatey paad gayo durr.*

At present people's power of concentration (Surti) is very weak. Soiled diamond does not emit its brilliance, it does only when it is washed, cut & polished. The brilliance of the diamond exists always in it but the process brings it out. Similarly, the power of concentration exists fully in itself, it does not vary, its light, its strength, its nature cannot be reduced. That is why; it doesn't require any support or strength. But it is mixed up with dirt (Mind & Maya). For

this reason, its power is not apparent, its nature is hidden. This Atma has neither front nor back. Such Atma is in the clutches, with a plan. In truth, Atma is entangled in a plot. Is not Atma caught between Mind & Maya (body)! How it is trapped in the body, this we are aware. Repeatedly sense organs drag Atma to itself. However, these sense organs, doesn't pull just like that. There is someone behind it. I quote from Ramcharitmanas-

*Indri dwar jarokha nana, Taha deva kar baitey thana.*

*Indriya sunn na gyan suhai, Vishay bhog par prit lagai.*

Goswami Tusidasji says that the presiding deities (Devatas) of the sensual organ does not like spiritual wisdom (Gyan), they like sensual enjoyment. They do not allow any progress on the path of wisdom.

Let us look at the presiding deities of sense organs. Human body has five Gyanendriyas (organs of perception), five Karmendrias (organs of action) and four inner senses. (Antakaranas)

Five organs of action:

1. Leg (movement)
2. Anus (passes fecal matter)
3. Sexual organ (indulges in sensual action)
4. Mouth (tastes food)
5. Hand (for work)

Now let us see its deities:

Leg	:	Upendra ji
Anus: passage	:	Yama (Lord of death)
Sex organ	:	Brahma ji
Mouth	:	Agni dev (Fire God)
Hand	:	Indra (Lord of heavens)

Let us look at Gyanendrias;  
(Organs of perceptions/senses)

1. Skin (Sense of touch)
2. Eyes (Sense of sight)
3. Ears (Sense of hearing)
4. Nose (Sense of smell)
5. Mouth (Power of speech and sense of taste)

Now the presiding deities:

Skin	:	Garud ji
Eyes	:	Surya Dev (Sun Lord)
Ears	:	Disha ji
Nose	:	Ashwini Kumars

Now we look at the inner senses:

Four inner senses:

1. Mind (Creates desires)
2. Buddhi (Discriminates)
3. Memory (Recollection & Identification)
4. Ego (Leads to action)

Presiding deities of the above:

Mind	:	Chandrama (Moon)
Memory	:	Vasudev
Buddhi	:	Brahma
Ego	:	Shiv

People might have not read Ramayana. Goswamiji clarifies-

*Indriya suran na gyaan suhai, Vishay bhog par prit lagai.*

It means Brahmaji is pulling Atma towards sensual pleasure. Agni deva also pulls Atma towards enjoyment. Surya deva, Agni deva they are doing the same thing, they are driving Atma in the wrong direction. He clearly states that the devtas drags you to the sensual pleasures and develops love for

the pleasures. All these are controlled by Mind. Atma is imprisoned in the grip of Mind. Are these revelations means oppositions! No! We are telling the truth. All the Jivas (Beings) are under evil forces. '*In sab mil, Jiv ko ghera*]' their King is Mind. All the parts of the body are run by Mind. Assume that you are lifting a sack full of Rice or Wheat flour. It is not only Hand which acts; Stomach is also involved along with Chest. Even the Backbone is involved in supporting it. Similarly, all organs support the Mind. Looking at a sweet mouth waters, why did it happen! Mouth did not see then why did it watered! All organs are interconnected and inter-related. Eye passed on the information to nose, the identity of food. The person is unable to realize this. Eye passed this information. Entanglement is created with a master plan, understand this.

*Bahu bandhan tey bandhiya, ek vichara jiv/.*

Concentration (Surti) is entangled in many ways by the Mind. Mind has bound the Surti with Greed, Anger, Action, Memory (Chitta), Desire, Intellect and attachment to the body. Anger, Greed, etc. are very powerful enemies. People in Anger cause great harm and are violent. It is very bad. Atma is concealed, its power is dormant. People who crave for fulfillment of desire, they do very heinous things, they get up in the night and reach places, and they speak lies, they do fraud. Even eunuchs indulge in this. It haunts even celestial beings (Devas). Even divine beings come under this. Humans, Animals, Birds, etc are also under his spell. This influences the intellect. When desire comes, Intelligence is affected and discrimination departs. Anger also affects Intelligence. So do even greed. We think we are the Intelligent. It means the inner enemies adversely affect our intellect. If Anger

comes one cannot think properly, if desire comes, it affects the Mind. In this way Atma is entangled in elements.

*In sab mil jivhi ghera, Bina parichay baya yam ko chera.*

Army of Demons is very dangerous. Remaining inside beings (Jivas) they do their work. They are powerful lot, one bigger than the other. Atma is ready to carry their instructions. The question arises why it does so? Are these more powerful than Atma? No, it is because of the instructions or directions, taking ourselves as mind and intellect, that is ignorance. That is why, mind plays with us. Ignorance is the weapon of mind. Who is doing all these is not directly known. All happens through ignorance. But on whose strength all these happen? It is Atma's strength. Without the use of Atmic strength nothing can happen.

Till the time one is under illusion (Maya) and under the direction of Mind, one cannot experience the bliss of Atma. For the same reason even Yogis are, ever in search of True bliss.

Yogis can move up to the 10th door. Yogeshwars are capable of out of body experience. Still they all cannot escape from Mind. Only Sants they move up from the 11<sup>th</sup> door, also from the Mind. And they experience true pleasure (Supreme bliss). What is this 11<sup>th</sup> door? First let us see what is 10<sup>th</sup> door? This is not the simple job. This is not the door in the body which one can open and go through. There are indications in the scripture that there is a 10<sup>th</sup> door. This is in everyone. Medical science has improved a lot. In all India medical science institute they remove person's heart and do operation on it, on the table. They have very sophisticated instrument with which they can see things that is 1000 times thinner than a hair. But they did not find 10<sup>th</sup> door anywhere.

If it were to be in the body they would have found it by now. But they did not get it, because it is not a fixed place/part in the body. This is a state. This is not an imagination. But-

*Wastu kahi dhundey kahi, kehi vidhi aavey haath.*

*Kahe kabir bedhi liya, turat lakhavey baat.*

Till such time we get Mukammal Bedhi (Knower of the Truth), we won't be able to enter the Inner world. Once you find Mukammal Bedhi the work becomes easy. Once the 10<sup>th</sup> door opens, all the Inner equipments completely moves on. Among the five Mudras it is called the Khechari Mudra. Other Mudras have some particular connection with the body.

Some travel even to the great void Space. This journey involves travelling with complete energy of the body. It is even referred to as a condition of dead while living. Further travel becomes easy. But without a Satguru nobody can attain it. Dead while living or even crossing the 10<sup>th</sup> door one cannot experience that everlasting bliss (Ananda). Because it still involves the Mind. That is why it is not referred to as true bliss. Still it is called a kind of bliss because Mind becomes very subtle. It means we do get 99% Ananda. But it has 1% falsehood in it. This 1% illusion is the cause for taking rebirth from another womb for a Yogi.

The 11<sup>th</sup> door which is higher than the 10<sup>th</sup> is Surti (one pointed concentration). True bliss is attained through this very door.

Until complete Atma Anand is not realized, this Jiva cannot overcome the Mind and attain the eternal bliss. That is the pure bliss of Atma. It's a pure eternal bliss. It is distinctly different. Without a Satguru pure and complete bliss cannot be attained. Satguru gives a true Naam which slowly purifies



the Atma. This Naam slowly and steadily releases Atma from the world of Mind & Maya. It cannot be released on its own effort. There are only six Yogeshwars (Masters of Yoga), they could obtain upto 99% of Atmic bliss. Even this cannot be obtained without the nearness of the Guru.

*Ram Krishna se ko bada, tin bhi toh Guru kinn.*

*Theen lok key nayka, Guru agey adhin.*

They have taken the help of their Gurus. To experience the bliss of Atma one needs the Guru. But they could not realize complete bliss for they did not get the complete Guru. Complete bliss is possible only with the help of complete Guru. Complete Guru has with him the bodiless name of Amarlok. It is also known as soundless sound. It is also known as true 'Naam'. It is entirely different from the worldly Names. Till one gets it, he cannot experience complete Atmic bliss. True Naam brings Atmic awareness and separation of mind from it. It takes Atma to its home Amarlok. It is said that getting released from the clutches of Mind is the way to reach Amarlok. It means the one who is free from the Mind will not entangle in its control. Then he merges in the bliss.

I repeatedly refer to Amarlok in order to create a desire for it, in your heart, never to return to this world. Even if you cannot go while leaving, if you sincerely develop desire it will take you to Amarlok. That is why when you get a true Naam, give up other Naams because when you keep your faith and focus on two places, you'll reach nowhere.

*Ek Naam ko jaankar duja deyi bahay.*

When you get a Naam from complete Satguru you should give up desire on all others. That Name will take you to Amarlok. Then you will merge in the permanent entity and experience everlasting bliss (Ananda).

When Atma is engaged in sensual organs, pleasure is experienced but it is not complete. Even if it travels inward still it cannot experience complete bliss. Even passing through the 10<sup>th</sup> door it cannot experience complete bliss. Still 1% remains. This 1% is due to the presence of Mind, because of Mind Amarlok cannot be reached. But when you get Poorna Satguru who remains in the Atmic state, then it never likes to separate from itself. In this way reaching the eternal state, it merges in that eternal bliss. This is the true bliss, it is the pure bliss. Until the time it is under control of three world it cannot experience complete bliss. Only after crossing the 3 world, complete bliss can be experienced, then eternal bliss. Yes, with the help of complete Guru, Satguru this work can be accomplished. Paltu Sahibji says-

*Paltu pavey sahaj mey, Satguru ki hey der.*

*Iha uha kuch hey nahi, apne mann ka pher.*

In the Kathoupanishad reference is made on Atma's travel to the abode of Paramatma, it is said in reality only up to the Niranjana's world. They refer the body as the Chariot, but there is no reference to Sukshma sharir (Subtle body), there is a talk about the subtle body of inner travel only. Sitting in the subtle body, Atma travels in the inner world. In this Chariot horses of sense organs are tied. If these four horses are busy in eating grass it will not move, that is why it is tied with the mind and the pull of Intellect (Buddhi) is exerted on it. Intellect is the aspect of mind and mind never treads the right path. Then imagine how long the journey can last? Never, it will never reach the end. This can take you to the Swarg Lok, Brahma lok or up to Niranjana lok. That is why Sants said-

*Yaha sab sadhak se na hoi, Tumhari krupa paye koi koi.*

With the help of the Intellect or with the meritorious deed you cannot reach. In the Sahaj Marg (Simple Path), Satguru as a Charioteer seats Hansa as a rider on the Chariot of Naam and takes him away. In that chariot mentioned earlier in the Upanishad, subtle senses (Sukhsma indriya) were the horses which were driving it. But in the Naam Rupi Chariot, there are no horses. That is why there is no need to go towards the senses. Rider has to only sit in the chariot; rest will be taken care by Satguru.

People struggle here without a Satguru. They are unable to realize their Atma. Atma does not need any support. Being part of/ spark of Parampurush, it has immense power. It needs no other special power. Satguru simply removes the cover of Mind and Maya from the Atma, this helps Atma to realize its own self.

Sahibji narrates this very beautifully-

*Bina Satguru nar firat bhulana.*

*Khojat firat na milat thikana.*

Sahibji nicely narrated the condition of Atma here and its state of entanglement. He shows how Atma is entangled with its own power. Further says that without a true Satguru, it is lost in it.

*Kehar sut ek aan gadriya, Pal poskey kiyo sayaana.*

‘Kehar’ refers to lion. ‘Sut’ refers to its baby.

Once a Lion’s cub was mixed up with a heard of goats. He got separated from his mother. The shepherd took him away.

*Pal poskey kiyo sayana.*

He lost his mother. He did not find his mother. He stayed along with sheep heard.

*Karat kalol firat anjiyan sang, Aapan maran anhu na jaana*

Aja refers to Goat. Kalol refers to play thing. The cub started playing with the goats. He did not know his identity that he was Lion. He grew up big. He also ate grass. Why did he eat grass? Sometimes small children also eat mud. Sense of tongue in children is much stronger. Mud has a characteristic. It is not edible. It is also harmful. However, child developed habit. Eating mud is a bad habit. Atma developed bad habit by living with the senses. My sister's son had this habit, she told me. I have told her not to keep mud inside the house. Later she told me that he started going out to eat mud. I told her not to allow him to do so. Later she told me that he started eating the mud from the footwear. See what a dirty habit it is. I have told her to keep footwear at higher level. Then she told me that he started licking the walls. Can we break the wall. That is the mind.

*Teen lok mey man hi viraji, Tahi na chinchat Pandit Quzi.*

Then we later explained to him, frightened him, “not to eat mud”. Mud is not edible. Similarly grass is not the food for lion.

There is a herd of buffaloes in the ashram. When I go to feed them, one of the buffalo tries to pull my leg indicating that it wants to be fed. Dry grass is not a staple food. But because it was hungry, it eats them.

Similarly, the cub learned to eat because it did not get anything else. He has observed, other animals were eating it. He also started eating it. He also started fighting like sheep. He also sounded like a sheep. Instead of roaring, he baaed like a sheep. Dog barks, elephant trumpets, lion roars and sheep baaes. He started baaing. A lion is not supported to baa. But he observed other sheep's baaing. Everything he

did like sheep. He also walked like sheep. Staying with sheep he also behaved like sheep. How can a lion become a sheep? Because of the association.

*Mrugpati aur jangal sey aaya,  
Tahi dekh voh bahu darana.*

Whenever the shepherd hits the sheep, he also used to hit the lion. It was under the shepherd's control just like the sheep. Whenever it was lost, shepherd used to bring him back. Can a man catch a lion? No, in the company of the sheep, it changed his condition. It has fully adopted its habit to that of a sheep. It was unable to recognize his true self. Then-

*Mrugpati aur jangal sey aayo, Paal poskar kiyo sayana.*

Mrugpati is referred to a lion. Deer jumps 27 feet and lion jumps 28 feet. The nature of lion while hunting, it wears down its prey with a chase then kills it. Just like how you prepare food before eating, lion first chases. You prepare the bread before you eat. Lion also does the same. It does not fight from behind. First it frightens the prey. It gives the opportunity to run. Running behind it, finally it kills the prey. This is its nature. It gives the opportunity for the deer. The deer challenges the lion. Lion kills the deer tactfully and makes it as its food. But if the lion eats the human flesh even once, then it becomes a man eater, then it dislikes hunting animals. It will only eat human. Because human's skin is also flesh. If it eats a bear, first it will encounter thick hair; it makes it difficult. Once if lion tastes human blood, it stops preying on animals.

One day another lion came from another forest. Looking at this lion, the cub, in the company of sheep, got frightens.

*Tahi dekh voh bahu darana.*

The lion observed the lion's cub eating a grass and is in the company of sheep, is beaten by shepherd. It has become a sheep by the habit. It is against the nature of lion. The lion went near the cub. Looking at it, the cubs got frighten.

Once it was observed that there was a boy moving in the company of monkeys. What was he doing? He was also jumping like monkeys. He was so agile, no one can match him. No human can climb and jump over the trees as him. With the monkeys, he also became monkey by habit. Wherever the monkeys moved, he also moved with them.

The question arises how has he become like monkey? He was a human. There are 2-3 things. First he is 90% identified with them. Evidence of humanness is identified by 90% in habit. But the technical reason is something else. Why was he jumping? By taking the fruits and drinking food, his body becomes flexible. He might have been taken by a female monkey when he was a child and brought him up, fed her own milk.

I have read in the newspaper, a dog was veening a child that was lying in a dustbin. It was feeding a child every day. Someone has thrown a child in the dustbin. Dog has seen it. The headline was "Dogs magnamity".

Possibly the child was taken by monkey and was given love and care. Child has taken monkey as its own mother. Just like a child perceives the nanny as its own mother! Is it not? And slowly, he might have received training. But his physical form is human. One who takes milk and fruits will be active. It does not mean that one should not eat grains and cereals because sometimes people distort my words. One day a person asked me that if cow is a mother (Gowmata), then what about buffalo. People ask question. Buffalo has

two things which separate it from cow. Whatever buffalo eats, first it observes it into its body. Cow returns it irrespective of the amount it takes. But if you see intelligently-

*Jiska pijiye dudh, tisko kahiye mai//*

That is why all should be protected. So that boy has become monkey by habit. He kept moving away from the humans. He became a monkey. He was jumpy because he was drinking the milk and because of change of genes in him. In the company of monkey, he learned their language too. Memory power is very high among children.

Some people approached Gurudev and said “what a Kaliyug this has become!” human child has become a monkey. Gurudev has narrated this incident.

He was biting like a monkey, he was reacting to people like monkey, and he was doing all sorts of things and hanging upside down. The lion’s cub also became like that. A cow gave birth to a calf a very next day it died. Another cow started feeding the calf with milk. The other cow knew that his mother had died. Sometime it could feed the calf. They used to feed the calf from the nipple. Initially it resisted, later on it realized there was no other option left for surviving.

It is our Atma that is entangled with mind & Maya.

The lion from the forest has noticed that the cub was eating grass. It was surprised. It went closer but the cub got frightened. Lion said, “Have no fear.” The cub replied that, he will eat him up. The lion said to the cub “you are also the lion”. The cub replied “I am a sheep” and showed his nervousness.

*Pakad bhed tahi samjana//*

It took the cub in front of the water-mirror and told “look you are also like me”. The cub enquired “Is it the truth that

I am lion?" lion said, "Yes you are a lion." The lion taught the cub everything. He has taught how to use the paws. It has taught how to run and chase. It had the strength. Similarly, Atma never lost its strength, in the company of Mind, Atma is subdued.

*Sabki gathri lal hey, koi nahi kangal//*

Then-

*Mrugpati aur jungle sey aayo....*

When the lion arrived from the jungle it couched everything.

*Pakdey bhed tahi samjana.*

He showed in the reflection of water what he was. He told the cub that he was separated from his mother. He taught everything and asked him to move on! Everyone teaches. Birds teach to fly. Female dog also teaches her puppies. When the cub moved back into the heard, the shepherd wanted to hit but the lion cub roared back. Herd ran away; ran away along with the shepherd. The moral of the story is the Parampurush's form lion cub in the company of senses form-sheep eats the grass of sensual pleasure. Mind in the form of shepherd beats him with a stick. When they meet the lion of the jungle-Saints, he takes the cub to the mirror of water i.e. Agya-chakra and asks him to look, that his true form is lion.

Its strength had never reduced. Then where was the strength? Was the strength became sheep? No, even being among sheep it had the strength of the lion. Strength was not changed. It was present. The habit changed. Living among the herd of sheep, its conduct also become as that of sheep. When he met the lion, he has realized its true identity. Similarly, on meeting the Sant, they help realise the Atma.



Senses in the form of sheep also get frighten. If mind uses deception, Atma gives warning not to follow it. Strength of Mind disappears.

Guru removes the intoxicating influence of Maya. Then Mind will never run out for things. If this happens then understand that its influence (hangover) is gone. Evil effect is upon everyone. The day Guru Bestoves the Naam he takes his seat on the Bindu (Agya-chakra)-the driving force, Mind moves away. When Guru takes his seat there the enemy is distinguished. Rishis and Munis never understood. Those who do penance, yogis and alike even they struggle but devotees of a Guru do not struggle. The inner enemy cannot be identified with repetition of Mantras or Tapas. But Guru gives the power of Naam which help to identify them. Then anger is transformed by dedication, desire with love, ego with faith and lust with bliss. It becomes the talk of ‘bin maarey bairi marey’. No one is born on this planet who could defeat them. All came under their influence. When in the company of the living guru we can bring it under control. Then attachment and affection will go away. Those who put Atma in disease become weak.

All these are possible only with the grace of Guru.

*Hari kripa jo hoy toh, nahi hoy toh nahi.*

*Kahe kabir Guru kripa bin, sakal budhi baha jahi.*

It says if it is a grace of ParamAtma it is alright. It's ok even if it is not so, but it is important to have the grace of guru. Work cannot be accomplished without it.

*Guru kripa sey sadhu kahavey, analpach havey lok sidhavey,*

With the grace of Guru one becomes Sadhu and like an ‘Anal’ bird they move towards their world. Because of the strangeness it was named as the national bird. Its story is very lovely.

*Analpach jo rahe aakasha, Nishi din rahe pawan ki aasha.  
Drishtibhav tin rathi vidhi thani, Yaha vidhi garahb rahe tihi jani.*

‘Anal’ bird lives high up in the sky; it can die while coming down. It sleeps in the sky and does not have its nest. It lives on air and does not search for grains. It does not mate, a look at a female is enough to make it pregnant.

*Aand prakash kinha puni tahava, Niradhar alambahi jahava.  
Maarag mahi pustibho aanda, Marag mahi virahnau khanda.*

It lays egg in the space and the egg hatches as it falls. The chicken hatches the egg by sitting over it but the egg of the ‘anal’ bird hatches while falling opens while falling. Not only this-

*Maarag mahi chakshu tin pavey, Maarag mahi pankh par bhavey.  
Mahi dig aavey sudhi bhai tahi, Iha morr ashram nahi aahi.*

On the way itself the eye of the chick opens and its wings develops. If it falls on the ground it dies but before it falls it learns to fly and realizes that the earth is not its own. That is why-

*Surti sambal chale puni tahava, Maat pita ko ashram jahava.  
Analpach tehi lenn na aavey, Ulat chiney nij garahi sidavey.*

Now with complete concentration it flies back to home. Its parents do not come to take it back. Similarly, on receiving the grace of Guru, Atma begins to move towards its original home.

Now what is Guru’s grace? In truth when Guru gives the holy alive name the very act is its grace.

*Sabhi rasayan mey kiya, nahi naam sum koi.*

They say that I have given all the medicine but there is no medicine compared to ‘Naam’. This is not the worldly ‘Name.’ this is beyond the 52 (Hindi) alphabets. It cannot be written; it is everlasting, bodiless and is hidden soundless

sound. The secret of this ‘Naam’ is only known to Sant. Receiving this ‘Naam’, Jivas move towards their true home like the bird ‘Anal’.

*Yahi badhai shabd ki, jaise chumbak bhay.*

*Bin shabd nahi ubare, keta karey upay.*

**Just like magnet draws iron towards itself, similarly ‘Naam’ pulls the being (Jiva) from the worldly attachments and then the Jiva itself makes a journey towards its home.**

To go there however individuality, me and mine becomes impediment.

*Sadho so jan uthare para, jit mann tey aapa dara.*

*Koi kahe mey gyani re bhai, koi kahe mey lagi.*

*Koi kahe mey indri jiti, aham saban ko laghi.*

*Koi kahe mey jogi re bhai, koi kahe mey bhogi.*

*Mey toh aapa duri na dara, kaise jiv rogi.*

*Koi kahe mey data re bhai, koi kahe mey tapsi.*

*Nij tat naam nishay nahi jana, sab maya mey kapsi.*

*Koi kahe jugti sab jano, koi kahe mey rehni.*

*Atam dev se parichy nahi, yah sab juthi kahni.*

*Koi kahe dharam sab sadhe, aur basat sab kinha.*

*Aapa ki aati nahi niksi, karaj bahut sir linha.*

*Garab guman sab duri nivarey, karni ko bal nahi.*

*Kahe kabir sahib ka banda, pahucha nij pad mahi.*

The one who gives up the My-ness, identity of Mind can only escape. Some claim they are Gyani (one with Atmic wisdom), some claims that they are enunciator, some claims to have control of their senses. This way everyone is infatuated with pride, ego. Some claims to be Yogi and some other claims to be Bhogi (enjoyer). And they claim to have all sort of

worldly wealth and pleasure. However, no one is giving up the disease of ego identification of you and I. How can this mentally ill people succeed! Some claim to be Data (masters) and some claim to have power of penance. But none is aware of their Atma, all are caught in illusion (Maya), some claims to achieved transdental power with Yog Shakti, some claim to have mastered the art of living or existence. None have Atmic experience, so they all keep uttering like parrots. Some claim to have mastered all the religious scriptures, some claim to observe all the fasting, but the ego has not left them, they are feasting on karmic ego. **Sahibji says “One who removes all types of prides (pride of family, youth, education, wealth, caste, beauty, etc.) and do not develop karmic ego, he is the disciple of Sahib, with awareness, he will attain Atma.**

When Swami Dayanand went to see Swami Virijanand, he knocked the door from the outside. Virjanand enquired from inside-

Virjanand: Who is it?

Dayanand: I have come to know that only?

So who am I? Am I Mohan or Sohan! All these are for the identification of the body. Then am I the body? No.

Somebody has put it nicely-

*Mamm deh hey tu manata, tab deh se tu bhinn hey/*

*Hey mal ke malik aalag, yaha baat sabko manya hey//*

If you accept that you are the body, if you analyze your body then it will become evident that you are not the body. You are separate from body. It is said that when Amardas was 3 yrs. of age, one-day mother sat him on her lap. Amardas suddenly asked her-

Amardas: Mother who am I?

Mother: You are my dearest son.

Amardas: Where is your son?

Mother: (keeping hand on his head) this is my son.

Amardas: This is the head.

Mother: (she put her arms around him)

Amardas: This is the body. When did it come to you?

Mother: (surprisingly) this has come after my marriage.

Amardas: where was I before? I am not a body because when it was not there, I was still alive. When body will not be there, I will be alive. I am asking “who am I?”

That which is mine it cannot be me. My name is Sohan, my son, my hand, these all are separate from I. My Mind, my body does not refer to me.

‘Who am I?’ this question is the most important question in the world. But in reality you are Atma. We do say that Atma is eternal, beyond dissolution, blissful, is independent. Body is dependent, no food it will die, and if it dehydrates, it can die, if it does not breathe air it will die. But Atma is existing even beyond time and space because it is a part of Paramatma. For this reason, it has all that which Paramatma has. This is not ordinary. Everybody desires awareness of Atma and salvation. These two has place in Bhakti.

For this very reason, My Body and My Mind are illusions. The truth is that ‘I’ also exist. Atma is different from ‘I’ and ‘Mine’. There, it is neither ‘you’ nor ‘I’. If ‘I’ do not exist then where do ‘you’ come from?

What is ‘I’? ‘I’ itself is the ‘Mind’. In the power of awareness ‘Mind’ mixed up. That is why till such a time the feeling remains that ‘I am Atma’, ‘I am so and so’ Mind remains.

In reality, until such a time that ‘I am ‘exist, it is Mind; this is not yourself. When you reach your real home, the

self identity that I am so and so will vanish. You will remember nothing. You have to go there forgoing your individuality. As long as, the remembrance of the world stays so long the mind stays. When Atma reaches its world and looks at itself, it will remember nothing of this world. Do not even remember its identity of this world. On its way to its world, all these identity will be forgotten. Till the time you remember that you are so and so, Mind is present. Means when Atma truly identifies itself then it forgets its individual identity, knowledge of the world ends there. Then the understanding of Atma is attained, realization of truth is complete and merging in the eternal truth, the individual 'I' ness disappears, and gets soaked in the eternal bliss.

The 'I' ness ends in the eternal bliss. In the world sometimes you are lost in the enjoyment of pleasure, and you forget yourself for a while. You experience such a state. If you are losing yourself in the pleasure even for some time, you can imagine how it is possible to recognize the 'I' ness in eternal bliss. That is why neither 'you' nor 'I' is there (duality doesn't exist). In times of difficulties you experience this 'I'ness to the maximum. Whenever you watch a play or a movie and if it is enjoyable you tend to forget yourself, you identify with it. In comparison, this enjoyment is nothing as that of eternal bliss but understand what has being indicated. Sometimes you are lost in love. However, it is ocean of love. When you reach that, you will not even remember for a moment the existence of this world. Even if you learn about your identity, but there is so much bliss there you will dissolve in it losing your identity completely. There is eternal bliss there; there is no trace of sadness.

At the time of Yoga Sadhna (meditation) when the prana

(life force) rises upward, you even loose body consciousness. But you have the sense of feeling that you are moving because you have stuck in the life force. You will be so small. When you leave the Prana (life force) and move towards Shunya (black space), you will still feel the 'I' ness. I cease if you lose the 'I' ness, there you will know that. Enough if you end the worldly identity of 'I'-ness that is imposed by the deceptive Mind, you will realise your own true self.

*Aapa khovey aap ko chinhey, tab mile thorr thikana.*

When you experience and see your true self, within a moment the individual 'I'-ness will disappear.

Then 'Jiva', 'Atma', etc are words, only given to distinguish. Sants have called those who have attained state of awareness as Hansa. It is also called as Atma, because the worldly people can understand it easily. In reality that you experience as 'I'-ness, that itself is Mind. Till such a time the feeling of 'I'-ness is there Mind is there. When the Mind is separated from Hansa then the Hansa returns to its true home. So, the existence of feeling of 'I'-ness, comes to an end. Before that if the feeling arises that I am not Mind I am Atma even than it indicates the presence of Mind because the feeling of individual identity is still there. In reality its only Mind itself because of lack of self awareness. When you realize that you are not the Mind, but something else, its called Atma or being, still there is a trace of Mind. That is why the self-awareness is different than the Mind and when it reaches its world then the feeling of 'I'-ness or worldly identification comes to an end, and then no remembrance of anything. Losing its self-identity it goes there and merging in the eternal bliss it forgets itself and becomes eternal bliss.

With the help of Mind Jivatma (beings) searches for the eternal bliss in the body of five elements in this world. Five elements are identified by five colors. It has five attributes of each in the body. The production of egg and the sperm in the body has certain tendencies (vasanas). This is from of water element. All these tendencies evolve from water element. Bones, flesh, hair, nails, etc. are from earth elements. Hunger, thirst, anger, etc. are from the fire elements. Sound, form, etc. are from space element (Akash tatva). Now colors; the color of earth is yellow and the taste is sweet. All are play of five elements. The color of water is white and blue is the color of Air. From a distance we can see the color of space as blue. This is color of air. Similarly the color of fire is red and color of space is black. That is why space exists in darkness. Darkness exists in the space, that is why existence of mind cannot be seen. Mind resides in the cave of darkness (sushumna nadi). Ignorance is born from here. Similarly the whole world is based on ignorance. This world exists on ignorance.

Fragrance comes from the flower. Nose smells this. Atma does not do this. Sometimes people say Atma is asking them to eat. Eating is the work of mouth. But Atma does not have mouth. Why is it needed? Sometimes they say Atma ask them to travel. Atma is neither inside nor outside. Does it like to wander? No, never. It is the eyes, leg, etc. which would like to travel. Atma is carrying out all the work that is directed by mind. In association with mind, Atma identified itself as mind. It accepts whatever mind says as truth. If mind says, it accepts pain as pain and pleasure as pleasure. I speak a lot on mind because mind is the impediment. The one which puts Atma to sorrow is mind only. Atma is ever engaged in the fulfillment of mind's desire.



Wealth is the basis of living. To live one needs blood, energy. For this we need food. All varieties of food are available from money. That is why money is very important in life. Poverty is the biggest misery in this world. We all understand the importance of money. Brothers, more than money, it is Atma gyan which is important. But we have relegated this to insignificance. For the acquisition of wealth people try very hard. Some labour in the hot sun. Why? He understands the importance of money.

Until the time one understands the importance of Atmic wisdom, one will not try. Atmic wisdom is billion time more important than wealth of this world. Earn money, only that much which is needed for sustenance, because efforts and concentration are needed for these.

Atma doesn't need anything. Atma has no connection with any taste or sound or smell or any senses. Non existence of sensory organs in Atma means it has no likes and dislikes. Since it is free from mind, it has no desire and no intellect. So is it mad? No, it is different from intellect. That is why neither it has friend nor a foe. Then it is free of five elements. It is free from activities like running and sleeping, etc. 'Mann Buddhi Chitta Ahankar na kahiye, jyo ka tyo kar jana||' Elements, it is free from sounds, forms, taste, etc. none of the elements can harm Atma.

There was a time I never slept and never ate anything for years. A person was eating bread (roti). I told him that he does not know who is eating the food. He burst in to laughter and told everyone around that I have gone mad. I kept quite. I said, if I speak the truth world takes me to be mad. Subtile truth should not be spoken. Scriptures also says that earlier men never took food. Being Atma also imposes certain conditions.

All are living with body consciousness. They are searching for the pleasure because Atma has become a slave to sensual pleasure. It is immersed in that pleasure. It is embodiment of bliss. The one, who is accustomed to sleep on bed, cannot sleep on a hard floor. He will be rolling all the night. So everyone is in search of pleasure here, there and everywhere, some are in the money and some in material things. Night and day he sees the same women and his thoughts are fixed on her. Kings had very beautiful queens for their pleasure but they did not get fulfillment.

Everyone in this world is running around with this intoxication. I see people moving around with their children and grandchildren, cajoling them. Sometimes I notice boys wait for girls, hours together. The movie world also sometimes gives very beautiful messages. One such a narration is as follows –

*Nashey mey hu lekin, mujhey yaha pata hai.*

*Ki is zindagi mey, sabhi pi rahey hey.*

*Koi pi raha hey, lahu aadmi ka.*

*Kisi ko najar se pilayi gayi hey.*

*Kisiko nasha hey, jaha mey khushi ka.*

*Kisiko nasha hai, gamey zindagi ka.*

Everyone is intoxicated in this world. Some are drunk with the blood of others, some through the sense of sight, some with sadness and some with happiness. He says “I am intoxicated so are the others taking those intoxicants”. I found it very strange. I dug deep into this. Not even the one who written this might not have gone to that depth. The truth is everybody is taking intoxicating pills. Some with the lust, some with the anger, whole world is intoxicated.

But the sweet taste of bhajan and its intoxication are not known to many. In this lies the true bliss. ‘Naam khumari Nanaka chadi rahey din raat||’. It is very peculiar. When you experience that rest all becomes insignificant. All other attractions end in misery. That is why it is important to experience the bliss of Atma and its element (tatva). Till such a time we find such a Satguru, who can connect us to the Atmic bliss we will be helplessly bound in worldly intoxication and in the end we will be in misery.

What are the difficulties in realizing Atmic awareness? We have to investigate this. On the one side, we say, it is different and eternal. Then what? Sahibji says- ‘man tarang mey jagat bhulana’.

You receive air. If this breeze reaches you from a flower you will smell its fragrance. It was same air. In contact with foul matters, it will carry stink. This way promptings are made in the Atma. Atma identifies itself with mind. ‘I’-ness and my-ness is the form of mind. This me is complete mind. This ‘Me’ is individuality and inner senses. How this Me identification has taken shape. As is the thought so is the character. As is the character so is the individuality. There are lots of things in it. It has mind, intellect, memory, ego in it. Eliminating the individuality means eliminating the thought. Destroying this Me identity will stop the promptings of the mind. It means end of memory. Stopping all these four, amounts to eliminating the individual ‘I’- ness. ‘I’-ness is the start of desire. Elimination of desires is elimination of ‘I’ness. Eliminating the ideation is eliminating ‘I’-ness. Thoughts arise in this, whether you like it or not.

The ego prompts action. The intellect decides, mind desires. Amidst all these Atma is worried. This is the reason

why there is no Atmic wisdom accessible. When you search inside you will find only mind's activities. If you peep into any of these you will see only mind. All decisions, thoughts and actions are seen this way only. In all this Atma is lost between all these four. That is why sahibji says—

*Tera beri koi nahi, tera beri mann.*

All work instructions are given by mind. All actions are of minds. None is able to understand this, mind is prompting everyone and directs all actions.

*Kaam kaam sab koi kahey, kaam na chinhey koi.  
Jeti maan ki kalpana, kaam kahavey soi.*

Even for a movement mind is not peaceful. If it stills for a moment, Atmic realization can be achieved.

*Tan thir maan thir vachan thir, Surti nirati thir hoi.  
Kahey kabir va pal ko, kalp na pavey koi.*

Breathing happens instantaneously. The concentration is continuously engaged in fulfilling mind's requirement. It has no time for Naam. The clever Mind does not allow even a moment for Dhyan. It doesn't allow the intellect to stay fixed, it does not allow the breath control (Nirati) to stay fixed. 'teen lok mey maan hi viraji, tahu na chinhey Pandit Quazi'. Power of influence of mind is very strong. Whether it likes it or not Atma is forced to associate with anger and hatred, etc. With yoga, sadhna is it possible to annihilate the mind. No, it will be foolish if somebody tries. Why? Because whatever sadhna one does, in that state, only mind is active. Mind is the doer. It activates and concentrates the mind on sadhna (action) this has to be done with annihilation of mind. How to make it effective? Sahibji says—

*Kitney tapsi tap kar darey, kaya dari gara.*

*Gruha chodh bhaye sanyasi, kahu na pavat para.*

Gan means VIPs. Gandharv means artist. Mind does not give freedom to anyone. Whatever the desires, it gets it done. If you look at the life of divine personalities, we observe the play of mind. Some got married, some goes for a kill and some engages in bad activities. We accepted those events as maya or leela.

Sahib was a master of mind, extraordinary. So how do we go on the path of Atmic knowledge? Are there any rules? No. Yoga, sadhna and mudras cannot do anything. For all these, mind is needed. Can mind destroy itself!

If there is anyone, who is the cause of illusion, it is only mind. Like the sound passing through vacuum, even in this, there is a play of air involved. Only then the sound is heard. Similarly, without the power of Atma mind, intellect and ego does not have any effect. Here, mind does a great job. Here, mind activates and binds the power of Atma. With the influence of mind, Atma is entangling itself. Just like a dog takes its own reflection in the mirror to be another dog similarly, Atma takes mind as itself. Mind does not allow Atma to go towards the inner spring of wisdom. If this realization dawns then it will be end of mind. To have its prominent world, mind keeps the Atma separate. If Atma realises itself, mind will lose its control and cannot make its resolutions. But the destruction in which the Atma is involved is very undesirable. The strength of mind is Atma. Without discrimination, Atma continues to support the mind.

There is a reference to this in Yoga Vashistha. Vashistha tells Rama, that when the beings (jiva), realizes the Atma, it transcends the worldly ocean of life. Then Ramji surprised, questions vashistha “what is the form of Atma seeing that jiva gets released from worldly life”?, so Vashistha says when

this realization dawns, nothing in this world can draw our attention, I do not need anything of this world.

Our ignorance makes our body as self. Food is needed for our body. They are engaged in obtaining that. Whatever action we do in this world, it is for the satisfaction of this body. Nobody does any good for the betterment of the body. Then said—— Hey Ram! Realizing the Atmic wisdom, one feels that there is no requirement for worldly things. Then even intentionally, mind cannot impose ignorance on Atma, it also gives up enjoyment of senses. Just as a rope gives an impression of snake, in the dark. But once you realize that it is rope and not a snake then even if somebody deliberately frightens you, you will have no fear. Similarly, knowing Atma, even forgetfully you will not show interest on worldly things. Sahibji has spoken a lot on Atmic wisdom.

*Hansa tut toh sabal tha, atpat teri chaal.*

*Rang kurang mey kho gaya, ab kyu ho gaya behaal.*

Sahibji has called this power of awareness (chetan satta) as Hansa. What is this Hans? What is this jiva? What is this paramhans? Jiva is the one who being in the body with the prana Shakti, he engages in breathing. When you one pointedly concentrate - meditate, you will observe there is powerful entity sitting behind the eye, engaged in breathing. That is Atma (action is Nirati). When the Atma identifies with the body, then it is called embodiment of Atma (sharir dhari). Where some knowledge is acquired, even with the existence of mind, the jivatma is only for identity. When we separate from elemented body, then it is in the state of Atma.

Atma moves in four different states. All these are only dreams. All these four are illusion. All that which is

experienced in this universe is nothing but dreams. Some do say that this world is a dream. No. this entire universe is a dream. Sahibji says —

*Naad bind yoga swapna, jiv irshiya bhog swapna.*

*Bhumi aav thar nirakaar swapna roop hey.*

Life is also a dream. When Atma breathes, it is jiva. That is why this is also a dream. God (Ishwar) is also a dream. When the Paramatma becomes embodied, an avatar then he is known as god (Ishwar).

*Paap punya karey swapna ved oh vedant swapna,*

*Vacha aur avacha swapna roop so anup hai.*

The conversation is also a dream.

*Chandra surya bhas swapna panch mey prapanch swapna,*

*Swarg narak beech bachey basey sou swapna roop hai.*

The sun and moon are a dream; hell and heaven are also a dream.

*Oham oh soham swapna pind aur brahmand swapna,*

*Atma paramAtma swapna roop so arup hey.*

Atma is also a dream. You will know how Atma is a dream! When you call the power of awareness as Atma, there is a trace of mind in that. When the power of awareness meets mind then it is referred to as Atma and the ‘Paramatma’ is the name which is referred to mind. When the milk is cuddled, we get curd Because of the contact of mind; Atmic awareness is not entirely pure. That is why it is referred to as dream. Niranjan is called Paramatma. This is also a dream.

*Jara mrutyu kal swapna, guru shishya bodh swapna,*

*Akshar nirakshar Atma swapna roop hey/*

The guru shishya relationship is also a dream. It is a principle of five elements so it is a dream. But Satguru is

not a dream because that element (tatva) is in concentration. When it moves forward, it keeps purifying. You do not get illusion.

*Kahey kabir soon ghorakh bachan mam,  
Swapna sey parey sathya roop bhup hai.  
Soi sathya naam sathyalok bhich vaas karey,  
Nahi kahu aavey nahi javey satyaroop hai.*

Beyond dreams there is a truth. It is above all these. It's existence is in Sathyalok. It never comes to this world. That truth is never born and never dies. There is no evidence of mind. There is no desire of mind there. It is beyond mind that is why it is called Truth.

*Sathya soi jo vinshey nahi.*

The whole universe is a dream. All the four states (avasthas) are also dream. Through this, world is experienced.

These are the play of awareness. Mahapurushas have cosmic awareness.

Once Goraknath argued with Kabir sahib when Goraknath was 500 yrs old (and he lived for 700yrs). Goraknath asked Kabirsahib sarcastically—

*Kabtey bhaye bairagi Kabirji, kabtey bhaye bhairagi/  
Sahibji said—*

*Naatji ham jabsey bhaye bhairagi, Meri adhi anth sudhi laagi.  
Dhudhukar aadhi ko mela, Nahi Guru nahi chela.  
Jabka ham to yoga upasa, Tabka phero akela.*

Kabir said I am a renunciate from the time when there was neither a Guru nor a Shishya (disciple). Now the question has come, was there so many states! Says—

*Jo bhujej so bawra, kya umar hamari.  
Asankhya yug parlay gayi, tabkey brahmachari.*



*Koti niranjan ho gaye, parlok sidhari.  
 Ham toh sada mahamub hai, soham brahmachari.  
 Das koti brahma bhaye, nau koti kanihya.  
 Saat koti shamboo bhaye, mori ek palaiya.  
 Kotin naarad ho gaye, mahammad sey chaari.  
 Devtan ki ginti nahi, kya srushti bichaari.  
 Nahi Buddha nahi balak, nahi baath bhikhaari.  
 Kahey kabir soon Gourakh, yaha umar hamari.*

The one who is in the eternal awareness, whether he is in this world or other, he does not go down in his awareness. His wisdom never decreases. He doesn't develop other state of ignorance. That is why kabir sahib says that millions of great dissolutions have occurred but I am a celibate (brahmachari) even before that. Paltu sahib also says- 'koti parlay ho gaya, ham na maran na hara'. What is death! This is a play of four states- sushupti (deep sleep), swapna (dreams), jagrat (wakeful state) and turia. We keep traveling in these four states. Sushupti is a very subtle state. When we reach there, the awareness disappears. You are put in these states just to prevent you from knowing your past lives and its experiences. In the state of deep sleep the awareness is 1000 times lower than the wakeful state. That is why it is not a state of remembrance but it is a state of mind. Sometimes we reach deep sleep. When we get up, we try hard to locate our orientation! After sometimes when the awareness reaches the Agya chakra then we realize our situation. When the awareness remains in the Agyachakra, we experience in real time. We even tell someone "what is the matter? Come to senses". He understands that he just woke up from sleep. Now how to come to wakeful state!

He immediately moves its concentration to the eyes. This is called, coming to senses. Mind wants to keep us wandering in this sushupti, swapna or jagrat states for a long time. At the time of death also similar state is encountered.

Some remember their earlier lives because even in the deep sleep not everything is forgotten. The awareness remains. That is how knowledge of earlier lives remains.

In the wakeful state you notice all but in deep sleep (sushupti), all disappears. When you enter dream state, it is a different state. If you are in the wakeful stage, there is an element of deception. There is no oneness of heart and mind. But the dream state is different from this. The individuals, heart and mind attain oneness in dream state. In wakeful state, there is duplication and there is the element of deception. You say for the sake of others, it is good. But it does not come from your heart.

Whatever you notice in the wakeful stage, we think that is true. Everything appears true. These are the play of different state.

Whatever is the state (awastha) of the Atma, that awastha seems to be permanent. Nanakji says—

*Jo sapna pekhna, jag rachna tim jaan.*

*Ismey kachu sachoo nahi, Nanak sachi maan.*

He says accept what I'm saying. It is truth. There is nothing permanent in this. All these are like a dream. Sahibji also says——

*Jagat hey rehen ka sapna, samaj Na koi apna.*

But in the fourth state, we can see entire universe, and that feels to be true. This is the pragya awastha. In pragya awastha, there is Divya tatva. Even that is a dream, which is also a bondage. Just like when you take the liquor, you

are in the intoxicated state. Now you can do anything including mistakes. This way till the time we are in these awastas, you can do anything. It is under the bondage of mind, not in the complete awaken state.

After Pragya awastha, Mahapragya awasta forms, even that is an illusion. The celestial beings are in pragya awastha but a thousand times more awareness exists in that state, a 1000 times more awareness exists in pragya awastha then in wakeful state, this is not an ordinary statement, the gyaan increases very much but this is also a dream. Yogeshwars stay in Mahapragya. Only six yogeshwars could reach this state but this is also a dream. It is a very long dream.

*Koi koi pahuncha brahma lok mey, Dhar maya ley aai.*  
Atma is in cosmic play.

*Turyatit tahi key para, vinti karey taha daas tumhara.*

Even in the turyatit state, there is mind. Just like there is lassi in the curd. Even if the butter is removed, lassi is still there. When you extract ghee, the lassi remains. Then by heating, lassi can be completely removed. Then it becomes different, it becomes pure ghee. But the ghee which contains traces of lassi can get spoiled any time.

*Chaar antakaran key saang Atma kharab.*

*Jaisey nich sang sey, Brahman piyat sharab.*

That is why even attaining those states, there is no experience of pure Atmic wisdom. Sometimes after the death, some Atmas do meet because they attain a powerful state. There is a veil over Atma. Nothing can be put inside the Atma but things are imposed over it.

Life, Bramha and Maya are the play of creative awareness. Animals are in the dream state. Humans in wakeful state, celestial beings (devas) are in turiya state, Mahayogeshwars

are in the turiatit state. Above this is the unwavering awareness. This is the state of Sant. 'Nanak sant akal sadai'. It is free from defects. If it were iron, it can corrode. With the contact of Paras stone, it has become gold which is expensive. Now it will not corrode. A Sant attains such a state which is free from mind. If the iron becomes gold, the problem of rust is eliminated forever. He (Kabir) says that he had seen, crores of Niranjans, many creations of shunya and mahashunya end. He also says hundred million times Bramha has taken birth in front of me, seventy million times shiva, this constitutes just a moment for me. Scriptures also says when world completes one year, it is one day for ancestral world. When one year completed in ancestral world, it is just a moment for Bramha. Bramha's hundred constitutes just a moment for Vishnu. Vishnuji's hundred years is just a moment for Shiva. Shivji's one lifetime is just a moment for Maya (Adishakti). Maya's entire life is one moment for Niranjana and Niranjana also takes many birth. Kabirsahib says then this constitutes just a moment for me. People come to fight. You're asking for my age then this is my age. I do not descend from my Atmic state. In Amarlok, Atma has no age.

If I tell more, it will be beyond your understanding. I'm telling only that much which can be understood. When the beings go to Amarlok living these entire universe and its worlds, initially it does not feel that it has come for the first time, but it knows that it has reached its true home. When we wake up from sleep, is it not we try to fix our location! We know that we were in dream, which is very deceptive. It feels that we were unconscious.

Among the Siddhas of yore, none could identify the pure

base, the fundamental form (mool swarup). They were lost in the power of Siddhis. Just like if you add little sugar into the milk, its taste changes. Similarly, if the mind is mixed up with the original self, it is called Atma. This mind prevents the realization of Atma. Even in turiyatit stage, there is a trace/ presence of mind. When you completely come out, free from the mind, then you are called Hansa. When you reach the ultimate stage, you attain the form of that Sahib. All the siddhas and sadhak could not transcend the mind. Take this as truth. When that state is attained-

*Lali meri lal ki, jit dekhu tit lal.*

*Lali dekhan mey gaya, mey bhi ho gaya lal.*

Now because of this mind, we are unable to attain Atmic wisdom. If something stops the Atmic wisdom, it is only mind. It is the mind, which has imprisoned Atma in the cage of Maya. Atma is awareness, free from dirt (amal), simple and blissful but here, it has forgotten its identity.

*Utpatti pralay kikatha ananta, Bahu vidhi satya kabir bhannta.*

*Utpatti parlay kotin baara, Swasamved nirnay nirdhara.*

*Pratamey aadhi mey aisa kaheyu, Swatah swachand jiv yak raheyu.*

*Raha swatantra aanand akela, Nahi tab guru nahi tab chela.*

*Pakki tatva ko taki aanga, Anga pinda dono yak danga.*

*Maya purush so jiv upana, Satyaswarupi tako bana.*

*Aapno roop anup nihari, Ahamit bayo jiv tihi bhari.*

*Mohit bha laki roop nikhai, Tahi moha mey ga gafilai.*

*Aapa bhuli raha nahi cheta, Mahagaman maan bho ta heta.*

*Paramanand mey gayo bulai, Nijswaroop ki sudhi bisrai.*

*Tatva prakruti palti gayi tabhi, Pakki sey kachhi bai jabhi.*

*Karm hi karm bai chihh sharira, Dhari dhari deh pav bahu pira.*

*Jab kaccha ba pakka sancha, Anda pinda dono ba kancha.  
Nij swarup ko gyaan na rakha, Bhai yoni chaurasi lakha.*

Sahibji says earlier, jiv were pure and blissful. Its body was of good constitution. Then Maya and Niranjan embodied it in a raw body. Looking at it, jivas lost the consciousness of its original self. From a refined body (pakka body), it has entered into a raw body. Then repeatedly taking the raw body, endures misery. It has lost the knowledge of its original identity and started wandering in the 84 types jivas.

The following are the names of pakkey tatva:

1. Truth (Satya).
2. Thoughts (Vichaar).
3. Good character (Sheel).
4. Compassion (Daya)
5. Forebearance (Dhiraj)

From these three refined qualities evolved.

1. Sathya+ Vichar= vivek (fundamental discrimination).
2. Sheel+Daya=sadhu bhav (saintly nature).
3. Dhiraj- Vairagya (renunciation).

From this five pakka tatva, 25 natures evolve.

1. Truth- resolution, indifferenciation, stability, forgiveness.
2. Thoughts- basis, yatharth, pure feelings, truthfulness.
3. Sheel- Free from hunger, Peaceful intellect, pleasant word, Direct judgement , Source of complete pleasure.
4. Daya- Free from enimity, equanimity.
5. Dhiraj- Sacrificing falsehood, Accepting of Truth, Free of doubt, Destroyer of Ego, Non wavering.

When Jiva took raw body leaving the refined Body, then from these perfect five elements arose five raw elements

1. Dhiraj to Akash-ether
2. Daya to Vayu-Air

3. Sheel to Agni-Fire
4. Thoughts to Jal-Water
5. Truth to prithivi-Earth

Then from these five raw elements three raw qualities arose;

1. Earth+ water—Satwaguna
2. Fire+ Air—Rajoguna
3. Akash—Thamoguna

This way the Body become involved with sensual desires, and Desire, Anger, Greed, Attachments and Ego etc manifested.

From this, the eternally blissful Atma is lost in the perishable body. Jiv, maya and bramha are present in the body. The one who feels the existence is jiva. The people of the world live as jivas. I changed you to Atma-centric.

Nobody ever recognises, what an illusion it is to take self as body. How is the life of Atmic centered person, listen?

*Ida pingla sushmana sam karey, ardha o urdha bich dhyaan lavey.  
Kahey kabir so sant nirbhay hua, janam o maran ka bhram bhaney.*

Why do you experience as body now? If the body looks like a dot-bindhu then how it will be! As I know how to live centered on Atma, I can accomplish it any time but I do not want to do that. If that happens then I will not be talking to you. Then I cannot recognize any of you. Then I can never distinguish one thing from another. Means even willingly we can't reconise anybody. We can reach such a stage. It is the memory which helps to distinguish. It means, when I sit for satsang, I am connected to my experiential awareness. If I come out of this, I will not be able to recognise the person sitting in front of me. Then I will stay in myself. Then it is bad for you. Whenever you want you can come

out of your body. Then there is no need to sleep, no need to eat, no need to breath, no need of water for you. All these things, how odd it sounds! Will any scientist accept this! Will not the worldly people decry this as madness! Nobody will accept this as fact.

Under what system Atma is in bondage in the body? Atma is not a body. Still it has taken itself as body. What illusion is this? This is the game of Niranjana. This body belongs to Niranjana. Atma is stuck in the Bindu (Agyachakra). Is Atma inside the body or outside?

I see like a traveler. Our Atma is in the body. The truth is Atma is not a body. This is the absolute truth. I'll give an example. One of our machine which is used for mixing the flour for bread has become defective. It had a defective part. I asked them to replace it but I told them to buy a new one. Everyone told me that it is fixed to the machine. I told them that there could be an alternate part but they could not get it. In the moving part there was an accumulation of dirt and mud. This has hidden the defect. After cleaning it, when I observed, I saw the part broken. Similarly Atma is separate from body. There could be a connection from where it can be separated. Somewhere there is a world which is of Atma. Atma can never become a body. If it is Atma then close all the openings. Then there is no need for Gyaan. Somewhere there is a connection (joint). This is in the breathing but nobody is able to go to that point. Even great Yogis and Yogeshwar cannot reach that point. This matter is beyond ordinary grasp. I'm not talking out of pride but if anyone comes to talk to me about meditation on any bindu, I can unlock all his perceptions. This I'm not saying out of pride. That is why no one comes to argue. If they come, within two minutes I can unravel their argument.



I gave Naam to a high court advocate. After some days, I enquired him about his welfare. He said, they do black magic on him because of this he has apprehension. For this reason, some judges also fear this. Since the day I have taken Naamdaan from you, I feel that I am mentally free. All the difficulties disappeared. I feel very free. So the lock is in the breathing.

How you can lead that life, let me show you. If you are focused on that soundless sound (Naam) then from your neighborhood nobody will come to you. All will call you mad. All will tell that you have been made as a mad man. Listen this Atmadev is in Agyachakra. Mind resides in Sushmana naadi. Vayu is in Sahasrachakra (Ashtadal kamal). Vayu's control is here. If the naval is damaged, not only Ravana anyone can die.

Atma is in the Agyachakra. If the man is standing in the dark, you can makeout that a person is standing but you cannot recognize him. You watch silently, you can makeout that somebody is active in breathing. Someone is inhaling. It does not happen on its own. Quietly watch as to who is taking. When you watch quietly you will know that you are inhaling the air. That is the Surti. Its form and color is not visible but its activity is evident. For this reason, we have taken this body to be our self. We have to lift this from there.

*Swaas Surti key madhya mey, kabhi na nyaara hoi.*

This Surti (concentration) is bound in breathing and is kept busy. Concentration is bound in active breathing. To keep this body alive, breathing is essential. This way it is bound with the body. This is a difficult matter. No one can tell this in this world. There is no in-depth knowledge available on this. They are congregation of jokers. How does

the reversing of breathing upwards takes place! With Concentration reverse this breathing upwards. When it moves upwards, then with this, meditation is possible. That is why I said the concentration should be fixed above the head.

Sitting above your brain, I listen to all your problems. Otherwise it will end everything. Big challengers do come. I do not get disturbed.

So Atmadev is entangled in this. The Guru shows the way to lift your concentration.

*Pavan ko palat kar, shunya mey ghar kiya.*

*Dhar mey adhar bharpur dekha.*

*Kahey Kabir Guru purey ki meher sey,  
trikuti madhye didar dekha.*

Slowly slowly the awareness takes a higher seat. When it goes over the mind and takes the seat then you will not even get thirst and hunger.

*Adhar aasan kiya, agam pyaala piya.*

From this point, the whole world appears as a dream.

*Shunya mahal ki pheri dehi, so bairagi pakka hoi.*

Intelligence runs this world; I control the intelligence. Mind makes the world dance; I make the mind dance. You will see that I never involve in confusion or misunderstanding. There is no thirst or hunger but only Atmic wisdom.

It is a play of breathing. That is why Sahibji says-  
*Swasa swasa prabhu sumir ley, vrutha swas na khoi.*

Then says-

*Swas swas ko sumirta, ik din miliye aai.*

It is not difficult to travel (out of body experience). You have to get only the exit point.

*Sumiran se sukh hoth hai, sumiran se dukh jay.*

*Kahey kabir sumiran kiye, sahi mai samai.*

What is recitation (sumiran)? Sumiran is the gateway to Atma, this is one of the path. There are very few who understand. Come let me tell you what is sumiran? Vasudev said “Oh Arjun!” The one who is dead has no significance and has no relevance. If there was a kingdom and now if it does not exist, then it is useless to think about it. The past is meaningless. It is a waste of time to think about it. The future is uncertain and is unknown. That which is not certain, there is no point in attempting to know. That work which is planned may not take place also. That is why it is unknown. That is why you should not think about the past and worry about the future. Live in the present moment.

I ask many people, what do you mean by present moment? Nobody is able to clarify this. Whatever they reply, has no relevance to the presence? Whatever they are trying to see is not the present.

If you live in the present moment, you live in the pure awareness. In which neither there is any resolution nor is it free from resolution. This is the state of Atmic awareness.

It means Sumiran is the gateway. It can be reached through this.

*Chinta toh satyanaam ki, aur na chitmey das.*

*Jo kuch chith mey naam bin, soi kaal kip has.*

With Sumiran, you will be focused on Atma. You will keep visiting yourself. If you forget the past and future, you will start moving towards Atma.

Khavta pivta sovta jagta, kahey kabir soy rahey maahi||  
Sumiran makes one pointed. Nanak devji says-

*Nanak jo nishi din bhajhey, roop Ram tehi jaan.*

Nanakji says that those who do simran always will assume the form of lord (prabhu).

The habbit of sumiran will make your Dhyān onepointed. There is only one mind. If you are not in sumiran, it will keep you haunting. If you keep the mind on sumiran, the wandering of mind will end.

If you stay in present moment, you are in Atmic static. Sahibji's word is very forceful. Nobody is able to understand the importance of present moment. The present moment is Atma. Seeing also means past. When there is no resolution and no resolve it makes the present moment.

*Palat vajood mey ajab vishram hai, hoi maujud toh samaj avey.*

Sumiran is an important practice. Sahibji has said about the sumiran.

*Sumiran sey sukh hoth hai, sumiran sey dukh jai.  
Kahey kabir sumiran kiye, sahi mahi samai.*

Is there a pleasure in sumiran? Is there a scientific proof? Noble souls were encouraged in the practice of Sumiran very much in their writings. What a thing is Sumiran? Those who do the sumiran, they see the truth even when they are moving around with their open eye. There is a saying-

*Jab tap sayam saadhna, sab sumiran key maahi.*

*Kabir janat sant jan, sumiran sam kuch nahi.*

It means all that Jap, Tap, Penance, Prayer, all spiritual saadhna are in sumiran.

*Kabir janey sant jan, sumiran sam kuch naahi.*

There is nothing equal to sumiran in this world. It means all the four things are in the Sumiran. What is so special? This tathva has to be understood. Further Sahibji says-

*Sai mahi samay.*

Then sure it is merged in sai. If not, sahib will not say this. What Sumiran? What is the benefit of sumiran? But one thing, the earlier you understand the better it is. Your Dhyān itself is your Atma.

There was a phone call from a lady in Gonda. She asked me as to how long she should wait to take Naam from me. I listen to your satsang on T.V she said. Once I attended satsang in Gonda ashram but I did not have an opportunity to talk to you. She asked whether I am aware that someone is struggling. My answer was —

*Jiski Surti lag rahey jahava, kahey kabir pahunchau tehva.*

To me, Dhayan is a body. Whom ever you meditate, he will know that. The one who meditates on you will be with you. Whom ever you meditate on he will be with you. It's just like your mobile call reaching the person whom you dialed. She said she wishes to take Naam from me. She has asked, "Where should I come to take"? I told her "Nearest place for you is Gonda, you can come and take Naam there".

### SEVEN SURTI

*Saat Surti ka sakal pasara.*

All the play in body are that of Surti. Sahibji says-

*Surti sey dekh sakhi vo desh.*

This means the experience of that world (sathlok) will also be with concentration (Surti). Surti is Atma. Just like the system made inside the body. Eyes have a system. Ear has a system to listen. Hearing is not an easy thing. Nose has a function, sense of smell. Tongue can taste six types of taste. This is also not an ordinary thing. Your concentration has a system. Atma also does not act directly. To get all the work of the body done, it gives the strength needed. This is not an ordinary work. Just like Blood flows to all parts of the body. This way, Atma has a bigger role in sustaining the body. Just like there is a different system for eyes, nose; the seven Surtis also have different systems. It maintains the body with various activities. Whatever pleasure you

experience, this is also the play of Surti (concentration). In the state of Assam, elephants are used to load the logs on railway wagon. Four or five elephants load the logs, they lift it and keep them on the wagon. Elephants are very intelligent. The understanding between elephants is very strong. If they are tired, they all stop together. When they again start the work, they all use their strength together. Such an understanding does not exist among men.

Our Atma works in the body on seven fronts. Like the system of the eye which can help to see and like the system of mouth which helps you to taste. The system of ear helps to decipher the sound. These way sense organs carry out different functions. Our ear helps to listen. The system exists in it. Eye helps to see. Skin has sense of touch. In the same way, seven Surti functions in the body.

*Saat Surti ka sakal pasara, saat Surti sey kachu na nyaara.*

Just like the eye, ear, etc. does different job, similarly, these seven Surti carry out different functions in the body. All the plays in the body are that of Surti.

*Pratham Surti aanand kahiye.*

The first one is **Amiya Surti**. This helps to experience pleasures. This is of nature of Atma. Just as Atma helps the eye to see things, similarly Atma can help to experience the pleasure of the body. It is there in everyone.

This Surti keeps on giving the experience of pleasure. It has bliss in it. Mind has entered into this. Mind operates this Surti. Surti is mixed up with the mind. Mind thinks of wandering. Even in this thought pleasure is experienced. This thought was of the Mind. Bliss is experienced in concentration but mind makes it believe that this is obtained from fulfilling desires. This is very small thing, but difficult

to understand, it is an illusion.

Mind does such a work; it is just like mixing sugar with water to make syrup. Mind is mixed up with Surti like that.

The anand you experience is from the power of Surti (concentration). The vision which you have is by the strength of your eye. Same way anand Surti (concentration) is in everyone. Mind makes you feel that the pleasures are, that of the world. Mind and Maya puts the blissful Surti in illusion. It gives the feeling that the pleasure is from external.

*Palat vajud mey ajab vishram hai, Hoi moujud toh samaj aavey.*

### **Second is Mool Surti**

*Duja mool Surti kahijey.*

It is there in everyone. When engaged in work, people work only through this Concentration. When threading a needle one gets concentrated, when driving a vehicle the driver gets concentrated. When you do a thing with deep involvement, it needs **Mool Surti**. It manifest then. There is a special place for mool Surti in the body. Even animals have it. People can get concentrated (one pointedness). We can see character of Atma in everyone. Concentration is with the control of mind. Mind dictates. Mind gives the work instruction. It has completely taken over Surti. There is a fundamental state (mool awastha) and there is a fundamental concentration. It remains all the time with you whether it is deep sleep state, dream or Satlok. If there is no mool awastha and mool Surti, how can we recognize Satlok and satyapurush? It means that something remains. Like the existence of fundamental essence of milk in curd and cottage cheese (paneer). The basic element of milk was not destroyed by the change. The taste of the milk remains. It never ends. Whatever body you take, mool Surti (fundamental

concentration) remains. Whatever may happen it will remain. This concentration is the basic consciousness of Atman but it is entangled with mind. If you mix up bitter thing with water, water may turn bitter but the basic taste remains.

Someone asked me as to whether Atman remembers this world after reaching Satlok? I told him “no it will not remember”. He said if it does not remember, but how it knows presence of that Satlok is there? I told him, “yes, very true”. If I do not remember, how is that I am talking about Satlok, where Atma is in eternal bliss. I say that you remember all your previous lives but even though the remembrance exist in the memory, you have no recollection.

When the Atma reaches Satlok, it does not just feel the condition of Satlok. It recognizes that it is its true home since a long time. There you meet familiar Atmic beings. On recognizing others in Satlok, you feel that you have been there always without any break. Looking at the Parampurush, you don't feel that you are seeing him for the first time. There you feel, just like a person who has come out of dream and realizes that he was only dreaming and began to laugh at himself and says that missing was only false experience. Similarly, on reaching there you feel that you belong there and just returned from a false world. You do remember what all things, which was there. When mind and memory is left behind, how can such recollection come in Satlok? Scientist says that brain has the memory, it can remember; but they cannot say more than that. Just like for reporting, a train delay in a station they write that the train is inordinately delayed or they do not announce anything. Similarly, not knowing the truth behind the power of memory, scientist keeps quiet but I shall explain.



When people die, they enter the spirit world or enter the ancestral world and they meet the family members. It indicates that they do remember. Body is exhumed so is the head, brain also burns away then how do they recognize their kith and kin. How do they remember that this is my wife? How do they remember that this is my daughter? It means that there is a memory which is indestructible. Sometimes they come and tell you that they are sad and sometimes they come and tell something else. It means it exists. What is this? This is known as internal indriyas-Anthakaaran. When we talk about inner travel, it sounds like a dream. When somebody dies and leave their body, attain heaven, they realize that I am so and so, they remember their house and children. Sometimes our fore fathers appear in the dreams, we know that. It is not a dream. Even after the death, remembrance stays. Even after reaching Satlok, remembrance stays. It means there exists a memory. Even after reaching in the Pitr lok (ancestral home), you will recollect all these things which is here. The gross body is destroyed, mind is also destroyed but the mool Surti remains. This is a strange thing. No one is able to understand this. There is consciousness or awareness which remains in all places. In the Satlok, mind, buddhi, chit does not exist, still they recollect everything. This is a wonder. Whatever state you attain, mool Surti remains. If you want, you can make sweet bharffi out of milk or curd out of it or make cottage cheese but the essence of milk always stays. Even in ghee, the essence (mool roop) of milk is present. Similarly, even if you are in the dream state or in the pitar lok, still you will have mool Surti. Wherever you may go, mool Surti will work. This mool Surti is our Atma. It is pure. Even when you are drunk, it's still there. It never gets disturbed.

You can know the events of your past life also. Sometime you meet people who know about your past life. A five-year-old boy offered his daughter in kanyadaan. It was shown on the TV channel. He remembered all the events of his previous life. He was able to identify the conspirators who were the cause of his death. He was able to narrate all incidents related to his murder and he has also helped the release of those who were falsely accused. He had the remembrance of all events. A girl has identified herself as kalpana chawla. She has narrated many true events but there was some confusion but there was some, which were different. This could be because of her young age. Looking at the aircraft she gets frighten but many people don't recollect their past lives.

Even in Geeta, lord krishnji says "Oh Arjun! these Atma does not have eyes; yet it can see in all the direction. Oh! Arjun these Atma does not have legs; yet it can move in all directions. Oh! Arjun, these Atma does not have mouth, yet it can talk.

Just like the movement without leg, speech without mouth, sight without the eye. With Mool Surti, everything can be remembered without mind's memory.

Therefore, the mool Surti is in everyone. Even in ants mool Surti exists. Size of the ants should not confuse. Such a jivas exists on the earth whose life span is just three hours. Even they attain youth, marry gets children, become old and die. They also have mool Surti.

I was eating a laddu (sweet) in a garden. Right from my childhood, I like to be alone. Like other children, I have not eaten mud. I was fearful of children and kept distance, their activities looked very stupid to me. I was very serious by nature. There was a hill, I used to go there and remained

alone. When I was eating the sweet laddu in the garden, a small piece fell on ground. An ant came and tried move the piece but it could not. It went away. I know that ants are very capable. I followed it to see its movement and what it does? It walked for two three minutes and reached the place. There was a hole and it entered inside. It returned after 20 to 25 seconds with speed, other ants followed it, and it led all of them very fast to sweet. All of them joined together lifted the sweet. How was their conscious! It was lovely to watch them lift the sweet for them it was like a mountain. When it is stuck, they change the position and slowly dragged towards the hole. It took almost half an hour. The piece of sweet was too big to enter the hole then the ants made it into the small bits and taken it into the hole.

It means first the ant went there, passed on the message about the availability of food. Then the commander had selected strong workers. Similar to what I do sometimes for seva, I select volunteers to do the job. They have reached and worked very intelligently. The hole was small so they made ladu into small pieces. It indicates the presence of mool Surti in them. The same is there in everyone.

I will tell you something; in satyayuga people knew the language of all animals. Believe it's true. Mool Surti is same in everyone. Children cry. What is this cry? This is a language of communication. Those who know this they understand. Those who understand they do not realize that they know this language. Mothers understand but they are not prepared to accept this. Child does not know the language but it conveys the message. This is mool Surti. When he cries, he calls. Fundamentally, we all have same language. There are many languages in this world, they speak in different accents but the basic idea is to bring out the information.

Why does it cry? It calls his mother. Why does he cry loudly? If he is in lot of discomfort, he calls that way. Through cry, he indicates that he is in problem. He knew that by crying he can get his mother's attention. He has the knowledge. He knows that his mother can understand. Even animals do it. In Arniya I was doing a satsang. A buffalo kept on bellowing. No one paid attention to it. It was tied under the hot sun. It cries out that it is tied under a sun; it wishes to go under a shade. I wish to go but I am unable to free myself. It was sounding in the direction of its owner. I heard it but others were not. I made a satsangi to stand in sun. After a minute I asked him how he feels. He said, "It's very difficult". I told him to move the cow to shed, whomever it may belongs to. Then I saw that it was thirsty. I told the person to offer water to the buffalo. So I heard its cry. I understood its language.

I was giving a satsang in Chaurachoki; a crow came and sat over the tree. It kept cawing. No one tried to chase it. I heard its call indicating that there is lot of food here. I asked one of the volunteers to chase the crow away, earlier I thought that it would fly on its own so I didn't ask anyone, but I thought it will distract satsang.

We have a cow, a clever one. There were two other cows tied on either side of it. When I put eatables in front of it, instead of eating its own share which is in front, first it will snatch from the other two cows before eating its own. It knows the food which is in front of it is for it. So it was eating from the other two. It eats very fast. One day, one buffalo worked itself loose, it went to the place where food for the buffaloes were kept, in the morning, and started to eat. The other buffalo started bellowing loud cries. It was calling the keeper for attention. The keeper noticed this but the cow through its cry was telling that its share is also there. It was thinking that my share is also there and it was eating.

That is why don't do injustice to anyone. Goswamiji says-

*Hith anhith pashu pakshin jana.*

It calls me by bellowing, if it is hot it wants the fan on, sometime it indicates that there is a delay in offering the food. It calls to indicate that it is very hungry. It means there is a mool Surti (concentration) in everyone. It is said in Shastras – ‘Atmavatan sarvabhuteshu.’

Believe me; Atma has the capability to convey everything. It is not out of ego, I am telling the truth. I have spoken to all kinds of creatures.

I was making a building. Flooring was not done in one of the room, not because of money. Mother has said to lay the tiles in that room also; they were unable to use it. One day when I started putting the stones, lot of ants came out. It was red Ants. They asked as to why they were chased and began to attack and said we are living here with our children. I told them to come out. They did not. Next day I told them that I will give them one more day but they did not go the next day also. I started laying the tiles. A chief mesons came he said he would do the job. I told him this is my own job, not of ashram so I will do it myself. I have started the job very fast. 50 to 60 Ants came and attacked and said all the family members are inside. I told the ants that I had given you time but you all refused to move out. Now I had to complete the floor. After 48 hours I completed my job. In the midnight 12o'clock, all the ants came to me and requested me to remove the tiles so that their family could come out. Believe it is the truth I speak; they were talking in our language. I told that now I will not break it. We did it with lot of effort. You can open up the ground and move out your family through another exit.

If I tell you, you will be surprised. If I go near any temple, I talk to that deity. I spoken to Ganga when I went there, I spoke to shivji when I went near his temple. Wherever their place is there, they are there but you all just return.

When I was promoted as a joint commissioned officer, I was asked for a party. They asked for a party. What is their party? It is with liquor and chicken meat. I asked them how much will it cost. They asked for five thousand rupees. I told them I'll give them 7,000 rupees but I will not provide chicken. I can give dry fruits (cashew, badam). There partying is a practice. When difficulties come, you get desperate. You should be strong. They eat like demons. I was not giving meat and liquor in the party. Some create restlessness in peace and some search peace in trouble. I have told them I can give anything other than meat and liquor. The party was to be conducted within 15 days. Even the big officers use to comply with such requests for party but I refused. Some put pressure on me, called me miser. I told them that I'm giving 7,000 rupees for party but they did not accept it. Time went on. Six months passed, I did not give party. They again asked for party. Its all right, you can bite the chicken bone on the day, which is meant for serving chicken in the canteen. They did not agree and asked for the another day for party. I told them well you all can take liquor thinking that they will drown in the liquor and will not go for killing the chicken, committing murder. Ultimately it was decided to hand over the money and they will do whatever they want. In the evening, a boy brought about five to seven chickens, holding their legs, they were crying out. I lay down for the night, around 12 in the midnight, all the chicken had come in front of me, they asked for justice in human voice. What I'm telling is the truth. They said that I'm responsible. They demanded

that they should be given a human birth or Mukti (salvation). I was given a choice to accept one.

Don't hurt anybody's feeling. When you hurt someone like that be considerate towards them, don't think about the harm they caused.

*Beshak mandir masjid todo, aur bhi girjaghar hai.*

*Lekin kisi ka dil todo, khas khudaa ka ghar hai.*

I'll tell you about the tree. They also have mool Surti. They also talk. In Ranjidi Ashram Jammu, there is a Mango tree. One day, one of its branches was shaking very much. I thought may be there is a big bird on it. I looked up. I saw a human face extending from the branch. In the Hindu culture, people worship even trees, it has a meaning. You receive lot of harvest, you lack nothing but me and my small brother both of us have disease. Everyone else serve you, we also wish to serve you. I told does it? It requested for two times spray of medicine Once in December and once in March. I have called the gardener and told him to spray medicine on those two trees. I told him what the tree has said. The tree bore lot of fruits but all started falling off before ripping. I asked the Gardner that we have sprayed the medicine but still the fruits are falling off. He told that he had sprayed medicine only once. That Gardner has forgotten to spray for second time. The tree is conscious. It fell a fruit when I was brushing my teeth under it. It was a wonderful fruit; the tree requested me to eat it. I gave it to Turna and asked her to give me this fruit along with lunch. When I ate the fruit, the tree told me that it is blessed; I was seeking this from you.

Those creatures which die under the footstep of Mahapurush (Saints), they take human birth. The tree whose fruit I have eaten will attain salvation. The house in which

I had taken food, they amount to feeding the entire universe. Feeding hundred yogis is equivalent to feeding one Sadhu. Sadhu is one who has given up the desire, anger, etc. not the one who is only in appearance. Feeding the entire universe and feeding a Sant is same.

So the tree was very much alive and conscious. The tree dropped the fruit only in my presence or the girl Turna because it knew that she won't eat the fruit. Others eat away. It also hides the fruit. Even if you search it you won't get it. That is why you have to see one Atma in all and don't hurt anyone.

*Jiv na maro bapura, sabkey ekey praan.*

*Hatya kabhu na chut thi, koti suno puraan.*

We do say – '*dharmarai jab lekha maangey, kya mukh lekar jayega.*'. The lord of death accounts the individual through mool Surti. Everyone is accounted. He does not do any injustice. Chitrugupta is there in his court who reads out the result, who will get which reward and which punishment. In confused and complicated cases, a team of wise is called from the heaven. Ved Vyas and others contemplate on the judgement.

It is Mool Surti. When you travel in the internal universe, Mool Surti remains with you. It is beyond words. Take it someone has said something to Guptaji. Someone say something bad about Guptaji and Guptaji gave four slaps, people will tell that Guptaji's reaction is justified but inner conscious will say that it is wrong. All of us have something innate in us. It tells us not to commit wrong. This queen is Mool Surti. This awareness is a queen of fundamental concentration so it is called Mool Surti. All the parts of the body are alive and active but brain is more active and aware. This way in all seven Surtis, Mool Surti is active. Men have very little awareness about this.



Kidney and lungs work differently but the energy is same. Similarly, meditation also works in different way. **The third Surti is Chamak Surti**

*Tijey chamak Surti hai bhai.*

What does it do? Atma works in different ways but the scientists are unable to understand this. Who are they? They are the professors of college and university. They do research on five elements but they are unable to understand the play of concentration. This Chamak Surti activates eyes, legs, etc. Eyes see but it is activated by the Surti. Light glows in the bulb but this is the work of electricity. Even working of a heater is by electricity. As is the equipment so is the work of electricity. Atma also works in seven different fronts. All the organs (indriyas) work because of chamak Surti. If there is no chamak Surti, eye will fail to see. Chamak Surti activates the whole body, it supports and keeps it alive. Look at the ways in which Atma carries out different functions in the body. If the head is hurt then why is Atma not doing anything? If the drum is broken even if the hand is there it cannot make sound. Similarly when body is damaged, Atma cannot do anything. Every hair in the body is saturated with Chamak Surti. The work water does for a plant, the same work is accomplished by Chamak Surti in the body.

**The fourth is Shunya Surti.** This Shunya Surti is very special. With this people become quite and they withdraw in themselves. This is the play of Shunya Surti. One doesn't like even thoughts in this state. It is there in everyone, it happens in everyone, we can notice this in every

**The fifth Surti is Nishchay Surti.**

*Shubh aru ashubh sunavey doi.*

This indicates good and bad. It resolves what is proper and what is improper. Sometimes you act upon prompting

of mind. However, your inner being says that it is not proper. Sometime after you commit something, you regret your action. Mind prompted you at that time. Your mind has accomplished that work very fast but the **Nischay Surti** which is seated in you tells you that you have done wrong. It means that all decisions are not of your own. Atma in the cage of Mind leads a illusionary (maya) life.

**The sixth Surti is** – *‘thauv thauv ras chakhey.’* With this you experience the sence of taste. Even in this Mind is exists. This simply lights up all the indriyas (senses). It activates your Buddhi (intellect) also your memory and alike. This is a play of Atma.

If Atma leaves the body, body cannot function, sometimes suddenly, body separates. Sometime people die even without the disease. People on the work die, without any sign of impending death. Scientist are perplexed, they are unable to find the cause of death. Atma leaves the body in surprise. So Surti has special place. Whatever is happening in the body is the play of Atma.

### **The seventh Surti**

*Saptam Surti hey hriday ke mahi.*

*Hriday se kachu nyara nahi.*

This Surti enables that which is taken as the food, to reach, every part of the body. Surti helps to excrete the fecal matter and the urine. All work is done by the help of Atma. But outwardly it appears that the body is doing the work. Nevertheless, the truth is different. The one who does the work is Atma. All the work is done by it. These seven Sutra carries out all the functions.

*Sath Surti mey rumm raha.*

These seven Surtis are in the hand of Nirnanjan. So in this all are lost. Atmadev is bound by Nirnanjan. Men are

unable to clearly understand this. Our Rishis & Munis had lot of experiences, but a complete Satguru brings the Surti at one point and fixes it on the Bindu. We all can fight with the Mind then. These Mind has divided this Surti into seven parts. That is why, it is unable to get release from all these. When all these are turned one pointed then it can overcome the hold of Mind.

If by any means one experience the Atma inside the body, it can be only done by Dhyān-meditation. This Dhyān is also called as Surti. This also means that our Atman is nothing but Surti. No work is possible without Surti. Even for the simplest work of this world is accomplished only through Surti. Therefore, this is an important thing. This is the closest form of Atma. Just as Butter is closest to the ghee similarly, Dhyān is closer to Atma. All spiritual institutions has meditation as its basic practice. Everyone recommends meditation.

*Dhyān hi ved śāstra kahat hey.*

*Dhyān hi śant bakhana.*

Sahibji refers to this as Surti. This Surti, Dhyān is an extraordinary thing. Dhyān is the power. It is needed to take walk, even to talk, even to listen, and even to see. If the concentration is elsewhere, even with the open eye you will not be able to see anything.

If we go to the Satsang, we listen with all our concentration on Gurujis & Mahatma. If our Dhyān wanders home or elsewhere, you will not be able to listen, even if stand in front of gurus & mahatma we not be able to see them because our Dhyān is somewhere else. We won't be able to listen and understand their satsang. It is all possible only with Dhyān. When Dhyān wanders away from there, nothing remains. It indicates that Dhyān & Surti has the

power to see, hear and understand. It is very capable. All are play of Surti.

*Surti mey rachiyo sansara, Surti ka khel sara,*

This means that our Dhyaan is a witness, it has capabilities. This Dyaan is very important thing. This is a thing. It can be touched. It is perceptible. It can be experienced. When it leaves the body it can be felt. We also say that his concentration is detouring. Railway Authority says-

*Savdhani hatti toh durgatna gati.* (alertness avoids accident)

They also talk about concentration (Dhyan). It is the Dhyaan, which is under bondage. This Dhyan is divided and directed into 7 parts has seven Surtis by the Mind and it is entangled in the worldly things. All the 24hours it runs towards worldly pleasures. All the time there is a need to control and concentrate.

*Pal pal Surti sambhal.*

Just like, with the touch feeling you know the existence of the air, similarly Dhyan can be experienced and Atman also can be experienced. Atman can be known. If you stop your Dhyan in your Stomach you can sense that something is stopped, if you stop your Dhyan in your throat you feel something has stopped, if you stop in your heart you can feel the sense of touch. The same Dhyan if it is taken upward you feel that something is moved upward. This is Surti. If you put it in fire, it will not burn and if you direct into water it will not wet.

Surti has two parts. One is Surti and other one is Nirati. One part of Surti is involved with the body. Nirati is entangled in the body in form of breathing.

Atma is centered in the Agyachakra of the body. A man

stands in darkness. You can make out a person standing but you may not know who is standing. You quietly observe, you will notice that someone is breathing and is pulling the air. This does not happen on its own. Observe in stillness, who is breathing. Breath is taken. Observe very very quietly, who is that. When you observe quietly, you will know that you are inhaling the air. This is Surti. It does not have the form or color but it is active. This has taken the body as self under illusion. This has to be lifted from its seat.

*Swas Surti ke Madhya mey, kabhi na nyara hoye.*

It is bound with breathing. It us keeps body healthy. It breathes. This is attached. Breathing is required to keep the body alive. Breathing has to be done, all the time; because of the assumption that body is self. For the fear of destruction of a body, the process goes on continuously. The system of breathing is made. This way, when Nirathi is entangled with the body, it is the difficult aspect. Nobody can talk about this subject in this world. Nobody has reached this depth of knowledge. Only there is congregation of jokers. How does the breathing moves upward! He has to throw the breathing upwards. When it moves upward, dhyaan also moves up. By this way, Surti & Nirati will merge. When both come together, great strength will come.

*Surti aur Nirati mann pawan ko palat kar.*

*Gang aur jamun ke ghaat aaney.*

*Kahe kabir so sant nirbhay hua.*

*Janam aur maran ka brahm bhaney.*

To run, equal support of the two legs is important.

**You cannot run with one leg, both are needed. To work with hands both hands are equally important, with one hands you cannot do much work. With both hands we can lift heavy weights. Similarly, Surti and Nirati both**

**should become one, this is very important. If both becomes one, then you can see wonders. Atma can be realized if Surti and Nirati becomes one.** Than what is Surti and what is Nerati? How can it meet? Let us see this.

As stated earlier, if we have internal vision, we will know that Surti is special thing. We are using Surti, to do external work. Whatever work we do in this world, it needs Surti. To talk, to listen, to walk etc. Surti is very essential. This Surti is also known as Dhyān. In motor vehicle accident, the Driver is questioned, “Where was you dhyān?” Nirati is the other part of this Surti, Dhyān. Nirati is entangled in the body upkeep. This activates the body. You walk this is Nirati. Nirati is Jiva. Its seat is behind the Eyes, engaged in the breathing. Breathing does not happen on its own. You will experience that someone is inhaling and exhaling. Nirati accomplishes this, this is the Jiva. This breathing keeps the body alive. Nirati is in this process. This forms 9 nadis, become 72 nadis and sustains the body. You exist in breath, if someone dies, people say that Yama, Lord of Death has taken his breath away. It means Atma is in the breath.

**Nirati pervades the body through the breathing, Surti is with the Mind. This way Surti is imprisoned by Mind and Nirati by Maya. They do not allow this to come together. To unite this Dhyān- meditation is done. When this Surti and Nirati unite, that Atmic realization is achieved.** The process of meditation involves with one pointedness bring the outgoing Surti to a Bindu-point and Nirati from the body to the same bindu. The effort of Dhyān is to unit Surti and Nirati at one point with complete concentration.

How did mind trapped the Surti, Mind has four forms, Maan, Buddhi, Chit and Ahankar (Mind, Intellect, Memory

and Ego). When it makes resolutions, it is Maan. Desire is not for the sake of Atma but for the Mind and body. When it makes decision, it is known as Buddhi. Take it that Mind desires a room then the Chitta decides on availability of Labour and their location, available location of Sand, Cement and its cost etc. when we go there, it is the fourth state of Mind – Ahankar (Ego). This way, all that- My House, My Children, all these are Mind born.

Surti is Dhyaan. Dhyaan remains sometimes on desires, on resolutions, on thought, etc. This way Mind engages Atma. It is the Mind, which desires. Mind and sense organs has seven links. These Karmas presents difficulties to Atma.

*In sab mil jiv ko ghera.*

Atma has no connections with these activities whatsoever but it is made to act. Whatever is happening it is for the maintenance of the Body. What connection farming and cultivation of land got to do with Atma? Whatever is the Karma, it is for the requirement of Body. Atma is involved in these Karmas. Atma has taken Body as its own, this is ignorance. Atma has no sense organs. What connection it has got to do with recreation and enjoyments? Atma has no connection with any. However, it is involved in all these Karmas. For the house foundation is the support, similarly, Ignorance is the basis of this world. On realization of Gyaan, the basis of worldly existence ends. When Ramji enquires Sage Vashistha on worldly life, he asked- “Hey Ram! On which worldly life you are asking. The world is never been created. This is the play of Chitta (memory). Empty the Chitta then world does not exist. Whatever we experience, it is Mind. All the 24 hours Mind dilutes Atma. When Gyana is achieved, this delusion departs just like the delusion of rope as Snake in the darkness disappears.

Mind dilutes the Atma all the 24 hours. Why is that? Because whatever is the work, it needs the power of Atma for its accomplishment. If the Atmadev is removed from the world, world will be empty. If all are without Atma, then how it will be? Then nobody will work. Then Atma will realize that nothing in this world will reach it and it does not need anything. That is why Mind dilutes the Atma.

Mind is a very dirty thing. Desire, Lust, Anger, Greed and Ego are its properties. These five are very dirty things. They are supporters of Mind. These are the basis of world. These are the weapons of the world, with these mind wages war on Atma.

Just when fever appears, mouth tastes bitter. Similarly, Mind traps Surti. The whole world is under the control of Mind. To stabilize the creation, Mind creates Desire, Lust, Anger, Greed and Ego. If there is no Lust then there is no sensual desire then there will be no procreation. If there is no Greed, there is no accumulation of things. If there is no attachment then there won't be any support to any. The children will be thrown in the Jungle, in the Forest or river.

Just like the rods of the cage help imprison a bird, in the same way, these five aspects of Mind help Mind to imprison Atma. All these keep the Surti engaged in external things. Nirati is under the hold of Maya. With the breathing, it is entangled with sense organs. The essence of body is breathing. When there was a dialog between *khatha* and Kabirsahib, Gorakhnath asked-

Gorakhnath: what is the essence of Body?

Sahib: Breathing is the essence of the Body.

Gorakhnath: Where does it start? Where does it end?

Sahib: It starts from Vacuum-space, ends in Naval.

Gorakhnath: It has no limbs. Then how to catch it?



Sahib: It has no limbs. It can be caught with Surti.

*Surti key dand sey gher mann pavan ko, pher ulta chaley.*

Surti and Nirati are unable to unite therefore there is no realization of Atma. This is the great secret. In reality, breathing revolves between space and naval. When this process is reversed and pulled upward, then Surti and Nirathi will unite. Goswamiji also says-

*Uta jaap japa jab jaana, balmiki bhaye brahma samana.*

Paltu Sahib also says-

*Aarey Ha rey paltu,*

*gyaan bhumi key Madhya chalat hai ulti swasa.*

This breathing has to be drawn upward about one and one quarter hand high over the head towards space (Shunya). Now there is no practice but with practice slowly it will become easy.

Here Sahibji says –

*Pavan ko palat kar, Shuya me ghar kiya,*

*Dhar adhar bharpur dekha*

*Kahey Kabir Guru purey ki meher sey,*

*trikuti madhye didar dekha.*

Remember with the Surti, breathing will move upward. That is why-

*Sakal pasara meti kar, man pavna kar ek.*

*Unchi taano Surti ko, taha dekho purush alekh.*

When the breathing moves upward towards Shunya, body will feel empty, Surti and Nirati will unite. At this time Mind, cleverly lead Surti to other things if this were allowed to happen then Nirati will drop directly into naval because it was with breathing and moving upward along with Surti. Then the play will end. That is why Sahibji says-

*Pal pal Surti sambhal.*

With the support of Surti, Nirati move upwards.

*Surti ke dand se gher mann pawan ko, pher ulta chale.*

Why should mind be seized? Because it saturates Surti and Nirati with its influence. If Surti and Nirati are united, then breathing can move upwards to the eighth Chakra. This stops Surti from wandering. Mind does not allow this to happen. It will quietly drift its focus. When breathing falls back in to Naval, do you know what happens? As breathing falls, Nirati will be entangled, with body. When this happens than purity of Surti will be lost. The real form will be evident when both meet.

*Tan thir mann thir vachan thir, Surti nirati thir hoye.*

*Kahe kabir va palak ko, kalp na pavey koye.*

That moment is more than Kalpas- eons. It is not easy to attain this state.

When Ida and Pingla functions, breathing reaches navel (Manipura Chakra) Ida is on the left side and Pingla on the right. When both of them close then Susmana will open. This is called;

*Bahar ka pat bandh kar, undar ka pat khol.*

Breath shall be drawn upward between Ida and pingla, through Susmana to a height of one and one quarter hand above the Head. Here the Surti and Nirati should meet. Nevertheless, mind will try not to allow this. It will disturb the Dhyana and drift the focus. Do not contemplate on anything; watch the mind, because with this control only, Atmic realization will be achieved.

On the request of Emperor Janak, Asthavakra agreed to give Atmic vision on condition that Janak will surrender his Self-identity, Mind and Wealth. Janak obliged, Asthavakra said to Janak,” From this day all your wealth is mine, so is your Mind and your Self-identity”. I direct you not to make any desire with your Mind, do not make any resolutions

with your intellect, and do not contemplate on anything with your memory. Do not do any karma with ego. Then he directed him to close his eyes, so did King Janak. Then Asthavakra enquired Janak “did you realize any?” King replied, “Yes, I did experience.”

After discarding Mind, Buddhi, Chitt and Ahankar, that which remains is Atma. King Janak had the necessary qualification, so he was blessed.

As the mind becomes one pointed so will be the disappearance of the body activities. Body will remain dormant without Breathing. Body is activated with breathing. Mind draw the breathing downwards. After you move the Brethig upward. Even if you try to move, you cannot. You will feel the presence of your hand and legs but still you cannot move them. Under this condition, Mind will frighten you, with the impression that you will lose your body. Even the advanced sadhaks develop fear at this point. They begin to think about their body. Then again, you will feel that you are lost in thick darkness. Everyone loves his body. Some try, search for their body. Slowly the feeling that you are only the breath will remain. Mind will try to discourage and bring the breathing to navel and put you in to trouble. However, stay-put. When breath stays at one and one-quarter hand high above the head, then it is called:

*Shunya mahal chad bin bajaye, khule dwar satyaghar ki.*

When the Vacuum, dark space tilts, the individuality disappears. The feeling that I am so and so is forgotten. Just when vacuum tilts, at that point Atmic realization will be experienced.



## 2. MY SECREAT IS DIFFERENT FROM NIRANJAN'S

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*Vish amrut rahat ek sanga, malyagiri mey rahat bhujanga.*

In this body, there is Amrut-Nector as well as poison. How subtile is the play of this body. How intelligent is this being, he is unable to understand the system behind the functions of the body, very sorrowful state indeed. When one try to know one-self he has no clue. It is clear that he does not know himself, does not know where is the Mind and where Atma is seated, what is it doing. He does not know how the Anger, Desire, lust, Greed etc. works. He does not know what is the form of Mind and its power. Men do not know the form, location and condition of Atma in the body. He does not know from where he has come and where is he going. On all this, there is no awareness. There is no knowledge on these aspects of body.

*Kaya gadh khojo morey bhai, teri kal awadh tar jayi.*

Are men capable of understanding the working of Organs of action, organs of perception, Atma? With his own efforts how far he can advance? This is an important issue. If enemies are at work inside us, how do they achieve this, what are they doing, how are they deluding us, who are our enemies, how are they, they have wrapped Atma in ignorance. We are unable to comprehend. When we investigate, we realize that evil forces prevent us from knowing our true self. When we move towards Atma, they create impediments. No one enquires about this. We live with the desire that we will get

mukti in Swarg- Heaven. When there is sensual enjoyment in the Hevan, it indicates existence of Mind. That's why there is no Atmic wisdom in Hevan. There one enjoys the consequences of his meritorious deeds. Within these three worlds, no one is safe.

*Sayad ke kabu mey hey sab jiv bichare.*

We are bound by a powerful enemy. Whatever whenever he wants, he gets it done. He controls the body. Mann hi Niranjan sabhey nachaye|

*Teen lok mey man hi viraji, tahi na chinhat pandit kaji.*

Only his authority works. Our inner senses are activated by him. Whatever whenever he wants, he gets it done. We are in the hands of a cruel force. Under no account, Atma can free itself with its own strength. If you impartially look at the Bhakti-Devotion, this is only up to the level of Mind. In whose help we seek the realization of Atma, we have to see how far he himself has traversed the path of Mukti, how close he is towards Atma and Paramatma.

*Andhe ko andha miley, raha batavey koun.*

This means, we have to see the one who guide and lead us on the path of our betterment, whether he himself has any control over his own mind or not and how close is he, to the Atma. Does he have the strength to free us from the enemy who prevent us from attaining Atma? When we enquire on this aspect, we see that they are not. The Father leaves his seat, position to his son.

*Andha agua tehi gunn mahi, bahu andha tehi pache jahi.*

Sahib told the truth, that too in a palatable way.

*Vani aisi boliye, mann ka aapa khoy.  
Auran ke shital karey, aap hu shital hoye.*

In this world there are blind followers, If your are inwardly drawn, then you will face opposition. Sometimes

my Naamis say that people are against them, I tell them yes, opposition will be there. Just when you leave the wrong or tamasic rituals and go inwards, opposition will come. Those Mahapursh who spoke against the opposition had to face punishments. We might have accepted them as Bhagwan or Mahatma, but in their time, they faced strong opposition. This way Sahib brought a movement to free Atmas. Why because they were in the grip of enemies. They are immersing our Atmas in unatmic work.

Those which are not favorable to Atman, only those work being extracted. Just as the Monkey keeper makes the Monkey to do acts, which are not natural or beneficial to them, similarly all the worldly karmas are not favorable to Atmic nature. It is just like making a captive Lion to jump through a ring, it is against his natural behavior, they are not inclined to do so, but they induce pain and fear in them to obey their command. Lion has the power to see in darkness, that's why it avoids looking at light, it gets headache. However, out of fear it has to oblige. In the same way, Mind gets everything done with Atman. It is a partner in robbery. Do we see Atman gyan in the Bhakti movement these days? Why can't we be honest! We must accept the Truth and march on the path of truth.

*Sach barabar tap nahi, jhoot barabar pap.*

*Jakey hriday sach hey, tako hriday aap.*

Those men of penance, none of them were perfect in Truth, why? Just as we practice truth in life we move towards Atman, then all work will feel unreal. Just when we reach the state of Truth, Paramathma himself manifest. However, if we follow untruth and distractive path, in the end we will meet only strength of enemy.

Therefore, there is no support for Atman. Not all these things are favorable to Atman. Nevertheless, everyone has

taken this as Bhakti. Someone told me”Maharaj these days we find Bhakti every, where in all four directions, Looks like all are recognizing the impermanency of the body”

If we see the Bhakti marg as a whole, we can notice business in it. If we look impartially and enquire, we will find, from Idol worshiper- Saakar to Preceptors-Gurus, Field of Bhakti is soaked in business. There is enough proof available, for example these days what the method and medium of spreading bhakti? What is the medium of communication for Bhakti, first the Media, how do they do it, through Audio and Video channels. TV channel is part of business, if they do not receive money they stop the telecast. If Ravan wants his telecast they will sell him their service. It indicates that the media, who spread Bhakti massage are very cleavers, this is also a business. ‘Bhakti has not even a distinct connection to business. Why did people come to media, for the money they get! Do not think that people are sitting with faith. 70 Mahatmas give their program in a day, each episode is of 20mts. They take Rs1000 per minute. Along with the Episode they give a running advertisement up to the neck. It workout Rs43.2million per month this is in addition to collection from Advertisements and Cable operator. This way the amount increases.

If you look at the owners of Network they are worldly people, they are competitive in nature and violent.

People judge by the external appearance and appreciate. They are looking for customer. There are, about 10 TV channels for Bhakti-Devotion, they compete for customer. Their intention is to make more money. Some religious organizations sell books at prices in excess of hundred of rupees. Some of them use print media, they do not posses Gyan tathva. However, we give it at below the cost price, because we are not in to Business.

There was a land available in Palimodh-Jammu, the sale was to be registered, they were asking Rs 5000, I did not oblige, because I do not bribe, I keep my principle. We are in Adyatmic world not in to Business. Some even sell Cow's Urine, they are in to business and politics.

Similarly, there is word of mouth spread publicity.

One of my Naami- Disciple had his teacher friend, after 4 to 5 years he left his job to work as a poojari (One who perform rituals to propitiate Gods for a payment). He became a Sasthri. My Naami told him , that leaving the job was not correct, it was a Government job, it is stupidity. He answered what stupidity? The salary was only Rs 7-8 thousand, now in a single performance I earn Rs 50-55 thousand. Naami enquired with him as to how did he get that idea. He said that in his village there was an eighth class-failed student, he became a hawker, latter he became a Shastri, in a short time he became owner of Car, Banglow, property etc. I felt like an idiot, so I also started this work of a poojari, the money which I made in this in a short time, it would have been impossible to make as a teaches , even if I work for many years.

The moral of the story is that it is the Money which matters-Business. That is why they even give a chance to politicians on the stage to say a few words, they get big benefit from this. It is meeting of money and ballot papers, people are excited to see the politicians,. Media also give the message that such and such political leader met Mahatma. I do not share my platform with any politicians. For many years I have engaged in discussion with Mahatmas of big organization. When I approached them , I made it clear that, I was there not in want of anything, since whatever needed, I have already received from my Guru, and I was there only



to know their depth of attainment. I have found none had true gyan, Atma gyan.

You can notice that even big Mahatmas cannot match my disciples. For this reason, there will be opposition to me, but I am ready.

Who are the preachers who head Dharmic organizations, Sahibji says;

*Daso disha mey laagi aag, kahey kabir kaha jaiyu bhag.*

When observe them, what do we see, what are they doing, how close are they to Paramatma, how much of Paramatma thattav evident in them. Bulle shah says;

*Thakur dwarey thag hai basdey, bich tirtha dhavadi.*

*Vich masita posti basdey, aashik rehen alag.*

Mahapurushas even at the cost of their lives spoke the Truth. However, others are so cruel and criminal.

When Sahib came for the first time, he returned after spending one hundred years. Parampurush asked him “Have you not brought even one jiv with you” sahibji said that to whomever I tell in the morning that they forget it by evening, if I tell in the evening they forget that next day in the morning. I got fed up and thought of finishing Kal and take all to Satlok.

*Kal meti sakal ley jaun.*

Sahibji said, I did not have your permission, otherwise I would have brought everyone here. I reconciled, because if I use force, your word will be dishonored.

*Jor karu toh shabda nashai.*

In life, everyone gets an opportunity to meet Sahibji, this is not a one time affair.

*Yugan yug ham yaha chaley aaye, Jo chinha so lok pathaye.*

Countless Jivas were realeased from this world.

How does this happen, My naami will come in contact with others, they will share their gyan, this is an opportunity given by Parmpurush.

There is boy named Raja in Jaipur, he asked a good question, he even did not want to marry, not enter in to Maya. He requested me to remove his doubts. He said, that if Parampurush is omniscient, he would have known what would happen, then why does he create Niranjana? Why did he immersed Atmas in misery, we were in annand-bliss! Surdas also says:

*Prabhu tumko toh hai khel vinoda,  
Par hamey dukh bhari hai.*

He says that Paramathma is in Bliss but we are in misery.

His question was why we are put in such a misery. He asked, is it not that whatever happens is his will? His question was very sensitive. He further asked how we could call him compassionate, if everything happens as per his will.

His question was if parampurush is omniscient then why did he create Kale Niranjana, if he was not aware about Niranjana's nature then how can we refer to him as all knowing, If he was aware than it is his fault and not of Niranjana's.

The question was difficult one, I clarified to him, but it was a difficult task.

If Parmpurush had mind since the beginning, he would have had sin and dirty thought. If he throws that through the Sound, than how is he not guilty?

Is cigarette essential in life? No, from where did this habit come. I said, let us look back at the beginning of creation.

*Kaaran karan nahi nirmaye, Satya purush tab gupt rahaye.*

All these things were not there in Parampurush.

Why do you feel cold, from where cold has come, if it is due to season then where did season come from? Earth continuously rotates, when moves away from Sun then it becomes cold, because there are no direct rays, then the north

wind flows with chillness. Those who reside near seashore, are black in complexion why? Because the temperature is relatively high up to a level of 20-25 meters from sea level. Those who are in Australian coast have no change due to the overall temperature of water being cold, and low humidity, its effects are, felt in India. Therefore, the basis is cold.

Parampurush was unmanifest, nothing existed then, desire arouse in him, why?

*Gupt hatey pragat hoi aaye.*

He was not evident, he wanted to manifest, same quality is there in human also, a wrestler also likes to express his art, a singer also like to express his art through singing, and we all belong to him. So he manifested, how did he do it? Through Projections.

*Pratham purush shabda parkasha, Deep lok rachi kinha nivasa.*

Parampurush pronounced first sound, a brilliant white light appeared. It became a tatva-element. Then Parmapurush merged in that light, same thing Niranjana also did as Mind in sunnya- void space. Mind also desires, but whatever mind does it is linked to reason and karma. The desire of Parampurush was Sathwic not dirty, because his awareness had completeness.

Cigarette smoking is covertly induced, still they love it.

*Hatey gupt pragat hoi aai.*

Now manifested and become active, you have heard that Atma does not move, is it inert, no. Niranjana also tried the same but could not succeed. What body could move? No. Can Atma could get up? No. that way it is a delicate subject. Parampurush merged in to that tatva, it became active. However, it is not of five elements, now he became Satyapurush, earlier he was incognito, all these manifested. It was bliss supreme, beyond measure, limitless. Means he

manifested himself, just as a seed spurts to become a tree. It needed food to grow, therefore from the sound the Tatvas were made. It is said;

*Yaha kaya hai samrath kerī, Kaya ki gathi kaahu na herī.*

Just like a hand full of water thrown up, returns back as water, similarly that tatva when spread it became multitude of Atmas.

In our body, how many sperms are they? If all of them are counted, it is so much that if all become human it will be infinite. In your life, there are many jivas. Mohan lal's father's sperm had many Mohan lals. Whatever the number of the ants in your home, all of them have Atmas. Similarly, all sperms have Atma in them. This body is very extensive in content. It is said;

*Yaha kaya hai samrath kerī, kaya ki gati kahu na herī.*

They are in their karana form, during impregnation they emerge, at a time 25 to 30 million sperms are released, what they are doing, When water overflow they reach the drainage. This sperm attaches itself to the Egg released by the female, they wanted to become human, they all run fast through the uterus, on the run half of them lose their energy and remaining half dies. This competition starts in the womb itself. Sperms are very intelligent. It is very difficult to reach the target, just only one reaches, rest has to only die. That is why having sexual play is considered a grievous sin. That is why it is said that In every pleasure there is punishment.

So rest of them dies in this process. Womb is a safe place, in the crowd, it feels breathless, it has such a constricted space, normally it has place for just one, in some rare case it can two or three, but it has to go together. The sperm are such tatva that after leaving its place it collects to gather very fast in the process many dies, just like the insect which falls in to honey end up dead. They are just meant to die.

Rest of them dies.

In the Amarlok many drops formed. All of them started to wander, Parampurush wished that they should not seize. He felt very happy watching them. Just like you enjoy watching your children, Parampurush experienced joy. What he wanted to do now? He wanted to decorate Amarlok and improve it.

This way he went on to utter sound, and Kurma, Gyani Vivek, etc. were created with gyan. Meanwhile, he realized that whatever he calls for are manifested. So he thought whether he should create one more Satpurush. Another Parampurush appeared. If another Madhu appears I will check whether nose is similar, ear is similar or not. I will check whether the individuality is similar or not! Whether the thoughts are similar, whether the quality of discrimination is same or not! Parampurush left the Bindu where he was and entered into the other Parampurush to check. It became active. Parampurush just realized that my presence is in the other one not this. This doubt arised just for a minute. Not in this. The problem arose here. He returned back forcefully. The doubt made him to remove himself from that. He called out the fifth sound. The doubt is gone. The sound was there and become Niranjan. But still something remained.

The doubt was not there, but this became the reason. When he looked at, he saw two Parampurush then the doubt arised. It was not intentional. He did not want that to happen. Not even from anywhere else. There was no such a thought in it. This has happened for a reason.

*Tej aang se kaal hoyi aaya.*

That is why, mind is full of doubt and doubt will be always there. This is the matter of the moment. You are peaceful. The misbehavior of the child makes you angry. This has come for a reason. Similarly, this has happened for a reason.

These way 16 sons were created. Amarlok was filled with ananda (bliss). Parampurush did not want Niranjan to be in Satlok but he did penance; asked for a place. Parampurush told him to go and stay in Manasarovar. It was in Amarlok.

Some arguments affect the family. At such time, this affects the fear in woman and affects the child also. Just like the effect of the food taken on the body. there is much elaboration of these in literature.

So it happened that Niranjan did penance again. Parampurush asked “what do you want?” Niranjan said “give me a world where I can rule as a King.” Parampurush said “alright. You create and make three world.” Told him that the material for the creation is there in Kurma’s stomach. He meant Aakash tatva. From where did it come? Whenever a thing is created space appears. This is the way it happened. He said-“it is with Kurmaji, take it.” In all doubt Mind is present. Ignorance is Mind.

There Niranjan did not ask for Kurmaji anything. Parampurush had told him to request Kurmaji and further told him that Kurmaji is compassionate. But he forcefully removed the material from his stomach. Kurmaji told parampurush that you had sent him to me; I did not tell anything but he forcefully removed the element from me. Parampurush told Kurmaji “you are elder to him, so you forgive him.” With that tatva Niranjan has created the entire universe. Air has produced from space. If you compress the space with bringing both hands of yours from a distance, air is felt. From the air, Fire was made. If you run, your stomach warms up. From the Fire, Water was produced. When you run body from the warmth, water precipitates. Means from the Fire, Water is produced. Then the sweat stinks, when collected it becomes dirt. That which is collected as dirt is the earth element. So from Water, earth is made. This

way, five elements were created. All these are world of Kalpurush but, the Niranjan did not create the basic element. It is processed and established by Kalpurush. He has created Sun, Moon, etc but Jivas and Atmas were not there. Then he did penance for 64 yugas; and thought that there was a mistake. The Parampurush asked as to what he wanted? Said—*Dijey kheth bij nij sara.*

Niranjan said “give me some Atman, on whom shall I rule, just as it is in Amarlok.” Then Parampurush churned the dirt and created a daughter out of it. from where did the dirt appeared? Just as when you clean the dirt, still some traces of dirt remains. He has removed the remains. That is why, all female always have doubts. All women have doubt.

*Tamey bhram bhram rahe kabira.*

Parampurush gave Atmas to Niranjan. Why did he give? This is what that boy (Raja) was asking. He knew that Niranjan and Maya will not be able to do any harm, because Niranjan did penance. He was aware. The truth is also that no harm can come to Atma. it is the Mind which becomes sad. Atma only experiences. This is the game. If the body is harmed or hurt or its part is hurt, a man become very worried and cries that he is hurt. This body is nothing but Maya and Niranjan. What Atma Parampurush has given, is very safe. Niranjan cannot do any harm.

When Adishakti reached Niranjan, he was attracted to her. He swallowed Adishakti. Why do human love? Where do the human see this love? This love is the nature of Atma. Parampurush loved his daughter, so she has become dear. That is why, female are attractive. Why do females attract males? What, is it not known that urine and fecal matter are filled? Then why is this attraction? It's because Parampurush loved. That is why they are dear.

I know while sitting here, if I hate someone; the whole world also will hate that person. This is a very strange talk

but I'm very alert. Should not become cruel in anyway. It is possible to rule the whole universe sitting in one place but should not be done. The ruler is of Niranjana. If Raja is controlled, he is not raja he will become minister. That is why, he can cut or hit or do anything. My work is to protect those who come to me. Parampurush has granted 17 choudi asankhya yug( $10^{27}$ ) to Kalpurush and he does not like to withdraw his eyes from what is given. Now only 4 choudi asankhya yug is over. When this time is over, Parampurush will not repeat this again. Many times Mohanlal was Brahma and many times Guptaji was Vishnu; it is beyond calculation.

Parampurush once resolved to put an end to Kalpurush but he realized that he would destroy everyone along him, all the creation will be destroyed.

*Bachan karu pratipal, mori desh na aavhi.*

I explained to the boy that Niranjana cannot do anything to Atman, Parampurush knew this. Now why Adyashakti joined Niranjana. When she was swallowed she cried out, at that Parampurush thought of finishing Niranjana, but decided not to, then Sahibji says:

*Tabhi purush mohi pukara, gyaani begi jao sansaara.*

Sahibji says, that Parampurush called him, where was Sahibji then? Parampurush took out the intense power from himself and Sahibji appeared, because nothing else can bring Niranjana under control. On this basis Kabir Sahibji is called Parampurush's roop-form, but Kabir panthis mixed up this issue and then the confusion created.

Parampurush removed the core essence from himself, his name was different in each Yugas. No one created him, he himself became Sahibji.

At the end of 17 choudi asankhya Yugas, Parampurush will end Kal Niranjana and take all Hanshas in himself. Even if this mergence does not happen, still Niranjana will not exist.



Some ask as to what guarantee is there that similar world will be created or not. Through which, an eye is damaged, will the same be allowed to happen, to damage the eye again? Parampurush himself was disturbed is he not?

It is said that when Sahibji first came to this world and was taking back the jivas with speed, Niranjan told Sahibji, that he was cursed, if all are are taken like this, what will happen to the curse.

Then why did Parampurush give the curse? This curse is for the Mind not to the Atma.

He said, If you keep taking the Atmas like this, all will end, then how is it possible to eat 100,000 jivas daily? Then what can I do? Once Sahibji eliminated Niranjan, but brought him back to life, that is why Niranjan is without a body, with Surti he joined his head.

*Ami dehi sey tahi judaai.*

Even this can be done, but it will create problems, so I stay behind the curtain, otherwise some may ask me for a display.

*Dev niranjan sakal sharira.*

From the body point of view, all the men are the forms of Niranjan, and if you want to see Adyashakti, all women are her forms. This is gross body.

Niranjan said, what are you doing, this universe will become empty, then take me also with you, what will happen to the curse.

When Niranjan swallowed Adya Shakti, Sahibji asked Adya to keep the Surti on Parampurush, war took place then, Parampurush asked not to bring back Adhya, because she was given. Sahibji asked her to meditate on Parampurush.

Why the evil spirities do not bother our Naamis, We do not intend any harm to these Spirities. These spirits know Kaaran and Vasikaran (to enchant or control others under a

spell). If some one either trouble them or loves them then they interfere in their life. Once a sprit appealed to me for permission to appear, in front of me. I said come, otherwise it cannot come closer to me because of the energy in me, and it will suffer shocks. She asked the strength to keep away from dirty people. I asked her as to what had happened. She said that she was troubling some, but now she is unable to go near them, I was there daughter in law, when I fell sick and bedridden, they throttled me to death, but I wished to live. When I was dyeing, I thought of taking revenge on them.

Spirits cannot use sword to harm anyone, but they can give mental trouble, first they enter the body, they do not have a gross body. They can create fear, and change forms. She said that their progeny should not succeed, I was slowly, slowly hitting them, and I too am dead in their family. I said, No, if you go near them, you will incur big punishment. She promised to abide by me, and asked for mukti. She said what is my mistake? Give me justice, I have no other work, except harming them.

What I saying is that evil spirits cannot bother you. Keep your Surti, it will runaway. If you are confused or if you lack faith in me then it can come.

Let us look at Adhya Shakti, she has more power than Niranjana. When Devas ( Celestial Beings) are defeated they seek the shelter of Adhya Shakti, but she also talk of Niranjana only, and diverts the attention to Him.

*Maya mahathagini ham jaani.*

Parampurush is not very angry with her, but with Niranjana, When Tridevas are in trouble she herself tries to help, if she fails then she meditates on Parampurush for help and receives the strength. How did she joined Niranjana, Sahib has removed them from Manasarower.

Adhi Shakti when she came out of Niranjana she was frightened, Niranjana asked her not to fear, and said “You are a woman and I am a Man, Atmas are with you, both will join together do the creation, bind them in body”. He has asked her to put jivas in illusion and said otherwise they will go out. He told her “I am your protector, I am the cause of your birth, now you are mine”.

*Bhag nahi kanya ko hato, yaha charitra keen niranjana.*

Adhya Shakti did not have opening to womb, she had only a urinary passage. Now some one has said that, it was the plan of Parampurush, because Niranjana had his sexual organ. If she did not, it was ok that he made a passage with his nails.

When Niranjana made all these, he gave the sperm etc. Parampurush gave instruction to make a true creation (similar to the Hansas of Satlok) not foul Body.

The feeling that I'm the body is due to presence of Maya Shakti. They are in the grip of mind and Maya. By bestowing Naam-Daan, I have freed you from the Mind and Maya (body). You will not have the feeling of worldly people.

Niranjana has told Adhishakti that the illusion shall be created. That is why Adhishakti has put tridevs (Brhama, Vishnu, Mahesh) in delusion. All the jivas became illusioned. Why did Adhishakti do that? Sahibji says-

*Dharma sunhu jan naari subaao, Ab tuhi pragat barni samjau.  
Hoi putri jehi ghar mahi, Anek yatan paritoh sey tahi.  
Gayi suta jab swami geha, Ratyo tasu sang gun neha.  
Mata pita sabhey bisrava, Dharmadas aas naari swabhava.  
Tatey adaa bai bigani, kaal ang hai rahi bhavani.*

It is said that this is the nature of woman. Parents bring her up, after the marriage they go to their husband's house, they get involved with the relation of Love and forget their parents. That is why Adhishakti has become pretentious.

When Niranjan saw Kabir Sahib taking the jivas to Satlok, the Niranjan was calling out Satpurush and ask him not to send Sahibji to this world.

*In bhavsagar mor ujaaro.*

If someone is destroying your house, you will get disturbed. So Niranjan was disturbed. Then Parampurush has told Sahibji to use diplomacy and not to use physical force. So Niranjan said that I also do not want to use the force, you also refrain; if they willingly come, you can take them.

That is why I am also not interfering with force, otherwise you can be transformed into a detached person (bairagi) within a minute. You will have no attraction towards anything. This is just a minute's work. Niranjan's request had weightage. One day Niranjan also requested for Naam-Dhaan. Sahibji replied that he won't do that. He said that his effort is not working. Sahibji told Niranjan that if I grant you then the entire universe will end because everyone will be sanctified with unity (nirmal). The universe which you have created by cheating and fraud will also come to an end. You also will be purified that is why he will not been given.

That is why I purified you with Naam-Dhaan. Mind will react, he will play with you, he will show the work of the world. So surrender your worldly life to Sahibji. Seated in you, sahibji will get all the work done, Nirajan's influence will not work.



### 3. Worlds, dweeps, Five Words and Five Mudras are Network of Kal- the Yama.

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The five sounds with which the body of five elements were created by Niranjana, in the same body, he has kept those sound in five mudras. It is called Kaya (Body). To keep the jivatmas away from the satyapurush and to keep them devoted in bhakti to himself, Kalniranjan has given the bodily names in the form of Gurumantras to jivas. Then all the jivas started chanting the bodily names given by Kalniranjan and they started to search within their body. Even the big Rishi, Muni, Siddh, Sadhak, Brahma, Vishnu, Mahesh, Pir, Paigambar, Oliya , all of them are entangled with this words. In this bhakti, Niranjana gave enormous power; Riddhi, Siddhi, four types of salvation to reach heavens, etc were given to jivas. All the aspirants got involved with Niranjana's bhakti sadhana (Devotional exercises and practices). They immersed in listening to the seventy types of music. They seek lonely and quite places to experience this music uninterrupted and they started meditating on various points within the body but they did not get Atma gyaan. Without this Atmic awareness, they could not could not separate from the body and reach their real home Amarlok.



## 4. IMPEDIMENT IN TRANSEDING THE TIME AND THE TIMELESSNESS.

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Kabir Sahib brought a spiritual renaissance in the field of bhakti and shaken up everyone. Those who were running the old business, it was closed. In their Nirgun worship, there are descriptions of that world Satlok. They say-

*Marhami hoi toh jaaney santoh, aisa desh hamara hai.  
Bin baadal jaha bijuri chamkey, bin suraj ujiyaara hai.  
Bin seep jaha moti upjey, bin mukh bain uchaara hai.  
Jyoti lagaye brahma jaha darpey, aagey agam apaara hai.  
Kahey kabir taha raihen hamari, bujey gurumukh pyara hai.*

Sahibji has described the wonder of that world in his Vaani. All these Atmas are from that world. Till the time they return back to the world, they cannot escape from the birth and death. Sahibji did not denounce the four types of Muktis, Salokya, Samipya, etc. but rebirth cannot be avoided with these Muktis. It is a mukti for a limited time only. That is why you have to come again and again to this worldly ocean of life (bhavsagar) but that world is very pure and there is no rebirth there. Sahibji has not opposed anyone but gave the message of that world (Satlok). In truth he was a great soul. Everyone tried to merge Kabir sahib within themselves, they accorded a very high place. Yogis called him as king of Yoga because he talked about the world and inner world. See what Kabir sahib says-

*Khel brahmand ka pind mey dekhiya,  
jagat ki bharmana door bhagi.*

*Bahar bhitar ek akashvat, sushmana dor taha palat lagi.  
Pavan ko palat kar shunya mey ghar kiya,  
dhar aur adhar mey bharpur dekha.  
Kahey kabir guru purey ki meher sey,  
trikuti madhya didaar dekha/.*

People have noticed the nature of Mahayogi in Sahib. These days there are lot of publicity on yoga. Yoga became a means to earn a merit (kamai). It is important to keep your body healthy but if you think that with this you can achieve liberation, you cannot.

Sahibji during his time he held discussions with Mahanyogis on shastras-scriptures. Mahayogi Ghorakhnath submitted himself in front of Sahibji's gyan. Sahib is not against pranayama, but its connection is with Atmospheric air, and not with Atma. Yoga has two types, Sthul yoga and suksma yoga (Gross-physical and subtile-Dhyan). Sthul yog keeps the parts of the body healthy and active, but Sukshma yog activate the subtile senses- perceptions of the body. Sahibji has spoken on raising the level of awareness on Atma tatva, (Atma Chetan) this cannot be accomplished by Yoga. All are doing sumeeran (recitation) with breathing, yog and bhakti are in this. We are taking incomplete breathing. We take food with complete concentration, we drink water with complete concentration, but breathing we take is incomplete, there fore breath with complete concentration. Incomplete breathing does not reach Nabhi Chakra. That is why I asked you to combine Breath, dhyan and Naam together.

*Sakal pasara met kar, maan pavna kar ek.*

*Unchi tano Surti ko, taha dekho purush alekha.*

That way among the yogis Sahib had high esteem. Even among poets he was called king of Poets, his words were sweet and subtile it attract one who is seated on a buffalo

as well as a professor, he talked about that world with such ease. Koti janam ka panth tha, guru pal mey diya pahunchay. With yoga and meritorious deeds (kamayee) one can attain four types of Salvation but not Amarlok, that's why he stressed the importance of Satguru. That lok- '*bin satguru pavey nahi, koi kotin karey upay.*' The importance of Guru is there in Sagun and Nirgun bhakti also, but what will Satguru do;

*Guru ko kijey dandavat, koti koti pranam.*

*Kit na janey bhrung ko, guru karley aap saman.*

Just as the Bhrunga (Bumble Bee) changes any worm (larva) like himself, similarly Guru also change one like himself. Worms are not equipped to fly, but the association of bhrunga develops the skill to fly, similarly Satguru by bestowing Naam makes Atma awareness manifest. Remember, you need not obtain any external power, this Atma has wonderful powers in it, and maya cannot reduce anything in that. It is hidden because of the Mind; Atma is covered with a sheath. A gem (Mani- developed in snake's Poisson) gives light, this light is there in lamp also, but it can extinguish due to breeze, or with loss of oil. Gem does not need oil but if covered with cow dung it cannot shine. Similarly through Mind and Maya, Atma became dormant. Atma took itself as Mind and Maya. It is because of the Mind there is no Atmic awareness. Men are unable to understand the working of Mind. When Satguru gives Naam, Desire Anger, Lust, Greed etc. can be apprehended and Mind and its activities will be understood, that why when we get a Satguru the war ends. Today you watch many discourses, some calls Annad Dhun (celestial sounds) as Paramatma, some show Achar sahita, some show the path to reach Eshwar, but the Guru Sahibji talks about is Poorna (Complete) Guru, whom



he placed at a higher level than Paramatmaa, it contains a secret.

*Guru hey badey govind se, mann mey dekh vichar.*

*Hari sumirey so vaar hey, guru sumirey ro par.*

*Kabir hari ke ruthatey, guru ki sharani jaye.*

*Kahe kabir guru ruthatey, hari na hoth sahay.*

Sahibji's message to the world was very clear, he has raised the level of awareness of people, and he gave a new path to progress. He warned against the opponents, and talked about Amarlok (Eternal World) which is beyond these three worlds (Perishable Worlds). '*Tin lok se bhinna pasara, amar lok satguru ka nyara*]' '*tin lok parlay karai chotha lok amar hey bhai.*' The strange thing what Kabir sahib said is that in this 3 lok, all are in the clutches of Kalniranjan. Before this all the Rushi, Muni, Siddha, Mahatma, Vidwan, etc they all said this three world are under the control of Paramatma. All the existing Dharams or religion are centered on the formless (Nirakar) paramatma but Sahibji has changed all this philosophy and said that this world is in the hands of a demon. Until now it was believed that the world is under the control of Iswar but Sahibji said this Brahmand (universe) is under the hands of evil forces. '*Sayyad ke kabu mey hey sab jiv bichare.*'

The places of four muktis (Sarupya, salokya, etc.) are also within the three worlds. Even attaining the four Muktis, one cannot escape from the clutches of Kalniranjan. It is very strange that people cannot grasp easily what Sahibji has said '*tin lok se bhinna pasara/ amar lok satguru ka nyara*||' it means whatever is within these three worlds is under control of Kalpurush. In the past, all the heads of spiritual institutions have spoken only of Kalpurush, about these three worlds and talked about complete destruction & delusion.

There are different levels between this three lok and Amar lok. It is a revelation. The world of three loks is only upto Niranjan. It is a dark vacuum space. The Vedas also speak only up to 3 worlds, Muslims also speak about 'bechuna khuda.' It is said that the message which Hajrat Muhammad Sahib received was from behind the curtain. It means the message has come from behind the curtain. This curtain was not of cloth, it is the power of formless. All the religions speak about the formless aspect. Even Jesus has said- '*mera aakashi pita... .*' (Formless-Sky is my father) There is truth in what Sahibji says- "*Rushi muni gun gandharva aaru deva/ sab miley laag Niranjan seva.*" it means in this universe Rushi, Muni and prominent yogis, etc. all of them accepted Kalniranjan and devoted to him. People thought may be Kabir was of low caste and uneducated person; this talk spreaded. They say-

*Santo avagat se chala aaya, koi bhed maram na paya.  
Na hum rahaley garbhavas mey, balak hoyi dikhlaya.  
Kashi tat sarovar bhitari, tahi julah paya.  
Na hamrey mata pita hey, na sang gruhi na dasi.  
Niru ke ghar naan dharaye, jag mey ho gai hansa.  
Aaney takiya aang humari, ajar amar pur dera.  
Hukam heysiyat se chale aaye, katan yum ka phera.*

Sahibji has given an important Adhyatmic wisdom to this world, later people called him as low birth, uneducated man. If it is a matter of education, who taught Dhruva (the boy who attained the celestial position as North Star). It means there is no connection of worldly wisdom in this. For that world (Satlok) you have to be taken there. Sahibji has clearly explained about these three Worlds, explained about the play of these three worlds and shown the World beyond it. Repeating few sayings (Dohas) of sahibji, some claims to have understood him.

Let us see who is Kalpurush then we look at Amar lok. Sometime I talk about comment made by the PA of President Reagan. His saying was accepted as a statement of the year; he said I think we are under the control of a demonic force. We are under the control of a demons power. That power is driving us towards the destructions. If we simply look at it we can realize that we are not under the care of Parampurush and we can make out that we are not under the control of Parampurush. Men are involved in fraud, robbery, murder, cheating etc. so are they engaged, it means simply the deeds are accepted in the first place.

Rewarding a punishment is not good. The people who take too liquors are fed with hot oil in hell. Is it not the cruel punishment? We cannot give such a punishment to our children, and then we know that Satyapurush is compassionate then we can understand that Parampurush does not give this punishment, this punishment is given by demon force.

In the hell, there are seven pots. In one, there is poison. Sinners are thrown into it. Not everyone will appreciate this punishment. In all the scriptures there are reference to hell & heaven and people in the world accept one religion or other. That is why, all accept existence of hell & heaven. With the subtle (inner) body our ancestors had travelled to those places. Some sinners are thrown into the pot of fire (agnikund), they helplessly struggle. Then there is pot of blood (raktkund), they throw in this. You can enquire, what evil power can give this treatment. '*Pap karavey aap hi, kashta puni devey aap.*' Mind gets all the sinfull deeds done and it is the Mind who gives the punishment. That is why; '*jiv pada bahu loot mey, nahi kachu lenn na den*]' Jivas or beings, in reality, they have nothing to give or take. For thousands of years, punishments are given, in the hell. If

anybody is made to walk over thorns as a punishment, the human heart will not accept such a punishment being given to anyone. Then we have to think it over. There are many more punishments. Sometimes they let loose the vultures and Birds to feed on the flesh. Sometimes they let the scorpion and snake to hurt. If people are given such punishments will the society accept! They will never accept. Sahibji did not tell just like that- '*Sayyad ke kabu mey hey sab jiv bichare*!' When Sahibji gave this message for the first time, people were against him. This was to happen because of the prevailing condition. **Whenever there is a new revelation, people first go against it then they keep quiet and finally they follow and implement it.** First when Copernicus revealed that the world was revolving, people began to oppose him. That poor man was hanged. Now the scientist are saying that the Sun is revolving but at a slower speed, at the rate of 2 ½ inches per year. There are many more Suns and solar system are there in this universe. Now when the scientists tell this we accept. Our scripture say that Surya devta rides with white chariot.

Sahibji says that this is the teaching of Nirakar. Just like the government has president, prime minister, chief minister of state, district and divisional (taluka) heads; in upto the village there is a hold and proganda. In the same way president is Niranjan, then there is Mind, intellect, memory and ego, then there are sense organs, anger, greed, lust and ego is there. This way they are sitting to enforce the orders; whatever the Mind wants, he gets it done by the jivas. Atman's wishes are not implemented. How beautifully sahibji has narrated-

*Chashme dil se dekh tu, kya kya tamashey ho rahe...*

Nothing of Atma works here, only that of mind works, the evil forces succeeds. One person told me that I am

concentrating only on Mind. I told him- in this body, only Mind, Atma and Maya exists. If there is a barrier for Atman here, it is Mind; there are no other enemies for you, which is why I am concentrated on Mind. When Mind says steal, Atma moves on to support; but no one is able to recognize the Mind. Mind keeps commanding all the time. Atman does not realize the happenings that is why Sahibji says-*‘kaya gadh jitho re bhai, tero kal avadh tarr jayi.’*

Men are unable to comprehend their instincts, attitude and the reason for the same. His nature changes, he keeps contemplating on different thoughts. Mind signals sometimes to laugh and sometimes to cry. With all these, what’s happening in the body! *‘Santo ghar mey jagada bhari... .’*  
*‘Jis natt market ko dukh deyi, nana nach nachavan leyi.’*

Mind makes the Atman dance. We are saying that we want Mukti, but for whom; men are not in the senses. A girl has phoned me to tell that her heart does not desire anything, the reason unknown, not for any reason. I told my child! You won’t be able to reach there, I’ll tell you.

The inner sense of men has eight corners, eight leaves; in the center lays the Mind. Mind revolves around those eight points. If it is in the northern side it creates devotional feeling, selflessness and compassion. He will not know but he will be peaceful for 15 minutes. When it is on the southern point, it will induce anger. Sometimes you say that you are not in mood, without reason you get into the fight... you will not realize; you get too much anger. Where there is no need for an argument you will tend to argue, later on you will say that you were not in mood. Sometime Mind remains there for more than 15 minutes there also. If it takes the western side, you will keep contemplating on your thoughts. This way Mind moves on different points. *‘jo man par sawar hey, aisa birla koi.’* if it is on the eastern side, you will laugh

and make fun. Even if there is nothing to laugh you will still laugh, it means effort is there to keep you happy, you are kept sad; there is a complete direction. If it wants, it will make you happy, if it incites you will be in one depression after another. If it turns to northwest (Vayu) then greed will arise. If it is in southeast direction (Agni), jealousy will arise; you will keep talking bad about others. Looking at someone, people comment has he gone mad! No. It is not his mistake, whichever side the Mind turns, its result reflects on us. In the southwest direction, detachment will develop. I told that girl he seated there. If it is on the northeastern side, we develop Ego. For that much time you will be in proud. Under this principle, Karmas are activated in human by Mind. Why? Because has to be put through 84 lakhs of jivas again and again. That is why, it ment to curse him. For a man who is always angry (south), the Mind always stays there. This way everyone is entangled, no one can escape. *‘daso disha mey lagi aag, kahe kabir kaha jahiyo bhag.’* on these eight direction Mind keeps dancing, wherever it moves its action will be related to that. *‘aashta dal kamal par dhaye, nana nach nachaye!’* that is why everybody’s mood and response keeps on changing. Sometime we say that we were ok but suddenly mood is changed, we do not know why. Only Sant can observe this. When Vasudev (Krishna) told Arjuna to observe the Mind and control the Mind, Arjuna replied, ask me to do anything, I will try; the force of the wind cannot be stopped, even that I will try, it is difficult to churn the ocean even that I’ll try; but do not ask me to control my Mind, I won’t be able to do that. Sahibji says- *‘Tera bairi koi nahi tera bairi maan.’* this Mind is troubling the Atman.

*Maan hi aahey kal karala, jiv nachaye karey behala.*

*Jiv ke saang man kal rahai, agyani nar janat nahi.*

This is putting Atman into trouble. This is the fifth son

of parampurush, with penance he has obtained these 3 worlds. In times of great difficulties, you pray “Oh prabhu please save me.” So much destruction is taking place in the universe. The question is “why is this Paramatma not coming to the rescue?” it means it wishes it to happen. It is clearly evident that this world is under the control of cruel force.

In this world, maximum what you can get is four types of muktis. Some time in pitru lok, sometime in Vaikunth lok, sometime in Brahma lok and sometime in Nirakar Lok (Niranjan lokh) but- ‘*Firkey darr de bhumahi*’ rebirth is inevitable. This way, from the beginning of the creation Atman is under the control of Niranjan. People are unable to realize Atman. ‘*Jo rakshak taha chinhat naahi, jo bhakshak taha dhyaan lagahi*’. This is not the problem for only worldly people. Sahibji says- ‘*Brahmadi shiv sankadi sab kal key gun gavahi*’.

Let us see on which place does Sahibji talks about. Pay attention what he says-

*Chal hansa Satlok, chodo yaha sansaara.*

*Teen lok kal hai raja, karam ka jaal pasaara.*

There is a methodology to escape from the 84 lakhs types of lives. There is a methodology to go any place. The way to the hell is by sin, the way to the heaven is through meritorious deeds, Brahma lok - Niranjan lok the way is through five sounds and five mudras. Similarly, there is a way for Amarlok also. In this world all the jivas are under the control of Kal. Kal’s nature is cruel and he’ll keep troubling the jivas. To search for satisfaction here, is foolish. Till today none of the Mahapurushs indicated that there is pleasure in this world. Sahibji says-

*Tan dhari sukhiya koi na dekha, jo dekha so dhukhiya.*

*Uday asta ki bat kahat ho, sabka kiya viveka.*

He says that he cannot find even a single embodied person

happy and contented. Whomever I see I notice only sadness and worry. From the time of birth until death, they are always worried. In truth, this body is given only for punishment.

*Batey bat sab koi dukhiya, ka girahi ka bairaagi.*

*Sukacharge dukhi key kaaran, garbahi maya tyaagi.*

He may be a householder or a Sanyaasi, he cannot escape from misery. Because of the worries of the world, Sukhdev rishi refused to come out of the womb of his mother. He had resolved to sacrifice Maya. After seven and a half years, that to after he was pleaded through celestial beings (devtas). Sahibji says-

*Yogi dukhiya jangam dhukhiya, tapsi ko dukh doona.*

*Asha trishna sab ghat vyapat, koi mahal na soona.*

Yogis are worried, those who did yoga and obtained Ashta siddhis and became owner of Ashta siddhis (eight forms of miraculous powers). Gypsy are also worried, they do not stay in one place just to escape from attachments. Those who are doing penance are in worry twice the amount. They are facing all the hardships and are engaged in penance (tapasya). Sahibji says desires and wishes creates worry in everyone, this makes everyone look sad.

This is the truth but Sahibji says listening to my words people are defensive, become angry but I'm saying that I cannot speak false but the truth is, even the one who is in control of these worlds (Sansaar), himself is sad.

*Saanch kaho toh sab jag khigey, joot kaha na jai.*

*Kahey kabir vo bhi dukhiya, jinha yaha raaha chalay.*

All the Rishis and Munnis who have appeared in this world, called this world, as a 'House of sadness and destructive'. Brothers! This world is a prison. This is the biggest jail in the universe. Come, let me show you how is this prison. *'jaisey ek van vihaar hai, vo bhi khedhkhanna*



*hai*'. There is a bird's nest. In the forest area, there are many wild animals, they all feel that they are roaming freely. No! The truth is, nest is the prison for the bird. Similarly, forest is the prison for the animals. They cannot go to other places, when forest and the nest is compared only the size differs. In the same way, these three worlds have a boundary and all those living within that are in bondage. Whoever is there in this three world, they are all positively under the control of Kal niranjan. Niranjan does not let this Atma go under any condition. In the Arniya forest, there is a waterfall, for the lion, they kept deer also but all are imprisoned. Similarly, we all think that we are free. Ordinary man thinks that he is going to Mumbai, Kolkata, Delhi....so he feels free. The spiritual practioner thinks that he is going to heaven, Bhrama lok, Shiv lok.... So they think they are released. No! Nobody is free. Sahib says- '*teen lok mey sabhi atkey, khare sayaney sabhi bhatkey*'.

Sahibji had said very beautifully-

*Teen lok mey kaal hai, chauta naam nirvaan.*

*Jo yaha bhed na jani, so nar vrishabh samaan.*

Everyone believes that the Niraakar is the savior but Sahibji has said, no one is safe here. Sahibji has talked about the world, which is different from these three worlds. He said – only Sant Mahatma knows this. While Speaking about all the chakras of the body and explaining the level of attainments, the method is also explained by him. He says-

*Jagar magar ek nagar agra ki dori hai,*

*Buzo sant sujhaan shabd ghanghor hai.*

*Kahu nagra ki dori toh sukshma jeen hai,*

*Surti nirati sey jai soi parveen hai.*

*Mool dwaar ko taar laga sur bitrey,*

*Indri naal ki jor mila gun tisrey.*

*Naabhi kamal ki Shakti milavey aani key,  
 Teen taar kari ek agam ghar janikay.  
 Hrudai kamal ki naal taar sey joriye,  
 Yoga yukti sey saadhi bhavaasa toriye.  
 Kanth kamal ki naal toh swar mey aniye,  
 Panch o saat milaey upar ko taniye.  
 Banknaal dui raha ek sam rakhiye,  
 Chado sushmana ghat, amiras chakhiye.  
 Roop naal ki dori niranjan bas hai,  
 Surti rahey bilmai milavat swas hai.  
 Ta upar aakash bahut parkash hai,  
 Ta mey chaar mukaam lakhey so das hai.  
 Trikuti mahal mey aav jaha onkaar hai,  
 Aagey maarag khthin so agam apar hai.  
 Taha anhad ki ghor hot jankaar hai,  
 Laagi rahey siddh sadhu na paavat par hai.  
 Soham sumiran hoi so dakshin kon hai,  
 Tahava Surti lagai rahey unmaun hai.  
 Pashchim akshar ek so rarankar hai,  
 Yaha brahmand ka khyaal so agam apaar hai.  
 Dharmarai ko raj Madhya asthan hai,  
 Teen lok bharpur niranjan gyaan hai.  
 Ta upar aakash ami ka kup hai,  
 Anant bhanu prakash so nagar anup hai.  
 Tamey akshar ek so sabka mool hai,  
 Kaho sukshma gati hoi videhi phool hai.  
 Nirakshar ka bhed hans koi pai hai,  
 Kahey kabir so hansa jaai samai hai.*

It is said, that abode is different. In some places, sahibji has described that it is different from these three worlds.

Till today, you might not have heard about that world, which is different from these three worlds. Sahibji has spoken about that world which is different from these three.

*Santo! So nij desh hamara.  
Jaha jayphir Hanas na avey, bhavsagar ki dhaara.  
Surya Chandra taha nahi prakashat, nahi nabh mandal tara.  
Uday nahi asta divas nahi rajni, bina jyoti ujiyaara.  
Panch tatva gun teen taha nahi, nahi taha srishti pasaara.  
Taha na maya krut prapanch yaha, log kutumb parivaara.  
Kshudha trusha nahi sheet ushna taha, sukh dukh ko sanchaara.  
Aadhin vyaadhi upaadhi kachu taha, paap punya vistaara.  
Unch nich kul ki maryaada, ashram varan vichaara.  
Dharma adharma taha kachu nahi, sayam niyam achaara.  
Ati abhiram dham sarvopari, shobha agam apaara.  
Kah hi kabir suno bhai saadho, teen lok sey nyaara.*

There is no Sun or Moon, therefore no play of night and day. It is self-luminous without light, No birth or death not even five elements, remember, where there are five elements there is Mahapralaya-great dissolution. One element destroys the other that's why dissolution happens. That there is no hunger-thirst, Hot-cold, Pain-pleasure, and no play of merit and sin. Neither any one is higher nor lower, it is a beautiful and lovely world. It has endless beauty, immeasurable, it is entirely unique from these three world.

People of this world are in search of Paramatma in very strange way. That is why Sahibji says:

*Santo mool bhed kuch nyaara, koi birla janan haara.  
Mool rahasya toh kuch aur hi hai aur usey koi birla hi jaanta hai.  
Mood modaai bhayo kaha dharey, jata joot shir mara.  
Kaha bhayo pashusam nagna phirey ban, anga lagaye chaara.*

*Kaha bhayo kand mool phal khaye, vayu kiye aahara.  
 Sheet ushna jal kshudha trusha sahi, tan jivan kari daara.  
 Saap chodi baavi ko kutey, achraj khel pasara.  
 Dhobi key bas chaley nahi kachu, gadha kah bigaara.  
 Yogi yagya jap tap sayyam vrat, kiya karma vistaara.  
 Tirat murti seva pooja, yeh urley vyavhaara.  
 Hari har brahma khojat haarey, dhari dhari jag avtara.  
 Pothi paana mey kya dundhey, ved neti kah hara.  
 Bin guru bakhti bhed nahi pavey, bharmi marey sansaara.  
 Kaha hi kabir suno bai sadho, mano kaha hamara.*

If growing of hair helps in reaching him, than Bear whould have found him, but no – ‘*mool bhed kuch nyaara*’. Some survive on pranayama as strength, it is quite possible. Snake hibernate inside caves in cold. Our temperature is 98.4 F, but snakes temperature is same with the environment, in the winter its body becomes stiff and difficult to move, it moves in criss-cross pattern, that why it go under the cave. What does it eat there? Air. In this world some siddhas live on only air, this will not benefit them. Some stay naked, in sun or ice, they torture their body. If they were to attain Paramatma with this, then poor people would have already found him. Some are on fasting, even this will not make any difference, because ‘*mool bhed kuch nyaara*’. All these are the matter of three worlds. ‘*Harihar brahma khojat harey... .*’. Pay attention to what is said, this are not lies. He says they failed.

He repeatedly keeps asking to accept his words; it is different from these three worlds. There is no Kal, no five elements, not even Sargun and Nirgun. Till now we heard the game of Sagun and Nirgun, Dadu Dayal also says;

*Koi sagun mey rijh raha, koi nirgun taharai.*

*Atpat chaal kabir ki, mosey kahi na jai.*

Sahib said that it is different from these two

*Saakar kahu toh maya mahi, niraakar kachu aaya nahi.  
Hai jaisa tesa rahey, kahey kabir vichaar.*

Some of his description says Nirale-unique, we have to think on this, some called him secretive person, but no, he was a speaker of truth, he says ‘*Ved kiteb paar nahi paavat, kahan sunan sey nyaara hai*’. In times to come, Sahibji’s principle will be widely accepted and followed. Now they are unable to comprehend his words.

*Koi kahey halka koi kahey bhaari, sab jagah bheam bhulaya hai.  
Brahma Vishnu maheshwar harey, koi paar na paya hai.  
Sharad, Shesh, Suresh, Ganeshu vedhu mann sakhuchaya hai.  
Dvidal, Chatur, Shat, Ashta, Dwadash, Sahastra kamal beech kaya hai.  
Takey upar aap birajey, who adbhut ruph daraya hey.  
Hey til key jil mil til bhitar, tha til bich chipaya hey.  
Tinka aadh pahad bhi basey, parampurush ki chaya hey.  
Anhadh ki dunn bhavar gufa mey, aati gangorh machaya hey.  
Baje baje aanek bhati ke, suni ke maan lalchaya hey.  
Purush aanami sab ka swami, rachi nij pind samaya hey.  
Taki nakal dekhi maya ne, yaha brahmand banaya hey.  
Yaha sab kal jal ko fanda, maan kalpit taharaya hey.  
Kahahi satya pad satguru, nyara kari darshaya hey.*

Till now whatever scientists say we accept, just as it was pointed earlier that as in the scriptures Sun god rides on the chariot driven by white horses, but now we have accepted the the proof of scientists. Similarly, Sahibji talked about the world beyond the three worlds. Between this three worlds and Amarlok, there are many more worlds. Let us see that.

On moving above the three worlds after crossing a long distance, we reach Achint lok. Computer does not give this information, what sahibji says is very significant, scientist measure in light years (hypothetical) but Sahibji has given it in Yogen (1 yogen=12Km) (Physical measurement) Not one lifetime, even cores of Apollo or pathfinder cannot reach

there. So how can we reach there? Brothers, your Atma is capable of traveling cores of Miles in a second, it has the speed. The proof was given by Vasudev Krishna. He said, O' Arjun, this Atma has no hands, but it can work in all directions, it has no eyes but can see in all directions, it has no legs but it can move in all directions this is not ordinary. You see your traits in your children, similarly this Atma is the spark-part of the Paramatma, and it is not ordinary. Meera Bai, she did not said just like that- '*Meera maan mani Surti sail aasmani.*' Nabhaji also says- '*Nabha nabh khela Surti khel sar sela.*' So this way the secrets are hidden, this body is not an ordinary one. Mobile phone has many systems, you can use the camera or send messages, but you press the wrong button then it gets locked. In this body pressing the wrong button-sinful deeds, it was locked. Guru shows the secrete way to unlock, them whenever you wanted you can fly and travel this Bhramand-Universe.

Sahibji says that 5 Asankhya yogen above the shunnya-vacuum space (Sahastrasar) you reach Achint Lok, 3 Asankhya yogen from here you reach Sohang Lok, 5 Asankhya yogen above this you reach Mool Surti lok, 3 Asankhya yogen above this is Ankur Lok, scientists are just like children, they keep following. A reserch centre is opened on Sahibji with 30 crors in England, They experiment on even Vedas. If I say, that I am talking about that world, you will not accept immediately, I keep visiting there, Sahib also says:

*Mey aaya Satlok se, phira gaon ki chor.*

*Aisa banda na mila, jo lijez fatakh pachor.*

Once I happened to listen to a discourse of someone, He said that no one comes down to this earth, this is a imagination, No he did not have the awareness, there are those who travel. Once Lord Indra was disturbed by Vashitha muni, he asked, "who are you?" No one can bother me,

Vashitha replied the he is Vashista, Indra said that he cannot see him, Vashitha said that I have come with my inner – subtile body, I can see you but not you. Brothers, there are six bodies in your form, just like you have dress code for different occasion, similarly you have different bodies.

*‘Shiv Garakh so pach pach harey, kaya ka koi bhed na paye.’*

Beyond Ankur lok, there is Iccha Lok beyond that there is Vani Lok. There are many huge places above the three worlds. Seventh is Sahaj Lok, up to here it is subjected to Pralaya- Dissolution *‘sahaj lok tak jetik bhakha, so rachna parley ka rakha.’* beyond this is the world of Param prush, which never comes under any dissolution, it is a wonderful world.

*Koi na raha ek who lok rahega,  
Aaya jo waha se khabar uski kahega.*

*Jisko who najar aaye phir who kuch na chahega.*

Sahibji says

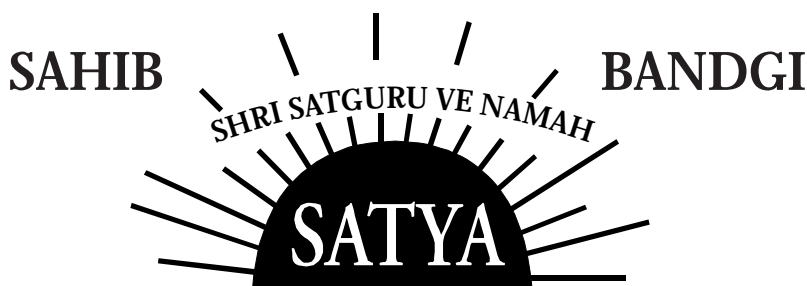
These Hansas have come from there.

*Jahava se hansa aaya, amar hey vah lok va.  
Taha nahi parley ki chaya, taha nahi kachu moh aur maya.  
Gyaan dhyan ko taha na lekha, pap punya tahava nahi dekha.  
Pawan na pani purush na nari, hadh anhad taha nahi vichari.  
Bramha na jiv na tatva ki chaya, nahi taha dus indri nirmaya.  
Taha nahi jyoti niranjan rai, akshar achinth taha na jayi.  
Kaam krodh mad lobh na koi, tahava harsh shouk na hoye.  
Naadh bind taha na pani, nahi taha srishtthi chourasi jani.  
Pind brahmand ko tahavana lekha, lokhalokh tahava nahi dekha.  
Aadi purush tahava asthana, yaha charitra eko nahi janna.  
Vedh charo nahi janat, sathya purush kahaniya.  
Vedh ko tab mool nahi, aakat katha bhakhaniya.*



## ENGLISH BOOKS

1. Anuragsagar Vani
2. Without Soul Realisation Man Has To Wander
3. The Whole Game Is That Of Concentration
4. The Truth.
5. Meditation On A Real Satguru Ensures Permanent Salvation.
6. Satguru Bhakti.
7. Atma-An Exposition
8. Satguru Bhakti-Uniqueness



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