

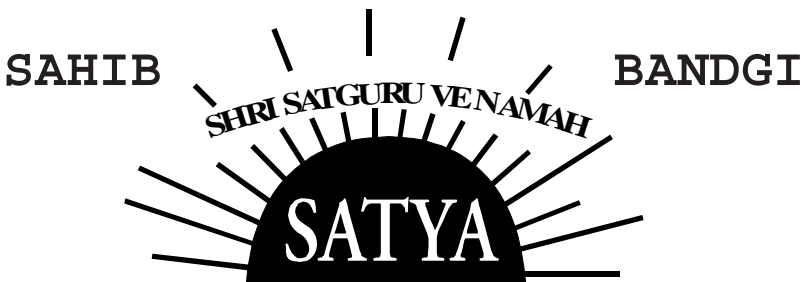
Shri Satguru Ve Namah

The Whole Game Is That Of Concentration

Whole of the world is talking about worship but, it is some rare devotee who know the secrets related to it.

I say it repeatedly and say it not out of ego that—
"The thing I possess is not to be found anywhere else
in the Universe."

—Satguru Madhu Paramhans Ji



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

The Whole Game Is That Of Concentration

—Satguru Madhu Paramhans Ji

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A Few Words

What is spiritualism? The people seem to have associated spiritualism with Sargun and Nirgun forms of worship alone. But, what do the Sargun as well as the Nirgun stand for? Dadu Dayal ji says—

*Koi Sargun Mein Reejh Raha, Koi Nirgun Thehraey.
Atpat Chaal Kabir Ki, Mujhse Kahi Na Jaey.*

Some are entangled in Sargun while others are entangled in Nirgun. But, it is difficult for me to say anything about the moves of Kabir.

Sargun means that which we can see with our eyes whereas Nirgun is that which is formless and can't be seen with eyes.

I had a chance to have some dialogue with a Nirankari. I asked him what Nirakaar stood for. He said that they took the five elements as destructible and so didn't worship them.

They worshipped the One who is formless (Nirakaar). I asked him what he meant by Nirakaar. Pointing to the space in-between his hands, he said, "This is Nirakaar." I asked him what he meant by Sargun. He said that all the things made out of the five material elements were Sargun. I asked him what he meant by the five elements. He said that water, earth, air, fire and sky were the five elements. I said, "The element earth is understandable. We walk on it. The element fire is also understandable. We light it. The element water is also understandable. We use it for drinking etc. Likewise, the element air is also understandable. We breathe in it. But tell me about the element sky." His reply created laughter. He said that the word itself is the sky. I said that which he is

seeing in-between the two hands is the element-sky.

What is word? Two things are involved in our act of speaking. These are—air and earth. When you close your teeth and fists, you will hear the echo-like sound. It means, the musical sounds emanate due to the contraction of the nerves. This is, so to say, the process related to the movement of our body. Kabir Sahib has never described these sounds as God.

These are unreal, imaginary and misleading. I told the fellow that taking the element sky as word was incorrect. Since the sky is the fifth element, it means, you are worshipping the fifth element. Those indulged in the worship of the outward objects are taking their mode of worship as related to spiritualism. So to say, the idol worshippers as well as the worshippers of the Nirakaar (formless) are calling their respective modes of worship as spiritual ones.

But, these are certainly not related to spiritualism in any way. What does our soul look like? What activities does it perform? What is its relation to the body? At what point has it got connected to the mind? How did it begin to take itself as the body? How can it free itself from the body as well as the mind? The knowledge about all this is called as spiritualism.



Jab Tak Guru Miley Nahin Saacha, Tab Tak Guru Karo Dus Paancha.

Whenever we talk about Guru, a common statement of an individual person comes in front of us where an individual speaks about that, the presence of a Guru is already there in his life and he can't shun that Guru for attaining up the shelter of another Guru which in his own terms is the biggest sin of life. He considers it same as that of an example of a married woman who is living with her husband and at the same time is having relation with another woman's husband.

Now, for a moment let's give a deep thought onto that thinking while comparing it with the true worship of Supreme Lord. A question arises that : Are you truly worshipping your own husband (Supreme Lord/Sahib) or else's husband ? Sahib Ji has never marked the worship of Niranjan, Adhya Shakti, Tridev, Siddh, Muni, Formless God, God with Form, Gods-Goddesses, Brahm, Paar Brahm, Idols, Om, Hari, Har, Ram, Krishan as the true worship of Supreme Lord (Sahib). In reality none of the above is your true husband (means that no soul is worshipping its true Supreme Lord) and all are having relation with someone else's husband because the worships to the above said deities are in true sense is the worship of 'Kaalpurush' (Mind/God of Death).

So, now you decide about holding onto the shelter of such a Guru who is leading you and guiding you towards building up a relation with someone else's husband who in reality is not your own husband. It means that a Guru himself does not know about the true husband (Supreme Lord). How can you expect from such a Guru that he will help your soul in building up the true relation with your own Supreme Lord (Sahib) i.e. how can a soul of a being attains oneness with true Supreme Lord where every being is engaged into the worships of different gods-goddesses which in reality has no relation with soul. Only a true Guru knows about the true husband of a being who will definitely lead you towards attaining up the everlasting relationship with Supreme Lord, who is the husband of all the souls (by considering every 'soul' as wife and 'Sahib' as husband just to clarify the irrational thinking of the beings).

Rare Is The Universe Created By Param Purush

Purush Shakti Jab Aan Samayi.

Phir Nahin Rokay Kaal Kasayi.

The butcher, in the guise of Kaal, can't stop the Soul that gets blessed with the powerful Alive Holy Name related to Supreme Lord (Param Purush).

Everywhere the devotees are being told about the importance of charitable acts, noble deeds, pilgrimages, observing of fasts, service etc. Man has not been in a position to decide as to what is the right way for salvation. As a result, the soul has to assume the bodies of different species again and again. Even after attaining the human body, one doesn't make any earnest attempt to seek the shelter of a Satguru who alone can impart the knowledge of the real Naam (soundless sound). All are engaged in the worship of only the external Holy Names that are to be found in the religious scriptures and are used in our writings. The real Alive Holy Name is the soundless sound related to Supreme Lord and is not to be found in any of the worldly religious scriptures. The power of that 'Naam' can be obtained only through a real Satguru who remains absorbed in Supreme Lord. Kabir Sahib showed the path of attaining salvation through that rare 'Naam'. The Holy Names related to languages can't give any power to the

soul. In this universe, we shall have to take care of our body and soul in a manner our tongue lies safe in-between the teeth. We shall have to turn our attention from the worldly comforts to the well being of the soul.

Our soul, on account of its falling in the grip of mind, has forgotten its supreme power. Instead, it is the mind that is making full use of this power through the various organs of the body. Through noble and bad deeds, the Soul is made to assume bodies of different species again and again. It is only after seeking the shelter of a Satguru that the Soul finds the way to reach its original abode.

Kabir Sahib has cautioned us in a beautiful way—
Mann Jata To Janey De, Geh Ke Rakh Shareer.
Utra Pada Kaman Se, Kya Kar Sakta Teer.
Hold back your body and let the mind go where it desires. An arrow taken off from the bow can do no harm to anyone.

In the human body, the soul makes a search of truth. Man, on the basis of his virtues, knowledge and meditation, can't cross the worldly ocean. You have attained the noble virtues and have reposed your faith in one Supreme Lord alone only after getting blessed with the soundless sound. This Holy Name unites the soul with Supreme Lord as a result, it begins to recognise itself and understand the tricks and bondages of the mind. The latter can no longer make it dance to its tune as usual.

There is a need to know the real mode of worship. Two things are involved in worship. One is to meditate or to recite the Naam and the second one is to have faith. Dyeing the cloth in some particular colour, ringing of bells, dancing, worship of stones and adoration of body etc. can't be taken as the real mode of worship. In fact, worship means to concentrate. Now

let's turn to meditation and faith.

In whom should we have faith? What sort of a faith it should be? The faith shouldn't have any element of formality in it. It should be natural, real and total. In fact, seeking shelter is the first pillar.

Hai Yahan Satguru Bina Koi Moksh Ka Data Nahin.
In this universe, there is none but a Satguru who can help a devotee to attain salvation.

But, the Guru should be a treasure-house of spiritual knowledge. In ancient times, a Guru enjoyed a very high status.

To cite an instance, Arjun used to introduce himself like this—

‘Dorone Shishya Kunti Puttra Arjun’

A disciple can attain full power of his Guru through concentration. Even the marriages were solemnised not on the basis of the likings of the boy and the girl but on the basis of the knowledge that the parents of the boy and the girl had, about each other's family background. Likewise, the selection of a Guru should also be made on the basis of his virtues and certainly not on the basis of his appearance or his contacts with the VIP's and the politicians etc.

This is because it is the virtues and power of the Guru that passes on to the disciples.

All the human beings are alike. The appearances change after the passage of era's together. Originally, the colour and nature etc. of all was alike. The basic structure was also alike. It is the afterward happenings that created the differences. The Hansas of Param Purush have no variation in colour and nature.

The sperms remain alive for 2 or 3 days only. This has been happening since time immemorial. These find the food

within semen. After coming out of the semen these develop a change in form. Their feeding on semen is responsible for this change in form. Just as ghee is the purest form of milk, the semen is also the purest form of blood. It is the 1/40th part of your food that changes into blood. In the Marathon race to reach the womb after leaving the semen, crores of sperms die. Only one or two of them succeed in reaching there. On mixing with the blood of the woman, the particular sperm attains development there. All take different kinds of food. The sperm formation depends on the kind of food taken. That is why the original sperms that were alike in all respects, changed into different kinds of beings with different appearances.

The shape of creatures depends on the shape of wombs. If we insert the sperms of a Pig into the womb of a cow, the bodily shape of the new born will be like that of a cow but it will display the nature and traits of the pig as well. Likewise, the properties of milk of a Jersey cow are different from those of a Desi cow. The milk of the latter is more tasty and energetic. So the body of a man depends on the shape of the womb of the woman.

Kabir Sahib revealed to Dharam Dass the secret related to the creation of beings from air. Air has been produced from the mouth of Kooramji. The secret of air coming from four levels of Lokas is known to some rare saint alone. Describing the head of Kooramji, he said that some sage or saint alone can know that the Maya (illusion) has been absorbed in the planet earth in eight different ways. The eight directions are its recognition and these are called as the heads of Maya. Four directions and four corners of these directions have been considered as the eight heads. Apart from these, Niranjana

robbed Kooramji of his 3 heads. With these heads, he created 14 Bhavans (lokas). These are present within the human body as well.

Kaal Purush has produced Jivas out of Hansas in the air scattered in greater skies and in Shunya. The breath of Jivas moves upward and then gets absorbed in the belly. The tiny Jivas get absorbed in the blood particles of the creatures well before the formation of semen.

Kabir Sahib says, “O Dharam Dass! try to understand the fact that I am speaking to you. This is a very rare secret. If the Jeev-Bindu (tiny Jiva) runs on its own, the Swanti air won’t be able to touch it. All this will, once again, become Shunya.

Keep this secret within your heart. The secret related to air, that I have revealed to you, is insignificant before the real Naam. The manifestation of Kaal lies in the description of the secret related to air. Away from such 25 kinds of air is to be found the ‘Soundless sound’.

He further says, “There is a great difference in temperature of the womb of the mother and the outer environment. That is why the child weeps after taking birth. The nurse is the first Guru of the new born. In order to save the child from the external environment, she keeps it wrapped in cotton. The muscles of the head are the strongest of all. The boundary (ring) of the opening of the womb is also very strong. Striking the back part of its head repeatedly against the opening of the womb, the child, on its own, comes out. That is why the back side of the head of the child becomes flat in the beginning.

The child remains delicate as long as it is in the womb but after coming out, its body becomes somewhat hard within

15-20 minutes. Our behaviour and nature are influenced by our parents. Even the scientific research has proved that the short sized mothers can't give birth to tall and well-built children. The shape and size of a child also depends on the shape of womb of the mother and the food taken by her. Age of the child also is influenced by the parents. Adding the ages of the mother and father and dividing it by 2 will give the idea of life a child will live. There can be variation upto 10% in it.

In the very beginning, the sperms were alike and so the 84 Lac classified species have basically the same kind of sperms. After this, the development into an ant, mosquito or elephant etc. depended on the kind of womb where the sperms developed, came into existence. Inserting the sperms of a Pig into the womb of a cow will produce a Jersey cow and not a Pig. This is because the womb is that of the cow whereas, otherwise, the sperms are alike.

The virtues and powers will enter into the disciple due to the influence of the Guru. It is a spiritual reality that a disciple will display the traits of his Guru. Even today, one finds the influence of Gurukuls in our castes, families etc. In 'Amarlok', Supreme Lord and the Hansas are alike. This is the reality about salvation.

Naam Satya Guru Satya, Aap Satya Jo Hoya.

Teen Satya Jab Ek Hon, Vish Se Amrit Hoya.

Even nectar can be produced out of poison when all the three—Naam, Guru and the Jiva are real and true.

It is in this context that Kabir Sahib called a perfect Satguru as God, for a disciple. The true worship lies in making total surrender before a Satguru, having complete faith in him

and fixing concentration at him. At the time of blessing the disciple with Naam, the Guru himself enters into the heart of the disciple and sows the seed of turning him like his ownself. Kabir Sahib called it as the creation of male out of male which is a rare type of creation.

A Satguru, at the time of blessing a devotee, keeps his hand on his head and whispering the hidden Naam into his ears, turns him into a Hansa. It is Param Purush who created Niranjan, the creator of the 3 Lokas. Param Purush handed over his parts (Hansas) alongwith Adhya Shakti to Niranjan to rule over the Hansas after creating a universe like that of Amarlok. He had not directed him to put the Souls in physical bodies. The first seed and the first male (Niranjan) related to the creation of universe is the creation of Supreme Lord Himself. It is the same Niranjan (Kaal Purush) who, in the guise of Mind, has entangled the Souls in the mayaic net of repeated births and deaths. By blessing with the true Naam, the Satguru turns the being like his ownself.

The feelings of a disciple becomes like this—

*Jab Main Tha Tab Guru Nahin, Ab Guru Hai Main Naahin.
Prem Gali Ati Sankri, Ta Mein Doi Na Samahin.*

When I was an egoist, there was no place in my heart for a Guru. Now my ego is gone and wherever I see, I find my Guru alone.

The Satguru, through his concentration, separates the soul from mind at the time of blessing with 'Naam'. The disciple also pledges to surrender his body, mind and wealth at the holy feet of his Guru. It is also called as Nootan (smooth, purified and holy) Surat.

The Satguru, in the guise of a sailor, resides in the heart

of his disciple. This is the second birth that the disciple experiences at the hands of his Satguru. The Kaal can't stop such a devotee from reaching back to Amarlok who performs the worship surcharged with the power of Supreme Lord. That is to say, a disciple should have full faith and confidence in his Guru.

The human race with all sorts of comforts at its disposal, has been in the grip of serious diseases. It is man who has been manufacturing devastating arms and ammunition and has been adulterating the eatables with poisonous chemicals. Due to unhealthy food habits and the use of polyster and nylon clothes, man has become more prone to diseases than any other being. The birds and animals don't violate their eatable habits. No kinds of progress and inventions can save the world from destruction and dissolution. There is a need to have simple eatable habits and to wear the clothes that are suitable to the body. Truthfulness, non-violence, good moral character and faith in worship are the traits that give power and marked distinction to the disciples of Sahib Bandgi.

Concentration and recitation of the soundless sound opens the door that leads to Amarlok. Also, it destroys all the Karmas. In fact, getting blessed with the Alive Holy Name from a Satguru and its recitation enable a devotee to experience the light of rare spiritual knowledge within him. Not only this much, he begins to enjoy the pleasures of contentment and soothing comforts.



The Scientific Significance Of Recitation Of Holy Naam

The Vedas and the Shastras speak volumes about worship and devotion to Guru. Even the worship of thousands of years can't pay so much as the worship of a Guru can. A true Guru blesses the devotees with such a Naam as the soul is in great need of it.

Guru Sajeevan Naam Bataye, Jakey Bal Hansa Ghar Jaye.
A Guru blesses with such an Alive Holy Name which enables the Hansa to reach back its original abode.

But, only a Satguru has the power to bless with such a rare and miraculous Naam.

In Ramcharit Manas also, Sant Tulsi Dass Ji has expressed similar views. He says—

*Guru Bin Bhav Nidhi Tarey Na Koyi.
Hari Viranch Shankar Sam Hoyi.*

None can cross the worldly ocean without the support of a Guru. Even the gods like Vishnu, Brahma, and Shiv don't possess the power to enable a devotee to do so.

Kabir Sahib has highlighted the status of a Guru thus—
*Saat Deep Nav Khand Mein, Guru Se Bada Na Koye.
Karta Karey Na Kar Sakey, Guru Karey So Hoye.*
None in the seven continents and nine regions is as great

as a Guru. The creator may or may not do but a Guru can do what he desires.

Now the question arises as to what sort of qualities should a Guru possess.

Guru Guru Kahey Sakal Sansara, Guru Soyi Jo Bharm Nivara.

Whole of the world is talking of a Guru but a real Guru is he who has the power to clear misconceptions.

Kabir Sahib has given definite guidelines for assaying a Guru. He says that there are many Gurus in this world but there is none who can give relief from sorrows and sufferings.

A Guru who adopts the profession of a Guru for the sake of meeting his bodily needs alone, will go to hell alongwith his descendants. So a devotee should first assay well before seeking the shelter of some Guru.

What to talk of the removal of misconceptions, the vision of the present day Gurus adds one more misconception. Family holders are also posing themselves as Gurus. They are gaining popularity by amassing more and more wealth. None makes an attempt to find out some real Guru. People think that any Guru can serve the purpose. They don't take the trouble to see whether the Guru they are going to seek the shelter of, possesses the spiritual knowledge or other traits of a real Guru or not.

Touching the holy feet of a perfect Guru and concentrating at him is the key to salvation.

All the saints first offer salutations to their Gurus because even remembering of him can cure the devotees from all of their problems. A real Satguru alone is a treasure from truthfulness and is full of contentment at all the times.

Kabir Sahib says that he doesn't hate even the culprits, goons and thieves. All have the same soul. People adopt wrongful means only to satisfy their ever increasing desires. Due to ignorance and bad effect of evil company, man does many wrong acts. Those for whom he does all sorts of dirty acts, are interested in his wealth alone. They won't share his evil acts.

Many hypocrites, egotists, denouncers and evil minded persons are to be seen in the guise of Gurus. Shun such Gurus who are greedy and remain absorbed in lustful activities.

A Guru should be filled with a sense of pity, forgiveness and contentment. He should be free from vices like greed, attachment, ego etc. and should be a treasure-house of spiritual knowledge. His behaviour should be pleasing and his life should present a glimpse of simplicity. A devotee who offers salutations in a humble manner at the holy feet of his Guru, attains the merit equivalent to that of a great Yajya. This is because it is the Guru who imparts the knowledge about evil and noble deeds, truth and falsehood and the like and makes the devotees firm in faith.

*Ehi Vidhi Guru Ke Sharan Hoye, Karey Nirantar Saev.
Guru Sum Janey Aur Nahin, Tribhuvan Main Koi Dev.*

Kabir Sahib says that one should serve under the shelter of some perfect Guru and shouldn't consider any other deity in the 3 Lokas as equal to him.

A truly rich fellow is he who remains content at all the times and concentrates at his Guru. Honesty is a must in the field of worship. The saints come to the world to dye the devotees in their own color and they don't move along with the waves of the world. In the field of worship, the people have made the Gurus multicolored by making offerings of

dress as per their own choice. The materialistic pursuits have made man dishonest. Why, at all, should one serve a Guru?

Worship doesn't mean to bow one's head before the photo of a Guru. There is need to understand the real essence of worship. It is Guru during his life time and Naam there after, that is to be taken as supreme by a devotee. At the time of getting blessed with Naam, a disciple surrenders his body, mind and wealth from the core of his heart before the Guru. Why does the Guru ask for these things? This is because all these things are a cause of hindrance in the path of self realisation. It is because of these that the soul has begun to take itself as a body. Love for wealth is dangerous. Its loss turns man like a mad. Man doesn't feel so much hurt at the loss of his son as he does at the loss of wealth. A Satguru takes his disciple away from these three and turns him into a soul. The desires, decisions, activities etc. are all related to mind alone. Have faith in your Satguru. Concentration at him and recitation of Naam will cure all your sufferings and sorrows.

Guru Ka Kathan Maan Sab Lijaey.

Satya Asatya Vichar Na Kijaey.

Obey faithfully all that a true Guru says without thinking about the factors of truth or falsehood.

Although everything in this world is nothing but an illusion, yet it appears to be true. If the body and the soul are two separate things, how did the latter get misled? The fact is that, as a result of taking different species at different times as its abode, it has got accustomed to all this and doesn't want to leave the body. That is why the world appears to us as true. The body is burnt to ashes because the soul wants to enter into it and the bones are thrown into the river Ganges so that these may get dissolved.

Whenever there is some talk of Amarlok, the disciples must be feeling a desire to see for themselves this Loka and the nature of Hansas. The fact is that all of you know Amarlok because that abode belongs to you. Niranjana created this universe on the pattern of Amarlok. The difference, if any, is that the Hansas at that place enjoy eternal pleasures whereas you have to seek pleasures here. Moreover, unlike the pure and natural pleasures in Amarlok, the pleasures to be found here are related to the physical organs. Niranjana has to labour hard to mislead the souls. Everyone thinks as to what kind of a body he possesses. Everyone expresses his sense of false ego in front of the weaker persons. Here all reap the reward as per their deeds. This continues till ages together. On seeking salvation, the soul doesn't feel astonished as everything appears to it as its own. A tussle goes on between the soul and the mind. The latter hasn't got absorbed in the soul. It is a separate entity and will remain so but the closeness is, no doubt, great.

That is why Kabir Sahib has said—

*Mukti Bheid Main Kahun Vichari,
Ja Ko Nahin Janey Sansari.
Ja Ki Surat Lag Rahey Jehvan,
Kahey Kabir Pahunchaun Tehvan.*

I am going to reveal the secret related to salvation. It is not known to the worldly people. I shall take the devotee to the place he concentrates at.

In the world, Niranjana is the only male and Adhya Shakti is the only female. The constitution of the universe is based on only one principle and that is—the performance of deeds and reaping of fruit.

In Dwapar yug, it was not possible to kill Jalandhar. This was due to the devotion of his wife to him. As such, Vishnuji disguised himself as Jalandhar and destroyed her modesty.

Surr Narr Muni Aur Devta, Saat Deep Nau Khand. Kahey Kabir Sab Bhogya, Deh Dharey Ka Dand.
Kabir Sahib says that Surr, Narr, Munies, Gods and all those living in seven continents and nine regions have been going through the process of repeated births and deaths and have been attaining the bodies as per their Karmas.

Simply listening to the Vedas and the Puranas or their study can't enable anyone know the mayaic net of Niranjana. All the shortcomings we find in various modes of worship are due to this very net. Even the concepts about God are also not the same. An impartial study reveals this variation. Man does not seem to be certain as to which kind of worship he should adopt.

The Vedas, the Shastras and the Holy Saints are talking about concentration alone. But, there is no unanimity about the deity we should concentrate at. The religious literature of different panths and sects is also creating misconceptions.

Even the saints at first worshipped Kaal Purush. Their sayings also spoke in his glory. Later on, after experiencing the truth, they changed their views and concepts. That is why even the sayings of the saints are creating misconceptions among the people.

Concentration brings mind under control and enables the soul perform its work. The sole aim of fixing concentration is to realize the soul. But how will concentration help a devotee to have spiritual knowledge and

how will he be able to know his soul?

The worldly people have not been able to understand the mind. Instead, they are taking themselves as mind.

*Kahey Kabir Kisey Samjhaun,
Sab Jagg Andha.
Ik Dui Hovey Unhein Samjhaun,
Sabai Laga Pituva Ka Dhandha.*

Kabir Sahib says whom he should make understand the reality. Whole of the world seems to be blind. If there is one or two, he can make them understand but all are engaged in the satisfaction of their bodily needs.

There are two states of mind—one is body related and the other one is its subtle form. The visible identity of the body is related to the mind alone. It is the mind that makes a desire and it is the intellect (the 2nd state of mind) that makes the needed planning for its execution. In its 3rd state (remembrance), it tells us wherefrom we can get the needed money or material and finally, in its 4th state of ego, it actually performs the needed activity. Through these four states the mind puts hurdles in the path of worship and mislead all in the 3 Lokas.

Kabir Sahib has said that the shelter at the holy feet of a Satguru is the only way to escape from the grip of mind and to attain salvation. There are no musical notes and words to be found in ‘Amarlok’. The musical notes that the worshippers listen through the medium of yog, are unrelated to God. There can be no musical note or word without the presence of air.

The real Naam is not to be found in letters of alphabets. The ‘Naam’ that Satguru blesses with is not the word. It is the Bodiless Naam. This very real and hidden ‘Naam’ can help a

devotee have soul realisation with the blessings and grace of a Satguru.

*Naam Japat Daridri Bhala, Tooti Ghar Ki Chhan.
Kanchan Mandir Jari De, Jahan Na Satguru Naam.*

Kabir Sahib says that a poor and wretched fellow who recites the holy Naam (even though his house is in a depleted condition) is better than the one who doesn't do so even though he lives in an elegant palace.

On the basis of one's own earnings, none can cross the worldly ocean even if he be a Rishi, Muni or Sanyasi.

Concentration of Naam has a scientific significance. It takes the soul near God because the Satguru himself remains absorbed in God and concentration at him is sure to pay the devotee accordingly. Man becomes like one whom he concentrates at. God resides in every breath of man but there is a need to have a unison of recitation with Surat-Nirat.

Never let any breath go waste. None knows whether he will be able to inhale again or not. No hurdle will stand in the path of a devotee who uses his every breath in the recitation of Naam. Hanuman performed all the tasks while reciting Ram-Ram. It is not a hard kind of worship. It is easier than the performance of yajyas, pilgrimages and austerities. It costs nothing and also gives no trouble to the doer. It is strange to find that none seems to be interested in paying any thought to breaths, in-between which, lies our soul.

From Shunya (nothingness) our breath reaches the navel. We have no control over our breath. Every organ of our body owes its functioning to it. The nose only receives it. This breath divides itself into 10 forms. These 10 forms move into our nine nerves. Apan vayu resides at the anus and excretes the faeces. Udan vayu resides in the belly and doesn't allow the Apan vayu to move up. Apan vayu is dirty and can

cause headache if it moves up. The 3rd one is the Pran vayu that resides in the heart and is responsible for making our heart beat. The fourth one is the Samaan vayu that resides in the joints and makes the movement of our joints possible. The fifth one is the Naag vayu that resides in the throat and brings sleep. Sixth one is the Kirkil vayu that resides in the nose and keeps all the vayus separate. If some vayus come together, it separates them through the act of sneezing. The seventh one is the Dev Dutt vayu that resides in our eye-lashes and makes these move up and down to wink and thus giving rest to our eyes. The eighth one is the Dhananjay vayu that resides in our arms and chest and helps us in applying force. The ninth one is the Jamhai vayu that signals us to take rest when we feel laziness. The tenth one is the Servatan vayu that resides in whole of the body and prevents it from inflation. It maintains the balance of the body. Coming from Shunya and entering into the body in different forms, this vital force has been making the soul move from Shunya (sky) to the navel. That is to say, the soul is breathing. This way, the mind has tied the soul to the body. A Satguru, after blessing the devotee with Naam, shows him the technique of soul realisation by concentrating these breaths through meditation. For achieving soul realisation, one needn't go to any forest or a cave. This universe belongs to Kaal Purush. The bondage of the soul is due to considering its ownself as body. All of us are living a materialistic life without having any knowledge of the soul. No Peer, Paegambar, Rishi, Muni etc. had said so before Kabir Sahib.

Jo Rakshak Tahan Cheenhat Naahin.

Jo Bhakshak Tahan Dhyan Lagai.

Peer Paegambar Kutub Auliya,

Kaal Niranjana Sab Ko Daliya.

The people, instead of meditating on the saviour, are meditating on him who is the devourer. Kaal Niranjana has devoured all—be they Peer, Paegambers etc.

Man is trying to make a search of God in trees, mountains, flowers etc. and is thus wasting away the precious moments of his life. Kabir Sahib has explained everything regarding the mind, soul, bondages, salvation, universes, inner world etc. in the language of the common masses.

I have made a deep study of the religious faiths, food habits etc. of the people residing in different parts of the country. I have watched closely the cultural aspects of my countrymen from Kashmir to Kanya Kumari and of the people of Burma, Bangladesh and Pakistan during my service in army. Those living in the middle of Himalayas (that are 400 km wide and 3,200 km long) are considered as people living in hilly areas. The Himalayas are a part of the palmir mountain. These people take meat and wine and are the worshippers of Shiva. No organisation has flourished in the eastern region of the country comprising Asam, Arunanchal, Manipur, Meghalaya and Mizoram. The people here are non vegetarian. This region has also been called as Nagaland. In Vindiyachal as well, the offerings of animals are made to the deity. As such, the violent activities take place there. Such factors have helped in the spread of christianity in these areas.

The people living along the belt of Gujrat, Maharashtra, Tamil and Kerala are also non vegetarians.

In Punjab, the majority of people are non-vegetarians. People living in Himachal Pradesh, called as Dev Bhoomi (the abode of the gods), are also non-vegetarians. The people living

in Haryana and Rajasthan are vegetarians but they take wine.

In the field of religion, the virtues like that of pity, forgiveness and love count much. The only medicine that can help Jiva attain salvation is the Satya Naam (real Naam) that the Satguru blesses the devotees with.



*Satya Shabd Sat Purush He Jano,
Naam Bina Sab Jhooth Bakhano.
Naam Chhod Nahin Aurhi Jano,
Nirgun Sargun Ek He Maano.
Nirgun Sargun Tey Naam Nyara,
Jo Chinhon So Hans Hamara.*

Sahib Ji says that the true Alive Holy Name itself is Satya Purush (Supreme Lord). Everything else is illusion & unreal. Nirgun & Sargun can be treated as alike. He who gets blessed with the true Alive Holy Name becomes a Hansa.

The Universe Has Been Created In The Concentration Itself

Sumrit Naam Hoye Ujyara, Sumar Sumar Utro Bhav Para.
The recitation of ‘Naam’ makes us spiritually enlightened and its continuous practice helps us attain salvation.

If man wants to attain salvation, he will have to seat in his heart the true and real Naam that is rare from the Naams (prevalent in the three Lokas). This rare Naam is related to Param Purush and is far from the Naams related to the letters of alphabets. Only a Satguru has the power to bless the devotees with this Naam that can enable them cross the worldly ocean of repeated births and deaths. The recitation of this Naam can remove within moments the layers of deep darkness and lust that have held man’s neck in their grip. The wine in the form of lustful activities has spread itself. This is the game of Kaal. Only the nectar of Naam can save us from it. Without the real Naam, all the Rishi-Munies and the like had to pass through the repeated cycle of births and deaths. Their position was just like a fish without water. Visiting of holy places, performance of Yog and Sargun form of worship and other such worldly related activities prevented them from attaining the real salvation. The worship of the 3 gunas (Sat, Raj and Tam) has made man devoid of spiritual knowledge.

Kabir Sahib has fearlessly exposed the hypocrites and the activities related to hypocrisy. It is not easy to open the 10th aperture even though we are talking about the 11th aperture. Even to perform the Nirgun form of worship is a very tedious job.

I have held discussions related to spiritualism with many sages. This is because I had not involved myself in any bondage. That is why I say—

*Duniya Mein Hum Sab Se Achhe.
Na Ghar Na Dwar Na Biwi Na Bachche.*

In the world, I consider myself as the best of all because I have neither any house nor wife and children to take care of.

I have visited all the holy places in India. I have tried to watch closely all that is happening in the name of religion. Unlike others, I talk to you on the basis of my experience alone and not on the basis of any written work. Kabir Sahib as well has said—

*Tera Mera Mannva Kass Ik Hoyi Re.
Main Kehta Aankhan Ki Dekhi, Tu Kehta Kagaz Ki Lekhi.
Tera Mera Mannva Kass Ik Hoyi Re.*

How can your mind as well as that of mine be the same when I talk on the basis of my experience and you talk on the basis of bookish knowledge.

The atmosphere that we see around us is very alarming. I visit Hari Dwar twice or thrice a year. I am getting an Ashram constructed there. In Kashi, I have got an Ashram constructed and am getting these constructed at Mathura and Ayodhya as well. Once I was taking a rally to Hari Dwar in connection with the holding of a satsang and a Bhandara on the eve of

the auspicious day of incarnation of my Gurudev, Swami Girdhranand Paramhans Ji Maharaj. I told all those who were accompanying me not to wander here and there. Three hundred devotees, including an old woman, were with me. A beggar was sitting at Har ki Pauddi. With partly closed eyes he was saying, “O woman! give me something in the Name of God.” A woman from Punjab, who was with us, perhaps failed to understand what I said and threw four annas on the cloth of the beggar. The beggar looked at her in anger. Perhaps he was thinking why none out of about 300 people had given any alms to him. The beggar took the coin in his hand, opened his eyes and looked at it in a style that could put even a hero to shame. He threw the coin on the ground and saying what could the four anna coin fetch. Luckily, I was also with that woman. I told him that the four anna coins like that could bring him Rs. 50 to 60 by evening and which would be sufficient for meeting his needs like hunger etc. He said what could Rs 50 to 60 matter when he had to pay one hundred rupees to the husband (boss). He was sitting on the uppermost step. A policeman was standing there. I asked him why he had to pay so much amount. He said that he had to pay one hundred rupees for begging at that place. If he didn't do so, he (policeman) would use his Lathi (stick) to make me leave the place. I was astonished to know it and said that as per my information only the hawkers, the operators of four wheelers etc. who sold their articles on the road side had to pay a fixed sum of money to the policemen. The beggar said, “Today, I have been occupying this place but it is possible that the next day someone else who offers to pay one hundred and twenty five rupees as commission for begging, may replace me.”

Hearing this, I remembered an incident. A man said to the beggar that he was lame and so was getting less alms. A blind beggar could get much more as alms. The beggar replied that it was not correct. He begged for 25 years posing as a blind man. Growing tired of the small coins he used to receive, he had started begging as a lame man. That is to say, neither he was blind nor lame. We see such like acts of cheating all around us.

Try to be cautious in the field of worship. The culprits and cheaters in this field have over-shadowed even the underworld people. I repeatedly say that I have come here neither to denounce anyone nor to say anything like an egotist. Many sages dye their hair. They make their appearance attractive before delivering sermons. What for should a sage dye his hair? A true sage should make his appearance attraction-free. It means, Romance has also made its entry in the field of worship. The wife of the Guru also appears on the scene wearing a matching suit and fixing hair pins. Sometimes, she will be seen wearing a cap while at other times, she will be seen with a strange type of hair style. After all, what does she intend to show. If she wants to talk about God, what is the need of showing her attractive appearance.

Kabir Sahib says that dancing, jumping and beating of drums are the acts of prostitutes and not that of worshippers. He says that application of Tilak on forehead, wearing of beads around neck (Mala), growing of hair on head and beard, dyeing of clothes etc. have nothing to do with worship. In fact, dancing and singing etc. are the games of mind. Param Purush (Supreme Lord) is not at all pleased with such acts. Kabir Sahib has beautifully exposed and opposed these acts of hypocrisy.

Mann Na Rangaye Jogi, Rangaye Liya Kapda.
A yogi can't be called as a real yogi if he simply dyes his cloth without bothering to dye his mind.

Whenever I ask some sage to tell me about the 10th aperture, he simply says that it lies in the Sushmana nerve and when I ask him the whereabouts of the Sushmana nerve, he says it lies in the 10th aperture. Believe me, in the whole of India I put this very question to all the sages I met but none could say anything regarding the secret of the 10th aperture. We don't envy those who preach about worship. But I feel sad to know that they do so on the basis of bookish knowledge alone without having any actual experience.

There is a great secret regarding the knowledge of the 10th aperture. Before knowing about it, there is need to have a knowledge of the five Yogic postures. Some are entangled in the outer world whereas others are entangled in these five postures related to the inner world. Kabir Sahib says—
Paanch Shabd Aur Paanchon Mudra, Soyi Nischeey Kar Mana.
Uske Aage Purush Puratan, Ja Ki Khabar Na Jaana.
The worldly people have taken only the five words and the five postures as true but none knows the abode of Param Purush that lies beyond it.

9 Naths and 84 Sidhs appeared in this universe. All of them, including the sages and Tridevas, remained entangled in the net of five yogic postures and had to pass through the cycle of repeated births and deaths. So it is clear that these postures can, in no way, help the devotees cross the worldly ocean. The Tridevas (Brahma, Vishnu and Mahesh) remained entangled in the worship related to the fifth word (R-Rankar) but couldn't attain salvation.

Ta Ke Aage Bheid Hamara, Janey Ga Koi Janan Hara. Kahey Kabir Janey Ga Soi, Ja Par Kripa Satguru Ki Hoi.
Kabir Sahib says that only a devotee who has with him the blessings of a Satguru, will be able to know more about the secret related to him.

The modern sages don't know even the techniques of practising the five postures. Kabir Sahib told all this in detail for the benefit of the common man.

Our ancestors tried to know themselves and tried to see what lay inside the body with the help of these very postures.

Pratham Pooran Purush Puratan, Paanch Shabd Uchara. Sohang Satt Jyoti Niranjana Kahiye, R-Rankar Onkaara.
Kabir Sahib says that the Supreme Lord, at first, uttered 5 words. These 5 words were—Sohang, Satt, Jyoti Niranjana, R-Rankar and Onkaara.

Sohang created air, Satt created the earth, Jyoti Niranjana created fire, R-Rankar created the sky and Onkaara created water. Let's know the nature of these Mudras (postures).

Chachri Mudra : In this Mudra, the concentration is fixed at the 3rd Til that lies in-between the two eyes. The devotee recites the Name Jyoti Niranjana.

It produces the state of Pragya (Turiya). Before practising any Mudra, it is necessary to open the Ida and Pingla nerves (channels) in order to enter the Sushumna nerve. A union has to be created between Ida and Pingla. Without doing so, nothing can be achieved. It is just like the case of a wrestler who needs both—power as well as technique—to gain victory over his opponent. Technique is the king whereas power is the wazir. Defeat is certain if any of

these is found lacking. We breathe through our nose. In the right nostril lies the Ida nerve while in the left nostril lies the Pingla nerve. The concentration at the 3rd Til can be fixed only by creating a union between Ida and Pingla.

Creating a union among the breath, Surat (concentration) and Naam, the incoming breath gets reversed. This practice makes the Sushumna open. After this, the devotee fixes his concentration at the 3rd Til (a place in-between the eyes).

In this posture, the recitation of Jyoti Niranjan creates the Pragma state (Turiya). It brings a sort of intoxication. If you look at the foremost part of your nose for about 30 seconds only, you will also experience a state of intoxication. The devotee is able to see a strange light. He attains many miraculous powers as well. Gorakh Nath ji was an expert in it. Also, the forehead of such a devotee begins to glow and a normal person can't even look into his eyes. A continuous practice makes the nervous system lying in-between the eyes, awakened. A devotee can not only see all that happened in the past but also can see all that is going to happen in future. But, this is a sort of awakening of the cells only. The soul remains unaffected. Kabir Sahib has described this state as—

Abhi Nahin Guru Ka Bachcha, Abhi Kachcha Re Kachcha.

The devotee still can't be called as a true disciple of a Guru. He is imperfect yet.

Even inspite of attaining miraculous powers, he will remain entangled in the mayaic net. This technique is called as the Papeel marg (a path like that of an ant).

Bhuchri Mudra : In this Mudra, the devotee fixes his concentration at the Medula plexus. There are many universes here. The nervous system of this place can be opened by the

recitation of the word 'Om'. Here as well, the union between Ida and Pingla has to be created. The devotee inhales up all the ten kinds of air like Apaana, Udaana, Praana, Sman etc. with the power of his Surti. On entering into the Sushumna, he sees many Lok-Lokantars (big and small abodes).

How to enter the Bunk Canal. It is also called as the Bhanwar Gufa. The devotee can hear 70 kinds of musical sounds here. Hearing these, he attains the Pragya state. When there is perfect fixation of concentration, he reaches the Loka as per the musical note he fixes his concentration at. This is just the case of a phone which displays the ring as per the dialed number. If he fixes his concentration at the Dhun (musical sound) of Shankh, he will reach the place where there is Sahaster Dal Kamal (lotus with one thousand leaves). If he fixes his concentration at the Dhun that is similar to that of the whistle of the engine of a train, he will reach the abodes like heaven etc. This is called as the Meen Marg (fish-like path). The inward journey can be performed in 3 ways— Meen, Papeel and Bhangam. Still, he won't be able to cross the limit of Mind. In this Mudra as well, the cells of the body alone gets awakened while the soul remains unaffected. Vyas Dev was an expert in it. Earlier, the locks used for the suitcases were opened with the help of numbers but now one will be able to open these with the help of a code-word. Likewise, there are cell-locks in the body. Some lock opens with the word 'Jyoti Niranjan' while the other one opens with the word 'Om'. In fact, man possesses vast powers but he is ignorant of these.

Agochari Mudra : In this Mudra, the devotee recites the name 'Sohang' and fixes his concentration at some particular sound and reaches into the Bhanwar Gufa. The

sounds he hears are so much pleasant that he likes to hear them again and again.

Sohang Shabd Agochari Mudra, Bhanwar Gufa Asthana. Shukdev Tiss Ko Pehchana, Sun Anhad Ki Tana.
Shukdev was an expert in the practice of this Mudra. He used the word ‘Sohang’ to reach the Bhanwar Gufa.

This Mudra also helps the devotee to awaken his nervous system. But Kabir Sahib says—

Jo Tum Pavan Gagan Chadavo, Karo Gufa Mein Vasa. Gagna Pavna Donon Vinshai, Kahan Gayo Yog Tumhara.
He says that inhaling the air upto skies and entering into the Bhanwar Gufa is not going to serve the purpose. As the sky as well as the air are perishable, so where will your yoga take you?

The word, Kabir Sahib talked about, is not related to the musical sounds that a devotee can hear within him. These Anhad Dhuns (jinglement of words) vanish on reaching the Maha Shunya and the devotee can't move further. Just as we can't speak from within water, in the same manner, the musical sounds can't reach beyond Maha Shunya. So our soul remains in the grip of Mind.

Unmuni Mudra :

Satt Shabd So Unmuni Mudra, Soi Parkash Sanehi. Ta Mein Jhilmil Jot Dikhana, Jana Janak Videhi.
Kabir Sahib says that in this Mudra, a devotee has to recite the word ‘Satt’. He can see the glaring light. The king Janak was an expert in the practice of this Mudra. Creating a union between Ida and Pingla, he used to recite the word ‘Satt’.

The first thing to note is that a devotee will have to enter the Sushumna nerve if he desires to enter the world

within. Such a devotee becomes formless there. It means his awareness creating force departs. In this Mudra as well, the ten forms of air have to be combined. Still he can't rid himself of the bondage of mind.

Khechri Mudra : In this Mudra, the devotee, after passing through the Sushmana nerve, recites the word R-Rankar. He wanders in innumerable universes after going out of the 10th aperture. This Mudra is also called as Pawan yog. Only six yogeshwars have so far reached upto this place. Brahma, Visnhu and Mahesh remain absorbed in this posture. In Nirgun kind of worship, this Mudra occupies the highest place. But, still a devotee fails to attain true soul realisation.

The six yogeshwars—Shiv, Duttatre, King Janak, Ved Vyas, Vasudev Krishan and Gorakh Nath remained upto a certain limit alone. They could see the manifestation but not the 'Amarlok'.

Kabir Sahib says that the mystery related to him lies ahead and only a devotee who has the blessings and grace of a Satguru with him, can be able to know of it. That is to say, only a true Naam blessed by a perfect Guru can help in this regard.

Kabir Sahib showed the common man a simple path of attaining salvation. Though rishi-munies, yogis and yogeshwars couldn't reach Amarlok inspite of their hard worships, yet an ordinary man can do so following this technique. The only condition is to have the blessings of a Satguru with him.

Now I'll tell you the technique of opening the Sushumna nerve.

In our body, the entire game is that of air. Ten forms of air have their stay at 10 different places. All the diseases

are due to the air or gas. Even the problems of epilepsy and neurology are due to the air alone. Arthritis is also due to this very air alone. For entering into the Sushumna nerve, there is need to inhale up these ten kinds of air. It is not a child's play to do so and therefore it is not a suitable path of worship for the common man. Only a Brahmchari, under the able guidance of a Guru, will be able to perform the yogic practices. Telling the family holders the path of yoga is not good.

When a man dies, the people say his Pranas (vital force) have escaped. Our soul resides in the air that is in the form of vital force.

A devotee has to inhale up the air from the pelvic plexus and has to take it to the solar plexus. From the solar plexus, he has to inhale it up to the lower mind plexus. From here, he has to inhale it up to the region of throat. Then after creating a union between Ida and Pingala, he has to perform the breathing activity in the Ashtam Chakra (8th plexus). In this way, all the ten Vayus of the entire body enter the Sushumna nerve. This brings the entire body to a state of cease.

Normally, our breath has been entering from the sky into our navel region. Only its direction is reversed. That is to say, it is made to move in the upward direction. All the airs thus enter slowly into the Sushmana nerve. It has been closed due to the presence of phlegm there and opens with the pressure of the air.

But, the devotee has to be cautious. Even after the opening of the Sushumna nerve, if his surti (concentration) gets diverted on any account, the breath will again begin to

move downwards, towards the navel. The tenth aperture won't open then.

Chand Aur Chakor Ki Reet Se Dhyān Kar.

Pal Hi Pal Mein Dekh Ajooba.

Kabir Sahib says that our concentration should be like that of the moon and the chakor. It will work miracles within moments.

Sometimes, when whole of your concentration is fixed at the Kapat (forehead), you will feel as if you were only neck without any body-parts below. The mind will try to distract your concentration. If the concentration gets diverted, the direction of breath will again start moving towards the navel. You will achieve nothing.

Goswami Tulsi Dass ji says—

Uta Jaap Japa Jag Jana, Valmiki Bhaye Brahm Samana.

Reversing the direction of breath, Valmiki ji was able to become Brahm-like.

You can also become Brahm-like. This technique of changing the direction of breath is called as 'Uta Jaap'. It doesn't mean saying Mar-Mar instead of saying Ram-Ram, as out of ignorance, some people say. The professors are also, saying so like many sages too, imitating the professors speak like this. None of them has entered into the inner world and gained any practical experience like Valmiki ji. The people have also interpreted the religious books in their own way.

Paltoo Sahib has said—

Arey Haan Re Paltoo,

Gyan Bhoomi Ke Beech Chalati Hai Uti Swansa.

O Paltoo, in-between the Gyan Bhoomi (Ida and Pingala) moves the breath in the reverse direction.

So, after bringing a unison among the breath, Naam and

concentration, the devotee becomes awakened and feels as if the breath were moving up, upto a distance of 1¼ hands above the head. But, one has to be cautious.

Mira Bai has said—

Tahan Silhali Gael, Chaddun Gir Gir Paddun.
I fall and have to rise again and again as that place is very slippery.

Sushumna Madhya Basey Niranjana,
Moonda Dasvan Dwara.

Within the Sushumna lies the abode of Niranjana. He has closed the 10th aperture. Mind is present there.

It is Kaal that diverts the concentration again and again to the outer world. It doesn't allow the devotees to go into the world within. So the concentration has to be like that of a Chakor for the moon. Instead of changing the position of its feet, it goes on rotating its neck because it doesn't want to take the risk of losing the sight of the moon. Afterwards, the devotee will feel as if he were headless. The breath goes on moving up.

This is also called as 'Adhar Aasan'. Only one who has frequently visited some place, can tell others about it with a sense of confidence. Others can't do so. The same is the case of the inner world. Only one who has visited there, can guide others about it. There are six bodies in your outwardly looking one body. These are—Sthool, Sukshma, Kaaran, Maha Kaaran, Gyan and Vigyan. If someone tells you that he visited moon through helicopter, you won't agree to it. This is because the helicopter can only fly in air and is not fitted with the machinery that can take it to the moon. Only a satellite like the Apollo can reach moon. Likewise, none can reach 'Amarlok' with the help of the five yogic mudras. There is a

need of a perfect Guru if you want to move into the inner world. If you try to do so simply on the basis of bookish knowledge or on the guidelines of some imperfect Guru, you would land yourself into trouble.

He who teaches upto the 8th or 10th standard, is called as a master while he who teaches 10 + 1 or 10 +2 classes is called as a lecturer. Then there are professors and others. Likewise, the recitation of Naam lights the inner lamp.

Unlike other sages, we talk of the 11th aperture. If I begin to speak on Amarlok (Satlok), I won't be able to give full description of it even in ten years. There are strange secrets related to it. For the time being, I talk to you about, so to say, alphabets alone.

We are talking of five things that none other has so far talked about.

The whole of Universe (3 Lok's) is perishable.

Teen Lok's Se Bhin Pasara. Amarlok Satguru Ka Neyara.

The Amarlok of Satguru is a rare abode which is altogether different from that of 3 Lok's.

Teen Lok Parley Tarr Aayi, Chautha Lok Amar Hai Bhai.

Teen Lok Mein Jo Kuch Aaey, Kaal Niranjana Sab Ko Dahey.

There is dissolution upto the 3 Lok's whereas the fourth lok is beyond any kind of dissolution. Kaal Niranja devours everything that appears in the 3 Lok's.

There are four kinds of salvation to be found in the 3 Lok's. These are—Samipya, Salokya, Sarupya and Sayujya. The Samipya kind of salvation will take the devotee to Pitar Lok (Ancestral World) but, once again, he will have to take birth in this mortal world after staying in that World for thousands of years. Salokya salvation will take the devotee to the abodes like heaven but from there as well, he will have to come back to this mortal world again after reaping the fruit of his noble deeds there. In Sarupya salvation the devotee can,

at the most, reach Brahm Lok (as explained in yogic Mudras). But, after his stay there for crores of years, he will, once again, have to come back to this mortal world. In Sayujya salvation, the devotee will be able to get absorbed in Nirakaar Niranjan. This salvation will last till the period of great dissolution alone. But, after the creation of the universe, he will again have to pass through the cycle of repeated births and deaths.

You will never have to return from Amarlok, the real abode of each soul. This Amarlok is the place where the soul can attain permanent salvation. There is some definite path to reach every abode. For instance, the way to reach hell lies in the performance of evil deeds like committing of thefts, outraging the modesty of others women and so on. The way to reach heaven lies in the performance of noble deeds like causing no kind of trouble to anyone, having a good moral character and so on. Yoga is the path to reach Brahm Lok. Opening of the 10th aperture will also give you salvation till the great dissolution.

The world is in the grip of Kaal Niranjan. The holy saints have described Nirakaar (Formless), in whose worship the worldly people are engaged, as the Kaal Purush.

*Mann Hi Sarupi Dev Niranjan, Tohey Raha Bharmayi.
Hey Hansa Tu Amarlok Ka, Padda Kaal Bus Aayi.
Mann He Niranjan Mann He Onkaar, Mann He Hai Kartara.*
Kabir Sahib says that mind itself is the Dev Niranjan who has been misleading the Souls. The real abode of the Souls is Amarlok but they have fallen in the grip of Kaal. It is the mind itself that is Niranjan, Onkaar and the doer.

The world is in the hands of some devil force.
Saeyaad Ke Kabu Mein Hain Sab Jeev Bicharey.
All the Souls are entrapped in the powerful grip of the devil hunter.

We take only such a being as God who can kill thousands of people with a single arrow or can cut the throat of some hundred persons with a sword. It means, God is also like Devil who has been slaughtering the beings and is putting them in the cycle of repeated birth and death. Kabir Sahib strongly refutes such a concept of God. He says—

*Ye Sab Kaam Sahib Ke Nahin, Jhooth Kahat Sansara.
Sirjan Haar Na Byahi Sita, Karta Kans Na Mara.
Gopi Gwal Na Gokul Khela, Nahin Hiranaya Kashyap Uder Vidara.*
All such acts are not performed by Sahib (Param Purush). The world gives a wrong description of God. Neither He carried on killings nor He married Sita. He didn't kill Kansa even. Also, neither He played in Gokul with Gopies and Gwals (devotees of Lord Krishan) nor He killed Hirnya Kashyap.

*Jo Rakshak Taehn Cheenhat Nahin.
Jo Bhakshak Taehn Dhyan Lagai.*
Instead of worshipping Him who is the saviour, the worldly people are worshipping the one who tortures them in every possible way.

The real Naam is a hidden one.

*Koti Naam Sansar Mein, Tin Te Mukti Na Hoye.
Mool Naam Jo Gupt Hai, Janey Birla Koye.
Gupt Naam So Kaha Na Jaye, Likha Na Jaye.
Bin Satguru Koi Nahin Paye.*
Kabir Sahib says that out of the prevalent innumerable Naams in the world, none has the power to help a devotee to attain permanent salvation. The real Naam is a hidden one and only some rare Guru has the knowledge of it. This real Naam can neither be spoken nor can be written and none can get blessed with it without the grace of a Satguru.

Jab Lag Saar Naam Na Paye, Tab Lag Jeev Bhatka Khaye.
Unless, jiva didn't get blessed with Saar Naam, he will have to wander about.

The worldly people have taken all the Naams that they find during the course of reading, writing and speaking, as the true ones. How can the real Naam appear in words when the soul is immortal and is a part of the all powerful and imperishable Param Purush?

Satguru alone is the embodiment of all that is truth.
Saar Naam Guru Bin Nahin Pavey, Poora Guru Akeh Samjhaye.
Only a Satguru whose soul has got absorbed in Param Purush, can be considered as competent to bless the Soul with 'Naam'.

The soul has forgotten its real identity and has fallen in the grip of Mind. The Holy Names related to the lord of 3 Lok's (that are found in scriptures/manuscripts) are unrelated to the soul and can't enable it realise its ownself and Param Purush. The worldly Holy Names can't give real and limitless joys to the soul. These joys can be realised only when the soul gets blessed with the hidden Saar Naam (soundless sound) that is related to Param Purush. After this, the soul will begin to understand the bondages of the mind and will make an earnest attempt to reach its original abode (Amarlok).

The Satguru creates within us the power of Naam with the power of his own concentration. Just as a Conch receives the Swanti drop and turns it into a pearl, the Satguru, with his Paras Surti, can produce spiritual awakening within a disciple.

So, not only the Naam should be a real one, the Guru also should be real. Also, the devotee who desires to get blessed with such a real Naam, should have a complete and unwavering faith in his Satguru. He who forgets his Satguru and the Naam, will again fall in the grip of mind. The mind

will try to create hurdles in the path of worship but it will have to be kept under control with the force generated from the recitation of Naam. This is the only way for the devotee to become a true and real disciple and the combination of all these 3 realities alone will enable the soul to attain permanent salvation from the poison-like world.

Kabir Sahib says that the disciple, Satguru and Param Purush will form a meeting place like that of Amarlok.

The fourth Loka is beyond dissolution. In the three Lokas, including the abodes related to 4 kinds of salvation, there is no place where one can find everlasting peace.

Duson Disha Mein Laagi Aag, Kahey Kabir Kahan Jaiyo Bhaag.
All the ten directions have been engulfed with fire.
There is no place where one can run for safety.

The holy saints have talked of the mode of worship that is beyond the limit of Sargun as well as Nirgun.

The worldly people have great misconceptions about the true ways and means that can enable one have soul realisation. None has thrown any light on the fourth Loka. In the 3 Lok's, there are 14 abodes. Our body itself is the symbol of this manifestation. Seven Lokas are to be found in the region that extends from the legs to the soles of feet. These are—Atal, Vital, Satal, Talatal, Mahatal, Rasatal and Patal and seven more Lokas are to be found from above the legs to the top of head. These are—Sidh Lok (the pelvic plexus) which is the abode of Ganesh Ji. Brahm Lok is at the region of penis. It is the abode of Brahma Ji and Savitri Ji. Vishnu Lok is at the region of navel. It is the abode of Vishnu Ji and Lakshmi Ji. Duadash Kamal (Anhad Chakra) is at the region of heart. It is the abode of Shiv Ji and Parvati Ji. Shakti Lok is at the region of throat. It is the abode of Adhya Shakti.

Above in the forehead (at Medula plexus), is the Atam Lok (the abode of soul) and at the top of head is the

Sahastrasar Chakra (cerebral gland, the place where the ladies put vermilion) which is the abode of Niranjan. Thus, there are 14 abodes that are also called as 14 Bhuvans. All of these are perishable.

Teen Lok Pralay Tar Aai, Chautha Lok Amar Hai Bhai.
All the 3 Lok's are perishable while the 4th Lok is beyond dissolution.

Gann Gandharv Rishi-Muni Aur Deva.
Sab Mil Karein Niranjan Sewa.

Gann, Gandharv, Rishi-Munies and the gods are all entangled in the worship of Niranjan.

In Amarlok, there are no separate classes like-high, medium and low. Niranjan himself has his abode at the highest place in the 3 Lok's but he sends the jivas to the hell or heaven for some definite period as per their Karmas. The Jivas have to pass through the endless cycle of 84 Lac yunis (classified species) related to the 4 Khanis (modes of birth like, through egg, directly through body etc.) as per their Karmas. In Amarlok, the soul, after being freed by the Satguru from the effect of Karmas, is taken to Amarlok as a Hansa. There the Hansa enjoys the eternal bliss. In the universe of Niranjan, the soul can never realise its ownself. Even after attaining the bodies of Rishi-Munies, Gann, Gandharvs and the like, it remains unsatisfied. That is why the Satguru takes the concentration of the devotee away from the gods, goddesses and God of the 3 Lok's and unites it with the Surat (concentration) of the hidden Naam related to Param Purush. In this act, the Satguru separates the soul from the mind. That is why the true devotion and complete surrender before the Satguru is called as the real worship.



The Hidden ‘Naam’ And The Secret Related To The 4th Lok

A Soul can't cross the limit of 3 Lok's through yogic postures and austerities. None has so far been able to do so.

All the Sidhs, Yogis, Sanyasis etc. in the past could attain the powers limited upto the 3 Lokas alone. They could, at the most, know about the 10th aperture and the secrets related to it. They had no knowledge of the 11th aperture. The five postures fall within the limit of yog.

Yoga as well, is of 2 kinds. One is called as the Sthool yoga (physical exercise etc.) while the 2nd one is called as Sukshma Yog/Surat Shabd Abhyas (Nirgun worship). It is the act of awakening the power of the inner cells of the body through concentration. The yogeshwars, through concentration, used to see different abodes within them. But all this was within the limit of Niranjan (God of Death).

Kabir Sahib says that the secret related to him is different from it and is beyond these limits. He has brought a unique revolution in the field of spiritualism. The holy saints have talked about the 11th aperture.

There are 21 Lok's in the whole universal creation. Out of these, 14 Lok's are within the body. Above it, there are 7 Lok's in Mahashunya. These are—Achint Lok, Sohang Lok,

Mool Surti Lok, Ankur Lok, Ichha Lok, Vani Lok and Sahaj Lok. Kabir Sahib has said that in the Achint Lok itself countless universes like those of the 3 Lok's can be accommodated. There is a great difference between Shunya and Mahashunya. Just as the land which is used for cultivation alone is called as an agricultural land and that where there are forests and mountains alone is called as a forest land. Likewise, to whatever extent in the sky there is the existence of 5 elements, the place is called as Shunya. The 3 Lok's fall within the limits of Shunya. Beyond this Shunya, lies the seven universes of Mahashunya. These are also called as seven Surtis. Then, Kabir Sahib has talked about 'Amar Lok' (the abode of Param Purush) that lies beyond these seven universes.

Achint Lok is the first one that lies in Mahashunya above the 3 Lok's. 3 Asankhya yojan above it, lies the Sohag Lok. It has the light equivalent to that of crores of suns. Some worship Sohag taking it as the ultimate Supreme being (Param Purush).

*Jo Jann Hoye Jauhri, Rattan Leh Bilgaye.
Sohag Sohag Jap Mua, Mithya Ja Nam Ganvaye.*

Kabir Sahib says that only some assayer can assay the Ratan (a precious stone). That is to say, he can know the real Naam. On the other hand, the worshippers of Soham and Sohag simply waste away their precious life.

His sayings contain many hidden secrets in them. None else has so far been able to reach his level of wisdom. Mool Surti Lok is the 3rd Lok in Mahashunya. There are no elements to be found there. Just as a person passes through different places and enjoys the fragrance of different flowers (like rose, jasmine etc.) at each place even without sighting any

flower, likewise, the Lok's in Mahashunya can only be experienced though no kind of element is to be found there. 3 Asankhya Yojan away from it, lies the Ankur Lok. In one yojan there are 12 kms. The scientists have been measuring the huge distances in terms of light years while the saints have done so in yojans.

Ankur Lok Te Aage Jana.

Ichha Naam Tahan Purush Bakhana.

Beyond the Ankur Lok, lies the Ichha Lok and beyond the Ichha Lok, lies the Vani Lok.

Further away from the Vani Lok, lies the Sahaj Lok. So there are seven Lok's in Mahashunya upto the place of Sahaj Purush. All the creations upto the Sahaj Lok are perishable.

Beyond this, lies the Amar Lok. There is no dissolution in Amarlok.

Sahaj Purush Te Aage Jayi, Adi Purush Ka Lok Dikhai.

Sahaj Se Ek Asankhya Parmana, Tahvan Adi Purush Asthana.

At a distance of one Asankhya yojan from Sahaj Lok, lies the loka of Adi Purush (Param Purush).

No kind of dissolution takes place over there.

Tehvan Nahin Pralay Ki Chhaya.

Nahin Tahan Kachhu Moh Aur Maya.

Also, there is no kind of attachment or any trace of Maya (illusion) to be found there.

Even the 3 Gunas (Sat, Raj and Tam) are not to be found there.

Brahma Vishnu Tahan Na Mahesha.

Brahma, Vishnu and Mahesh are not to be found there.

Moreover, Shiv Shakti, Onkaar, ten indriyas (senses), five elements, lust, anger, attachment, greed and ego have no existence over there.

*Naad Bind Ko Tahan Na Pani.
Nahin Tahan Srishti Chaurasi Jani.
Chand Surya Taragan Nahin.
Nahin Tahan Divas Rahan Ki Chhahin.*

84 Lac yunis, the sun, the moon, the stars, the day and night as well are also not to be found over there.

*Daar Mool Tahan Briksh Na Chhaya.
Jeev Sheev Tahan Kaal Na Kaya.
Pawan Na Pani Purush Na Nari.
Hadd Anhad Tahan Nahin Vichari.*

There is no existence of any tree, water, air, Kaal, hadd or Anhad (limit or limitless) even to be found there.

*Tantar, Mantar Tahan Daridra Na Dhokha.
Narak Swarg Tahvan Nahin Dekha.*

Tantar, mantar, poverty, deception, hell, heaven are also not to be found over there.

Of the five elements, that are also responsible for the formation of different colours, the element ‘water’ is present at the place of our penis, the element ‘air’ is present at Ashat Dal Kamal (navel), the element ‘fire’ is present in the mouth while the element ‘sky’ is present in Sushumna nerve.

Kabir Sahib says that this body has limitless secrets inherent in it and only some rare devotee can know of these. All the Rishi-Munies, Sidhs and Sages of earlier times worshipped hard in the forests and caves but failed to cross the limit of Mind. They couldn’t have any knowledge of the

4th Lok. It is Sahib alone who revealed the secret regarding Param Purush and His Amarlok where there is nothing like birth and death, evil or noble deeds, Kaal, body or indriyas and 25 forms of the five elements. According to him, this soul is in the grip of Kaal that has misled it in every possible way. So, Kabir Sahib cautioned the worldly people. His views about non-violence are unique. He was against any kind of killing. He was, no doubt, a great social reformer.

Jeev Na Maro Bapra, Sab Ke Ek Hi Praan.

Hatya Kabhun Na Chhoot Ti, Koti Padey Jo Puraan.

There should be no killings as all have the same soul in them. Killings won't let you escape unharmed even after your death.

His sayings are full of secrets related to spiritualism. He said that Param Purush is within every Soul.

Moko Kahan Dhunde Re Bandey,

Main To Tere Pass Mein.

Na Mein Japp Mein Na Main Tapp Mein,

Nahin Vratt Upvas Mein.

Kriya Karam Mein Main Nahin Rehta,

Nahin Yog Sanyas Mein.

Na Main Kashi Na Main Mathura,

Na Kaabe Kailash Mein.

Khoji Hoye To Turant Mil Jaun,

Ik Pal Ki Talash Mein.

Kahey Kabir Suno Bhai Sadho,

Main Rehta Tere Pass Mein.

Where are you wandering in search of Me when I am very much near you. I can't be sighted through japp, austerities, observing of fasts, performance of Karmas or yogic postures, paying visits to holy places like Kashi,

Mathura, Kaaba or Kailash. I always remain with you and you can meet me within a moment if you make an earnest attempt to do so.

Neither he established any new religion nor he supported any particular caste or community.

Kabira Khadda Bazaar Mein, Mange Sab Ki Khaer. Na Kahu Se Dosti, Na Kahu Se Baer.

Kabir Sahib says that he has been standing in the bazaar wishing good of all. Neither he has any friendship nor an enmity towards anyone.

A man said, “Maharaj! did no other fellow, prior to Kabir Sahib, give any message about God?”

I said, “The question is good. Kabir Sahib talked about equality. He had come to create awakening in people and not for creating awakening in any particular sect or creed.

Manush Ki Ek Jaat Pachhan, Ek Jaat Sakal Sansari. Ek Raah Se Sab Jag Aaya, Ko Neecha Ko Bhaari.

He says that all the worldly people belong to one race. All have been born in a similar way, so there arises no question of high or low.

None before him had talked like that. He spoke in a different way. His sayings showed the path of real worship. Today, we are living in a scientific age. Though the scientists have gathered much information about the universe, yet we find ourselves in the grip of quarrels and misconceptions. All this is due to ignorance alone.

Universe is also called as Anadi (limitless). Universe means that which shows a continuous expansion. That is why it is called as limitless. But it can perish in a day even. I shall tell you how it will happen. This universe has been expanding at the rate of 1 crore 80 Lac km/minute. So everything in the

universe is expanding. But everything that shows an expansion, has to perish. A tree also shows a continuous growth to a certain limit. Afterwards, it begins to show retardation. You will say you haven't seen any tree showing retardation. But it happens so. Its leaves will begin to grow less in number. Then its branches will start drying. With the passage of time, the whole of tree will become dry. This is because its roots will lose the power to draw the needed food from the earth. Why does man grow old? There is only one reason behind it. His digestion becomes poor. So, like a tree, man also shows growth to a certain limit and then begins to show a decrease. If we throw a stone, it has to return to the earth again after covering some height. Man begins to show a decrease after attaining 35 years of age. His eye sight starts becoming weak, hair begins to grow white, the teeth begin to get damaged, the power of hearing begins to decrease and so on. After showing a continuous fall in health, he departs from the world.

A Satguru awakens the spiritual powers within you. Remember! every part has to get united with its whole. This is certain. I shall cite some instances. Water is a part of the ocean. You throw water in your home. It flows through the drain and reaches some other water body. Finally, it mixes with some river that takes it to the ocean. So to say, it has the power to reach the ocean. Fire is a part of sun. Whenever you burn the fire, its flames will rise upward. Air is a part of sky and so gets absorbed in it. Likewise, our earth is revolving round the sun due to the attraction of the latter. The earth will perish as soon as this force of attraction vanishes. In a similar manner, your soul is, at all the times, united with Param Purush (Supreme Lord). Kabir Sahib has repeatedly said—

Jyon Til Mahin Tal Hai, Jyon Chakmak Mein Aag. Tera Sai Tujh Mein Hai, Jaag Sahey To Jaag.
Just as oil is present in the sesame and fire is present in the chakmak (a kind of stone), your real God is within you and you can realize Him.

Param Prabhu Apne Hi Urr Payo

I realised Param Purush within myself

God resides within us and can be realised then and there. No yoga can tell us about the ways and means that can help a devotee reach the 4th Lok. Even the attainment of the four kinds of salvation—Samipya, Salokya, Sayujya and Saroopya—can't help a devotee have soul realisation. All of you see that the milk gets spoiled soon. The curd also gets spoiled, though after somewhat longer time. Butter and cheese also meet the same fate. But ghee, that is pure in every respect, doesn't get spoiled. So in all the Lok's of universe, soul realisation is not possible.

There is a difference between the soul and the Hansa. Kabir Sahib has described the soul itself as a form of Brahm. When this awakened energy enters some body, it is called as Jiva. When it leaves the Pranas (vital force) and enters the mind, it is called as Brahm. In this state as well, there is the existence of mind and when it escapes away from the five material elements and the mind-body, it is called as a Hansa. They are the holy saints who have given it this name.

You have great powers within you. The Guru only provides you the light in the form of 'Naam' that shatters the darkness created by Mann-Maya. Kabir Sahib has thrown a lot of light on the status and significance of a Satguru.

A Satguru neither tells you the way to realize God nor entangles you in any yogic activity. He directly awakens the

supreme power within you. This is called as 'Naam' (Alive Holy Name) blessed by a real Satguru.

Koti Janam Ka Path Tha, Guru Pal Mein Diya Lakhaye.

A Satguru has the power to take soul to its original abode within a moment. This task couldn't be performed even after taking countless births.

Paras Mein Aur Sant Mein, Tu Baddo Antro Jaan.

Paras To Kanchan Karey, Wo Kar Le Aap Samaan.

There is a great difference between a Paras stone and a Saint. While the former has the power to change iron into gold, the saint has the power to turn the disciple like himself.

Kabir Sahib cautioned us not to take this human body as an ordinary thing as even the god's desire to attain it. This is because they know the vast powers inherent in it. It is good to awaken the hidden powers inherent within the body. It is not bad to perform yoga for the health of the body but it is certainly not good to remain absorbed in these. Without awakening your spiritual power, you can't cross the worldly ocean. Performance of yoga and worship of outward things of the world can't help you in this regard. According to Kabir Sahib, only a perfect Satguru can do so. That is why he has accorded the Satguru a status higher than that of God even. Without getting blessed with Naam from a Satguru, a devotee's soul can't reach Amarlok. A study of the sayings of the holy saints will reveal that they have followed the path shown by Kabir Sahib and have also talked of that Amarlok. They have followed in letter and spirit all that Kabir Sahib has said.

An altogether different thing that he gave to the world in the field of worship, was the secret of the 11th aperture. This aperture lies within your concentration. The yogis talk

upto the 10th aperture only. After speaking about the glory of Naam, Kabir Sahib said that the Satguru will help you attain salvation. He has clearly differentiated between the various modes of worship. He says—

*Nau Dwarey Sansaar Sab Dusvan Yogi Taar.
Ekadash Khidki Bani, Janat Sant Sujan.*

The worldly people are familiar with nine apertures (dwars) only whereas the yogis have the knowledge of the 10th aperture as well. But, it is only the holy saints who have the knowledge of the 11th aperture.

One can't escape from the jaws of Kaal (Death) even after escaping from the 10th aperture. It is just like the case of a prisoner who is released for the time being on bail. Kabir Sahib says—

Antt Samey Jab Jeev Ka Aayi, Yatha Karam Tab Dehi Payi.
After death, the jiva attains the body as per its Karmas.
Haeth Dwaar Se Pran Nikasa, Narak Khani Mein Paye Vasa.
If the pranas escapes from the anus, the Jiva will go to hell.

The faeces and urine comes out at the time of death. It means, the fellow was frightened on seeing Yamdoots.

Nabhi Dwaar Se Jeev Jab Jayi, Jalchar Khani Mein Pragtai.
If, at the time of death, the pranas escapes through the penis (urine passing aperture), the jiva will attain the body of some water dweller (out of 9 lac species).

He will reach as per the way he departed.

Mukh Dwar Se Jeev Jab Jayi, Ann Khani Mein Vasa Payi.
If the pranas escape through the mouth, the jiva will attain the body of one that feeds on grain. Such a body can be like that of a Ghun (crop eaters) etc.

Swaans Dwaar Se Jeev Jab Jayi, Andaj Khani Mein Vasa Payi.
If the pranas escape through the nostrils, the Jiva will

attain the body of one that is born out of an egg. Such a body can be like that of a bird etc.

Netra Dwaar Se Jeev Jab Jayi, Makkhi Aadi Tann So Payi.

If the pranas escape through the eyes, the Jiva will attain the body of a fly, mosquito etc.

Shravan Dwaar Se Jeev Jab Chala, Praet Deh Pavey Tatkala.

If the pranas escape through the ears, the Jiva will, at once, attain the Praet yuni (ghost). The body of such a person will look fearful.

Dasham Dwaar Se Jeev Jab Jayi, Swarg Lok Mein Vasa Payi.

If the Pranas escape through the 10th aperture, the Jiva will reach heaven or such like places.

After reaping the fruit of its Karmas, he attains the human body and will be born in some royal family. The body of such a person will look peaceful at the time of death.

Gyarvein Dwaar Se Jeev Chal Jayi.

Amarlok Mein Vasa Payi.

If the Pranas escape through the 11th aperture, the Jiva will reach Amarlok, the abode of Param Purush.

Today, the scientists are telling about such things as the scientists like Newton couldn't even think of. New researches with better equipments will reveal more and more secrets related to the universe. Likewise, in the spiritual field, Kabir Sahib revealed such secrets as other Peers, Sages, Rishi-Munies etc. couldn't even dream of.

‘Naam’ is the only support that can help a devotee cross the worldly ocean. Guru Nanak Dev Ji and Goswami Tulsi Dass Ji have also described the glory of ‘Naam’.

Tulsi Jag Mein Do Badey, Ek Naam Ek Daam.

Naam Milavey Peev Se, Daam Karey Sab Kaam.

Two things are considered great in the world. One is ‘Naam’ and the other one is wealth. While the ‘Naam’ makes a devotee realise God, wealth makes the mare go.

Kabir Sahib has highlighted the significance of ‘Naam’ alone. None has recognised this fact. But, what sort of a ‘Naam’ it should be? The people have not been able to understand it. Such a Naam can certainly not be one that falls within the limit of 52 known letters. Had it been so, there would have been no need to go in search of any Guru. It is not to be found in the sayings as well. Now the question arises as to how will such a ‘Naam’ help us cross the worldly ocean. Kabir Sahib says—

*Koti Naam Sansaar Mein, Tintey Mukti Na Hoye.
Mool Naam Jo Gupt Hai, Janey Birla Koye.*
There are countless ‘Naams’ in the world. The real ‘Naam’ is a hidden one and only some rare holy saint has a knowledge of it.

*Gupt Naam Bin Guru Nahin Pavey,
Poora Guru Akaeh Samjhaye.*
Only some perfect Satguru can bless the devotees with this Naam. This Naam is ‘Akaeh’. That is to say, it can neither be read nor reduced to writing.

Kahu Bheid Tohe Saar, Jo Pavey So Vach Hi Nahin Sab Kaal Pasaar.
One can cross the limit of Kaal and can escape from it only after getting blessed with this ‘Naam’. Otherwise, there is no other way to escape from its grip.

Saar Shabd Satya Purush Kahaya.
Param Purush Himself is the Saar Shabd (soundless sound).

*Jab Hum Rahal Rahal Nahin Koyi
Hamre Mahin Rahal Sab Koyi.*

There was no outward thing to be seen and everything resided within me.

Kahu Ram Kaun Tori Seva.

So Samjhaye Kahu Mohi Deva.

O Ram! who was then serving you? O Dev! let me know of it.

Phir Phir Kahu Maroo Sab Koyi.

If I speak the truth, every one runs to attack me.

Jhoothin Jhootha Sangti Hoyi.

The liars sit in the company of other liars and tell lies.

Aandhar Kahey Sabhi Hum Dekha.

The blind fellows (the ignorant ones) say they saw everything.

Tahan Dithiar Paithi Mukh Pekha.

The learned ones simply look at their faces.

Yehi Vidhi Kahaun Manu Jo Koyi.

Jap Mukh Tas Jo Hridya Hoyi.

He who agrees to what I say, should speak only that which he has in his heart.

Kahey Kabir Hans Muskai.

Hamre Kehal Rushat Bahu Bhayi.

Kabir Sahib tells Dharam Dass that many people take ill of what I say.

Just think over as to who is male and who is female. These are the Names related to the structure of the body but the soul within all is alike.

With what Name will you call that which is unperishable and awakened and is always in a state of eternal bliss. It has no colour or appearance. O man! there is nothing that belongs to you or me. Ram, God, Shiv, Shakti etc. have the same spiritual element and so whose prayer should we

perform. The Vedas, the Puranas, the Bible, the Quran etc. have described it in different ways. None among the Hindus, Muslims, Jains, Yogis, etc. knows that spiritual element. This is the reason behind the division of mankind. Everyone, be he may a Sanyasi, Jangam, Yogi, Sevdda, Brahman or the Sage—speaks about that which he has taken as truth. Thus, everyone is taking himself as an enlightened soul.

Kabir Sahib has thrown light on the origin of ‘Naams’ that the worldly people have been reciting.

He says that Adhya Shakti gave Brahma the Universe that has the earth with 7 continents and 9 regions (Khands). Being pleased at the truthfulness of Vishnu, she praised him and gave him the heaven. Shiv got Patal. Then she created three women—Savitri, Lakshmi and Parvati. All in the 3 Lok’s were charmed to see their beauty. In fact, Niranjana is the only male and Adhya Shakti is the only female in the universe. Through these two, the four Khanies (four categories for producing beings) were created.



*Guru Bin Mala Pherte, Guru Bin Detey Daan.
Guru Bin Daan Haram Hai, Puchho Ved Puran.*

**Sahib Ji says that even the acts of charity done without
a Guru are not considered as fruitful.**

“Sahib” Descended On The Earth From Amarlok

Kabir Sahib was not only a saint but a Sant Samrat (emperor among saints) who produced a line of saints. He had a rare individuality. Let's see wherefrom did he come? What was his motive behind coming? He himself has thrown light on it.

*Santo Avigat Se Hum Chaley Aaye.
Koi Bheid Maram Na paye.*

**He says that he has come from a place that is far
from the 3 Lok's (Universe).**

*Na Hum Rehle Garabh Vaas Mein, Balak Hoey Dikhlaye.
Kashi Tatt Sarovar Oopar Tahan Julaha Paye.
Na Hamare Bhayi Bandhu Hain, Na Sang Girhi Dassi.
Neeru Ke Ghar Naam Dhraye, Jag Mein Ho Gayi Hansi.
Aane Takiya Ang Hamari, Ajar Amar Pur Dera.
Hukam Haisiyat Se Chal Aaye, Katan Yum Ka Phera.
Kashi Mein Hum Prakat Bhaye, Rama Nand Par Dhaye.
Kahey Kabir Suno Bhai Sadho, Hans Chetavan Aaye.*
He says, “I didn't stay in the womb. From the bank of a sarovar at Kashi, the weaver lady sighted me. My Naam-Karan (giving Name to the child) was performed in the house of weaver Neeru and it made me a laughing stock in the whole world. Neither I have any brother nor any wife nor some maid servant. My abode is Amarlok and I

have come from that very place in the guise of human form to liberate the Hansas from the grip of Kaalpurush (God of death) as per the desire of Param Purush. Appearing at Kashi, I sought the shelter of Swami Rama Nand ji. O Saints! listen to what I say. I have come to create awakening among the Hansas and to take them back to Amarlok.”

The word Kabir means one who is without any material body and is far away from the five material elements.

Just see the activities of the hypocrites. They created unreal and misleading stories related to his birth simply to prevent the people from going to him. It is they who have coined the stories that he was born in the house of a weaver and was either a Muslim or a Harijan. On the contrary, the saints have said—

*Gagan Mandal Se Utre, Satguru Satya Kabir.
Jag Mahin Paudan Kiya, Sab Peeron Ke Peer.*
Satguru Satya Kabir descended on the earth from across the skies. He was called as the peer of all the peers.

Kabir Sahib classified the worship in 3 parts—Sargun, Nirgun and Pra.

Sargun Bhakti Karey Sansara, Nirgun Yogeshvar Anusara.
The worldly people perform the Sargun worship while the yogeshvars perform the Nirgun worship.

Pra worship is the mode of worship that is far away from that of the Sargun as well as the Nirgun. Dadu Dayal ji has said—

*Koi Sargun Mein Reejh Raha, Koi Nirgun Theraye.
Dadu Chaal Kabir Ki, Mosey Kahi Na Jaye.*
Some are engaged in Sargun worship while others are engaged in Nirgun worship. But it is not within my

power to say something about the moves of Kabir Sahib.

Guru Nanak Dev ji has said—

*Avval Sant Kabir Hain, Dujhe Rama Nand.
Ta Se Bhakti Prakat Bhayi, Saat Deep Nav Khand.*

Kabir Sahib is the first saint while Rama Nand ji occupies the second place. It is from them that the real mode of worship spread in all the 7 continents and 9 regions.

Hakka Kabir Karim Tu, Be Aib Parvardigaar.

O Kabir, you are the flawless God.

Saint Garib Dass ji has said—

*Anant Koti Brahmaand Mein, Bandi Chhod Kahaye.
So To Purush Kabir Hai, Janni Jana Na Maae.*

In the innumerable universes, it is Kabir Sahib who is considered as the liberator from bondages. No woman gave birth to him and as such, he had no mother.

*Sahib Purush Kabir Ne, Deh Dhari Na Koye.
Shabd Swaroopi Roop Hai, Ghat Ghat Boley Soye.*

Kabir Sahib didn't have any physical body. He is in the form of formless word that speaks within everyone.

He is, in fact, the perfect Guru and God. The words of the saints clearly show that Kabir Sahib was not a human being. Think in a rational and impartial way and you will agree to what I have been saying.

In 1398, on the eve of Chet Shudhi Purnima, Kabir Sahib appeared in the morning, on a lotus flower at lahartara pond in Kashi. A rare and dazzling light descended down on a lotus flower and assumed the form of a child. At that time, Ashtanand Ji, the disciple of Swami Ramanand Ji, was meditating on the one side of the pond. He saw this light descending. He rushed to his Guru and told him all about it. Rama Nandji said that whole of the world will come to know

of it in due course of time. Neema, while returning alongwith her husband from her parent's house, passed that way. Neema felt thirsty and went to the pond to quench her thirst. She sighted a beautiful child moving about its hands and feet on a lotus flower. She was attracted to it and brought it from there. She told Neeru that she wanted to take it home. Neeru asked her to leave it there as the village people would make fun of them saying the girl had a child at the very time of Gaune (the second visit to the house of in-laws). But Neema showed her reluctance to leave such a beautiful child. Neeru began to beat her at her refusal to leave the child. Unwillingly, she was going to leave it when it said, "O Neema! out of love and devotion I had met you in the previous births, I have now again come to meet you. Take me alongwith you. I shall tell you the path to salvation."

What was the reason behind the worship and love of the previous births? Let's have a talk about it. In Dwapar yug, there was a devotee of Kabir Sahib, Supach Sudarshan. He was born in the family of a sweeper. Kabir Sahib had blessed him with Naam. Kabir Sahib came to the world in all the four yugas. He was called as Satya Sukrit in Sat yug, Muninder in Treta yug, Karunamay in Dwapar and Kabir in Kal yug. Kabir Sahib said—

Yugan Yugan Hum Yahan Chaley Aaye.

Jo Cheenha Tahan Lok Pathaye.

I have been coming to this mortal world since yugas together and have been taking such jivas to Amarlok who recognise me.

Supach Sudarshan had prayed to Kabir Sahib to bless his parents as well with 'Naam' but they didn't show any interest. In the next birth, they were born as Brahmans but

still they didn't believe in the mode of worship shown by Kabir Sahib. In the 3rd birth as well, they did the same. In the 4th birth, the parents of Supach were born as Neeru and Neema. Kabir Sahib told them all that and said that out of that very love for them, he had come to them and had asked them to take him to their home. Both were astonished to listen a small child talking like that.

When Neeru and Neema reached home alongwith Kabir Sahib, they called in the Qazi and the Pandit for giving the child a Name. The villagers made a fun of them though they tried to convince them as to how they had found the child. Both—the Qazi and the Pandit—were called as they didn't know whether the child was a Hindu or a Muslim. Before any of them could say anything, Kabir Sahib himself said that his Name is Kabir and that there is no need to give him any other Name. Kabir means having no physical body. The Qazi said that the Name Kabir is that of God and so asked Neeru to kill the child who, according to them, is a Kafir. Obeying the order, Neeru took the child inside and attacked him with a dagger. Every time the dagger went across his body but nothing happened to it. Neeru felt afraid. Kabir Sahib said, “O Neeru! neither I have mother nor father or sister. I am never born. My body is not made out of blood and semen.”

From the early childhood, Kabir Sahib began to talk about ‘Amarlok’. Then, the people asked him who is your Guru? They said that one couldn't achieve any spiritual knowledge without seeking the shelter of a Guru. Kabir Sahib thought that the people were saying right. But whom should he take as his Guru? At that time Guru Ramanand was considered as the greatest authority on knowledge related to

religion and God. But, Ramanand Ji didn't see or touch any Harijan. He even talked to them from behind a curtain. He used to go to the Ganga Ghaat daily to have a bath. Kabir Sahib disguised himself as a small child and laid himself on the steps leading to the Ghaat. When Ramanand Ji passed that way, his wooden shoe struck against its (Kabir Sahib's) head.

He began to weep. Ramanand Ji kept his hand on his head and told him it not to weep but to say Ram-Ram. His necklace also fell round the neck of Kabir Sahib. The latter applied Tilak on his forehead and made his appearance like that of his Guru who was a vaishnav. The photo of Kabir Sahib reflects all this.

He gave the spiritual knowledge to mankind for a period of 120 years. Before his departure from the world, he declared that he would depart on the day of Magh Shudha Ekadasi. In his life time, he had blessed 52 Lac people with 'Naam'. He chose Maghar as the place of his departure. Why was it so? This is because at that time it was a common belief that death at Kashi gave one salvation while death at Magghar made one reborn as a donkey. He said that he was not denouncing Kashi. He only wanted to expose the hypocrites. He said—

Jo Kabira Kashi Marey To Ram Hi Kaun Niharey.
If death at Kashi can give salvation, there is no need of worshipping Ram.

He removed the misconceptions of the people. Otherwise, the people at the instance of the hypocrites, used to embrace death at Kashi. They were of the view that doing so they would be able to attain salvation. Kabir Sahib wanted

to remove this wrong misconception and thereby save the people from getting their neck cut off with a specially designed machine at the hands of the hypocrites.

The dying persons used to donate money or property even to the killers. Afterwards, the English Government banned it. On hearing the news of Kabir Sahib's arrival at Maghar, his disciples also reached there. His disciples, Nawab Bijli Khan Pathan and Raja Bir Singh Baghel, the king of Kashi, also reached at Maghar alongwith their armies. When Kabir Sahib lay down in the hut, a sheet of cloth (chadar) was put on him. Bir Singh Baghel told his army chief that after the departure of Kabir Sahib, they would cremate his body at Kashi as per the Hindu rites. Bijli Khan Pathan objected to it and said that he would perform his last rites as per Islamic tradition. Moreover, he also said that Kabir Sahib, as per his desire, spent whole of his life at Kashi and he got blessed with Naam at that very place but now he had come to Maghar of his own accord and as such, whose claim was genuine? Bir Singh Baghel said that there was some logic in what he said but burying Kabir Sahib like a Muslim would prove harmful. The Hindus won't worship and in the method preached by Kabir Sahib, eating meat is prohibited and the Muslims won't be able to act upon it. As such, you should let me perform the last rites. As none of them was prepared to yield, they decided to have a fight. The winner was to do so as he desired. At that very moment there was a miracle. Kabir Sahib wanted to tell them about his real identity. A loud word was heard from the sky and with it there appeared a dazzling light.

*Uthao Parda Nahin Hai Murda.
Aey Re Moorakh Nadana, Tum Ne Humey Nahin Pehchana.*

O fools! you haven't been able to recognise me. Lift the cloth and see for yourself. There is no dead body underneath.

When the cloth was removed, there was no dead body to be found.

In the presence of lacs of people he performed this miracle simply to give his message to mankind.

Maa Ka Raj Pita Ka Bindu, Kisko Kehta Turak Aur Hindu.

This body is made out of the blood of mother and semen of father, so whom do you call as Turak (Muslim) or Hindu.

Neither I am a Hindu nor a Muslim and have no mother and father. The Muslims created a mausoleum taking two flowers out of Sahib's hut while the Hindus created a Samadhi taking the other two flowers. All these are still present in Maghar and are a proof of the fact that Kabir Sahib didn't have any physical body and was far away from the fold of Muslims or the Hindus.

So the aim of Kabir Sahib was to take man on the path of truth. He talked of the true spiritual element. From his early childhood, he talked of the ultimate reality. Even today, the people are doing research work and Ph.D on his sayings. In England, the scientists are making a research on his sayings. He has told the distances of the planets and other universes.

The hypocrites awarded him death punishment for 52 times. These are called as Bawan Kasni. He spent whole of his life in carrying out tasks for the welfare of mankind. According to him, the 3 Lok's are within certain limits and as long as the soul doesn't reach its destination, it can't achieve eternal peace and pleasures.

There are huge potentials inherent in the human body but we can't arouse these without the supporting hand of a Satguru. Yoga can help us maintain our physical power alone. It can, in no way, awaken our spiritual powers. Such powers can be awakened only after getting blessed with Naam from some perfect Satguru. Kabir Sahib has talked about Sahaj Yog. This yog will enable you to experience the miraculous powers within you right on the very day you get blessed with 'Naam'. This power will guide you in every way in matters related to your daily life.

*Guru Sahib To Ek Hain, Dooja Sabhi Vikar.
Aapa Taj Ke Guru Bhaje, To Paye Deedar.*
**Guru and Sahib are one and everything else is useless.
Only a devotee who shuns his ego and worships the
Satguru, can have the vision of Param Purush.**

You must be feeling some power with you. This is called as 'Naam'. In this Sehaj marg, the devotee begins to have a clear understanding of mind and the interior world. Many such nerves give us information about various activities going on within us, begin to gain activeness. Without the support of a Satguru, none can achieve the miraculous powers lying within.

Bulle Shah has said in his sayings—

*Na Rab Main Teerthan Deethiya, Na Roza Namaze.
Bulle Shah Nu Murshid Miliya, Andron Rab Lakhaya.*
**Bulle Shah says that neither visiting of holy places nor
observing of fasts or offering of Namaz (prayer) enabled
him have the vision of God. It was only after getting
blessed with the 'Holy Naam' that he was able to have a
vision of Him.**

As Kabir Sahib, with appearance of a human body, descended down on the earth from Amarlok, his Name is also

not related to the body. Some came to the world to save Hindu religion, some came for the spread of Christianity while others came to spread Islam but Kabir Sahib came to the world to preach truth and the means to attain permanent salvation from the endless cycle of birth and death.

He had to create awakening among the mankind as a whole. The history bears witness to the fact that blind faith and fundamentalism have done much harm to man. Today, we find man killing man. All this can come to an end only when everyone looks upon every other man as a being having the same soul. At present, there are about 50 crore devotees of Kabir Sahib. He didn't establish any new religion. He only created awareness among the people regarding the spiritual knowledge. He told about the real abode of the soul and said that all the creatures have the same soul. Narrow mindedness in the field of religion has been created by those who try to establish their particular religion. This has made the nature of man cruel and blood thirsty.

I say with full confidence that in the time to come man will have awareness to understand the value of humanity. He will rise above the feelings of untouchability and narrow mindedness. There is much belonging to the past that needs to be retained and much that needs to be dropped as well. Noble things of the past combined with the best possible ones of the present should be our guiding force. Guru Nanak Devji had two disciples—one, a Muslim (Mardana) and the other, a Hindu (Bala). He could have easily found 2 Hindus or 2 Muslims but, he did so simply to give a message of unity to mankind.

*Avval Allah Noor Upaya, Kudrat De Sab Bandey.
Ek Noor Se Sab Jag Upja, Kaun Bhaley Kaun Mandey.*
Whole of the mankind is the creation of the same God

and as such, none can be called as good or bad.

Among the disciples of Kabir Sahib, one was Bijli Khan Pathan, a Muslim while the other was Raja Bir Sing Baghel, a Hindu. He had to present before the world a picture of true religion.

Everything that moves, has to perish. Nothing in the 3 lok's is stable.

Jyon Sapna Aru Pekhna, Aaise Jag Kau Jaan In Mein Kuch Saacho Nahin, Nanak Bin Bhagwan.

Guru Nanak Dev ji says that we should take the creation of the world as a dream. It has no element of truth in it.

Param Purush, after churning Himself, created a spiritually enlightened soul-Sukrit and sent him to the universe to give relief to the Jivas, who were suffering tortures at the hands of Kaal Purush, by blessing them with the hidden 'Naam'.

Blessing Dharam Dass with the hidden 'Naam', Kabir Sahib said, "I have made you enlightened with truth and have destroyed all your Karmas from the net of Kaal. Be attentive, attentatively listening to what I say. Perform worship with concentration. Serve the Sadhus and the dear ones and shun your ego. Leave aside the thought of family traditions in order to perform worship in a fearless manner. Don't worship anyone else apart from your Guru. He who tries to cheat his Guru, falls again in the worldly ocean. Never try to hide anything from your Guru. Keep safe at heart all that the Guru says and remain away from the worldly Maya and attachments. Only such a devotee who lives as per the dictates of his Guru, crosses the worldly ocean easily."

In all the yugas, Kabir Sahib didn't ask people to worship some imaginary being. He categorically asked them

to have full faith in the Guru and worship him alone. He says—
Koti Janam Ka Path Tha, Guru Pal Mein Diya Lakhaye.
The journey of countless births can be covered within a moment simply by the grace of a Satguru.

The Satguru enables you to sight your real God within your body. The Rishi-Munies have described the status of a Guru as being equal to that of God but it was Kabir Sahib who, first of all, described the status of a Guru as higher than that of God even. All the saints afterwards described the status of a Guru in these very terms. Kabir Sahib says—

*Guru Hain Badey Govind Se, Mann Mein Dekh Vichaar.
 Hari Sumre So Vaar Hai, Guru Sumre So Paar.
 Kabira Hari Ke Rooth-Te, Guru Ki Sharni Jaye.
 Kahey Kabir Guru Roothte, Hari Na Hoat Sahaye.*
The status of a Guru is higher than that of God. The worship of a Guru and not that of Hari (God) can enable one cross the worldly ocean. He further says that a devotee can seek the shelter of a Guru if God gets offended with him but even God won't come to his rescue if, on some account, the Guru gets offended.



*Ek Rang Mein Jo Rahey Aisa Virla Koye,
 Kabira Aisa Virla Koye.*

Kabir Sahib says that it is only some rare person who remain absorbed in one kind of thoughts for the whole life.

Kabir Sahib Awakened Every Soul

One day, I was listening to the religious discourses being delivered by a Mahatma of great repute and fame. When he raised his hand, I saw three rings in his fingers. Perhaps these were meant to bring the ill-effect of the planets under control. When the Mahatma himself is afraid of the effect of the planets, how can he be expected to make his disciples fearless and bold. But Kabir Sahib has said—

*Nav Grahon Ka Vash Nahin Chalei,
Jra Maran Ka Beej Nasayi.
Maaran Maran Samohan Kar,
Mann He Mann Pachhtayi.*

When the real power generated by the ‘Naam’ blessed by the Satguru comes to you, the ill-effect of the planets won’t cause any harm to you. The very thought of birth and death will vanish from within you.

Even the effect of evil eyes, black magic etc. won’t have any effect on you. The power of ‘Naam’ will protect you like a security guard. The true ‘Naam’ gives pleasures and comforts not only in this Lok but in the one beyond it as well.

*Nanak Dukhiya Sab Sansaar.
So Sukhiya Jis Naam Adhaar.*

Guru Nanak Devji says that whole of the world looks miserable and sad. Only he who has the wealth of ‘Naam’ with him, possesses the real pleasures.

Kabir Sahib has cautioned the devotees about it. He says—

Paet Ke Kaaran Karey Guruai, Peedi Sahit Narak Mein Jayi.
He who poses himself as a Guru simply to satisfy his bodily needs, will go to hell alongwith his descendants.

The worldly people are badly entangled in the grip of such Gurus. Today, lacs of sadhus are blessing the people with Naam. But, ‘Naam’ is not such a cheap thing. Kabir Sahib says—
Bin Satguru Pavey Nahin, Koi Kotin Karey Upaye.
However hard one may try, one can’t get blessed with true ‘Naam’ without seeking the shelter of a Satguru.

The Satguru awakens within you the power that is already there. He has called the divine power itself as ‘Naam’. Just as redness is already present in Mehndi (henna) but it doesn’t appear without grounding it into a powder form, oil is present within the Tils (sesame) but it doesn’t come out without processing it and ghee is present within milk but it doesn’t come out without processing it, likewise, the power is already present within you but it can be experienced only when some Satguru awakens it with the power of his concentration. This act is called as the act of blessing with ‘Naam’. This ‘Naam’ will remove the vices and flaws from within you and will enable you cross the worldly ocean. Our soul is invisible and this is the reason behind man’s efforts to realize it. The plain fact is that our soul is in bondage. It has got absorbed in the five material elements and as a result, it has been taking itself as the body. But, the fact is that the

mind and body have held it in bondage. Kabir Sahib has spoken a lot about the Mind.

*Tera Baeri Koi Nahin, Tera Baeri Mann.
Jeev Ke Sang Mann Kaal Rahayi, Agyani Narr Janat Nahin.*
He says that none else but your mind is your enemy. The ignorant man doesn't know that it is present alongwith the Soul in the guise of Kaal (Death).

Naturally, such a monstrous power doesn't let soul know of its original abode. Kabir Sahib says—

*Chal Hansa Satlok, Chhodo Yeh Sansara.
Yeh Sansar Kaal Ka Desha, Karam Ka Jaal Pasara.*
O Hansa! let's leave this world and move to Satlok. This world belongs to Kaal Purush who has spread the net of Karmas. It means, this world doesn't belong to us. All of us are struggling here for providing one or the other comfort to the body.

This body is perishable but the soul is unperishable. Our struggle for the liberation of our soul is not proper. Darya Sahib says—

*Paar Lagan Ko Har Koyi Chahey,
Bin Satguru Koi Thah Na Paye.*

Everyone wants to cross the worldly ocean but none can do so without seeking the shelter of some Satguru.

Kabir Sahib says—

*Vastu Kahin Dhundhe Kahin, Kehi Vidhi Aavey Haath.
Kahey Kabir Bhedi Liya, Pal Mein Daet Lakhaat.*
If we make a search for a thing at some place other than the one where it is lying, we can't succeed in finding it out. But the support of some true guide in this regard will enable us find it out within a moment.

The only problem with the worldly people is that the ways

and means adopted by them for the soul realisation are not right and effective.

Kabir Sahib, in order to create awakening among the people, made use of simple and easy language.

*Mo Ko Kahan Tu Dhundhe Re Bandey,
Main To Tere Pass Mein.
Na Main Japp Mein Na Main Tapp Mein,
Na Main Yog Sanyas Mein.*

O man! where are you searching me? I am alongwith you. Neither I can be realized through worship or austerity nor through yog or sanyas (renunciation).

Acts of charity, performance of yajnyas, visiting of holy places etc. are not the real means that can help one realise God. The people are being misled and made to believe that He resides somewhere outside.

The holy saints have cleared the picture—

*Kasturi Kundal Basey, Mrig Khoje Ban Mahin.
Aise Ghat Ghat Saiyan, Moorakh Janat Nahin.*

Musk is present within the deer but it makes a search of it somewhere outside. Likewise, God is present within every one, but the foolish persons don't know of it.

Kabir Sahib didn't awoke any particular caste, community or race. He awakened every soul. The teachings of the holy saints are creating awareness in every man. Due to the misconceptions created by the hypocrites, the spiritual element has been lost in-between mind and body.

What is the identity of the soul and which is its abode? Kabir Sahib hasn't denounced any person or any religious scripture.

Ko Kahey Ved Ko Jhootha, Vo Jhootha Jo Ved Na Vichara.
Who can call the Vedas as unreal? In fact, he who doesn't think over the contents of the Vedas, is a liar.

He simply pointed out the limit to which each mode of worship can take us. He tells us about that country.

*Santo So Nij Desh Hamara.
Jahan Jaye Phir Hans Na Aaye, Bhav Sagar Ki Dhara.*
**O saints! I have come from the Loka wherefrom the
Hansas don't return back to the worldly ocean of Kaal
Niranjan.**

There is no mention of any such thing in Sargun as well as Nirgun kinds of worship. These only speak about rebirth. It is true that one can attain any of the four kinds of salvation by following these modes of worship but these salvations are not of permanent nature and the Soul will have to come back to the world again. On the other hand, there is nothing like rebirth for those who follow the mode of worship preached by Kabir Sahib. About the real abode of soul, he says—

*Surya Chandr Nahin Tahan Prakashat,
Nahin Nav Mandal Tara.*

**There are neither sun or moon nor any solar
system, stars, planets etc.**

Uday Ast Divas Nahin Rajni.

There are no days and nights.

*Paanch Tattav Gun Teen Tahan Nahin,
Nahin Tahan Srishti Pasara.*

**Even the five elements and the world created out of these
are not to be found there.**

This is because wherever there are five elements there is dissolution. There is no contradiction in his sayings. In the same simple and straightforward way he has talked about the 4th Lok.

Teen Lok Parlay Tar Aai, Chautha Lok Amar Hai Bhai.
**There is dissolution up to 3 Lok's whereas the 4th Lok
is beyond any dissolution.**

He says that nothing like hunger, thirst, birth, death, mind, colour etc. is to be found there. Everything like colour, taste, hunger, thirst, indriyas etc. including the body itself, owe their existence to the five elements. All the relations we find in the world are related to the physical body alone. Since there are no physical bodies and indriyas in Amarlok, there is nothing like these worldly relations. In fact, the attainment of physical body is, in itself, a great painful thing.

In Amarlok, there are no diseases, winter, summer, desires, distinctions between high and low, males, females, Brahmans, Kshatriyas etc.

As there is no Mind, there is nothing like sin or noble deeds etc., that are directly related to Mind, to be found there. Fulfillment of some desire brings joy to mind while its non-fulfillment makes it sad. As there is no mind to be found there, the joys and sorrows also are non-existent there. The soul has nothing to do with these.

The spiritual element is not visible as it is not made of the 5 material elements. All that we see in man is the activities related to body and mind. None can say anything about the appearance of soul.

All the 3 Lok's are expanding and they are bound to perish in a likewise manner. But, no expansion in Amarlok takes place. As such, it is unperishable. Probably, our ancestors had made a search of this universe and the interior world. In the beginning, man must have felt tired after his failure to know about God. That is why some began to take the five elements themselves as God. Afterwards, man must have fixed his concentration within his body. He seems to have fixed his concentration at five places within his body. These are the five postures that have been mentioned in the

Vedas, the Puranas and the Shastras. Kabir Sahib has explained the limits up to which man could reach with the help of these five Mudras (Khechri, Bhuchri, Chachri, Unmuni and Agochari). Anyone of you can make use of these Mudras and gain the particular experiences related to each of them.

Kabir Sahib says that the five elements have been produced by the utterance of five words. He has called the Dhuns (musical notes) that one hears from within, as perishable. But, it sounds very strange when we find the modern sages reciting the sayings of Kabir Sahib but still taking these Dhuns (jinglement of words) as God.

Do Bin Hoye Na Adhar Avaja.

There can be no sound without the presence of 2 things. The sound is produced only when two things strike with each other.

The worldly people die after taking birth but Satguru has revealed to me the secret regarding dying even while living. Kabir Sahib says—

Martey Martey, Jag Mua, Maran Na Jana Koye. Aisi Marni Na Mara, Jo Bahur Na Marna Hoye.

Worldly people are seen dying but none knows the real state of dying. The real death implies not to suffer death again and again.

All the four kinds of salvation are related to the 3 Lok's and are, hence, of short duration only.

The ideology of Kabir Sahib is scientific and is based on logic but the worldly people use it as per their vested interests.

In Shastras like Yog Vashishath, one can find a mention of the interior body. A devotee can see many universes within him. For such a devotee, the worldly people will appear like

ignorants. Just as an educated man considers the uneducated ones as fools, the educated ones appear as ignorant to one who has with him the experiences related to the inner world. Kabir Sahib has said—

Santo Ye Jag Baurana.
Saach Kaho To Maaran Dhaye, Jhoothe Jag Patiana.
O saints! this universe is an abode of fools. If someone speaks the truth, they run to attack him.

Kisko Samjhaun Sab Jag Andha.
Whom should he admonish when all the people are blind of the inner eyes.

Fixing of concentration at the 10th aperture is not a child's play. But he has said that even such a devotee must be considered as an imperfect one. To become a perfect devotee, one has to move beyond all this.

R-Rankar Khechri Mudra, Dusvan Dwaar Thikana.
Brahma-Vishnu-Mahesh Aadi Ne, R-Rankar Ko Jana.
Reciting the word R-Rankar and making use of the khechri mudra, Brahma, Vishnu, Mahesh and others could move out of the 10th aperture.

Paanch Shabd Aur Paanchon Mudra,
Soyi Nishchay Kar Mana.
Us Ke Aage Purush Puratan,
Tiski Khabar Na Jana.

Those who remained within the limits of 5 words and 5 mudras, couldn't have any knowledge of Param Purush whose abode is far away from all these.

Just as continuous study enables one have some knowledge of the depth, the continuous attending of satsangs enables a devotee have a deep knowledge of the inner world.

Kabir Sahib says that all the sages, Tridevas etc. remained entangled within the limit of 5 words. Even after practising the Mudras, they had, once again, to take birth. He says that levelling charges against someone is just like an act of denouncing but telling someone the crime he has committed, can not be called as an act of denunciation. He has spoken a lot about the high status and glory of a Guru. He says—

*Guru Paaras Guru Paras Hai, Guru Amrit Ki Khaan.
Sheesh Diye Jo Guru Miley, To Bhi Sasta jaan.*

A Guru is an unending source of nectar. Just as a Paaras stone has the property of changing iron into gold, the Satguru has the power to change the disciple like his ownself. The bargain is very profiting if one seeks the shelter of some Satguru even at the cost of one's ego.

He also says that just as there is a Mason as well as a head mason, there is a Guru as well as a Satguru. A Guru can tell you the way to awake the powers hidden within you. On the other hand, a Satguru can produce such powers within you. The enemies within are so powerful that even after the opening of the 10th aperture awake, one can't cross the limit of Maya (illusion). As a Satguru has the power to awake the rare power at the very time of blessing with 'Naam', he has been called as an ocean of Surti. None but, a Satguru can awake the spiritual power lying hidden within you within a moment. With the awakening of this power, you will be able to know all the vices and enemies. Remaining in the company of a Satguru means remaining in a huge ocean of light. Fixing concentration at him ensures the regular supply of such powers.

Why does a child call out to its mother? This is because he knows that his sound will reach her. Why does a

man calls out to God at the time of misfortune? This is because he knows that somehow or other his sound will reach Him and He will come to his rescue. It also shows that your soul, knowingly or unknowingly, has the knowledge about the spiritual power.

It is in the light of above that the holy saints have accorded the Satguru a status higher than that of God even.

I asked a doctor how long does a child remain in the womb of the mother. He replied that normally a child remains there for 9 months but some children take birth after 7 or 8 months as well. But, the fact is that a girl takes more time than a male child. Kabir Sahib hasn't described 9 months as the period for the birth of a child. He says—

Nau Dus Maah Bunan Ko Lagey.

It took about 9-10 months for the child to develop in the womb of his mother.

He has used only clear cut and meaningful words. The people often make use of meaningless words like roti-soti. Roti means food but what do they mean by the word 'Soti'? Kabir Sahib and other saints have never used any purposeless words. Kabir Sahib says—

Guru Milne Se Jhagda Khatam Ho Gaya.

After seeking the shelter of a Guru, there remains no misconception related to the spiritual knowledge.

This is because the flow of spiritual power automatically begins to take place. A disciple came to me and said, "Our business is not running well. People say that this is the result of severing ties with gods and the goddesses. What has your Guru ji given to you?" sometimes, people feel perturbed even by the ailments of one kind or the other. This

is nothing but an act of ignorance. Now your sorrows and pleasures have become that of your Guru. So you needn't worry about these. This body is made of 5 material elements and sufferings and problems of one kind or the other are bound to appear. Always ask for spiritual powers from your Satguru instead of asking for comforts and pleasures. Remember! both sorrows and pleasures are important for a real happy life.

There are certain nerves in our body that become active only at the time of some misfortune. All of us pray to God to save us from sufferings and sorrows. We want peace and pleasures only. In such a state, who would like to depart from the world.

Sukh Mein Tujhe Na Bhoolun, Dukh Mein Haar Na Maanun.

O Sahib! I would never like to forget you in the time of comfort and joy and would face the sorrows and sufferings boldly and courageously.

This is what you should ask from God. You should ask your Satguru to give you the power to stick to the path shown by him.

I would like to cite an instance of Socrates. He was awarded death punishment. He was not a dacoit or a murderer. He was simply speaking that which appeared to him to be true. The judges felt that the punishment given to him by the king, under the pressure of the persons at the helms of religious affairs, was a very cruel one as he hadn't committed any crime against anyone. They said that they would pardon him if he agreed to leave Athens for some other place. Socrates asked if he would become immortal then. The judges said that he would have to meet death one day or the other.

Socrates said that if death was certain, it was meaningless to think when it comes. He refused to flee like a coward.

The judges again thought a way out. They told him that he would remain in Athens and could escape death punishment if he agreed to stop preaching his views. Socrates replied that that was a somewhat more difficult problem than that of leaving Athens. He had to speak all that was true as God had sent him to the earth to preach the truth and that if he didn't do so, he would be taken as a defaulter in the court of God. So, Socrates preferred to die than to refrain from speaking the truth.



*Bina Satsang Na Katha Hari Naam Ki,
Bina Hari Naam Na Moh Bhage.
Moh Bhage Bina Mukti Na Miley Gi,
Mukti Bina Nahin Anurag Jagey.
Bina Anurag Ke Bhakti Na Miley Gi,
Bhakti Bin Prem Ur Nahin Lagey.
Prem Bina Naam Na, Naam Bina Sant Na,
Paltoo Satsang Vardan Mange.*

Paltoo ji says that everything including liberation can be achieved through satsang alone. Without satsang a devotee can't achieve the higher targets of life.

Whole Of The World Has Been Lost In The Waves Of Mind

Regarding mind, Kabir Sahib says—

*Mann Hi Saroopi Dev Niranjan, Tohi Raakh Bharmayi.
Hey Hansa Tu Amarlok Ka, Padda Kaal Bus Aayi.*
**This mind itself is Niranjan. O Hansa! you belong to
Amarlok but have fallen in the hands of Kaal.**

One thing that one finds in all the human beings is the desire to have a union with God. As the soul is a part of God, so it wants to attain God. In fact, everything moves around the one of which it is a part. Our earth, being a part of the sun, has been revolving around it. The fire is a part of the sun, so it moves upward towards it. The water, being a part of the ocean, ultimately flows down to it.

But the soul has been held in a powerful bondage so as to prevent it from reaching its original abode. Nothing in this material world is of any use to the soul. But, being a part of God, it must be in possession of God-like powers. Kabir Sahib says—

*Hansa Tu To Sabal Tha, Atpat Teri Chaal.
Rang Kurang Te Rang Liya, Ab Kyun Phirat Behaal.*
O Hansa! you were strong and your movements were of

rare kind. You have added worldly dirt and filth to yourself and have now been wandering like one who is in distress.

This soul has fallen in the hands of clever and devil forces and its powers have got subdued. But these haven't died out. This mind is a great enemy of the soul. The vices like lust, anger, greed, attachment and ego, alongwith 25 natures related to the 5 elements like air, water, fire etc., are the powers of mind and are called as Maya. This Mind has an unlimited manifestation. Kabir Sahib has cautioned us against it.

Mann Jeev Ko Bharmave Soyi, Mann Ka Kaha Na Keejai Koyi. Mann Hi Aaey Kaal Karala, Jeev Nachaye Karey Behala.
None should obey the Mind as it misleads Jiva continuously. This Mind itself is Kaal that tortures the Jiva.

Tera Baeri Koi Nahin, Tera Baeri Mann.
He further says that none else but, your mind is your enemy.

All the activities being performed by mind are totally unrelated to the soul.

Mann He Niranjana Mann He Onkaar Mann He Hai Kartara.
Mind itself is Niranjaan, Onkaar and the Doer.

It is so powerful that it can take the soul in any direction it likes. It makes it dance to its tune in a manner a juggler makes the monkey dance to his tune.

Every body in this universe has been living a life devoid of spiritualism. Man takes the physical body as a reality. Further, this body has 25 kinds of nature. Hunger, thirst, laziness, sleep and yawning reflect the nature of fire. The bones, muscles, skin, pores and nerves reflect the nature of the earth.

Contraction, expansion, hearing, speaking and applying force reflect the nature of air. The word, appearance, juice, smell and touch reflect the nature of the sky whereas blood, perspiration, spittle, urine and semen reflect the nature of water. All of us have these 25 kinds of nature. Moreover, man has five Karam Indriyas and five Gyan Indriyas. Everyone is living a life without knowing that this body is perishable.

Yeh Pinjra Nahin Tera Hansa, Yeh Pinjra Nahin Tera.

O Hansa! this bodily cage doesn't belong to you.

This body is born out of lustful activities, is full of lustful thoughts and has 10 apertures. Many enemies are residing within it. The soul has nothing to do with all this. The job of smelling has to be performed by nose. The ears can't do so. Act of hearing is performed by ears. Our mouth can't do so. The act of chewing food is done by the teeth. No other organ can do it. Likewise, all the pleasures and the things we enjoy are related to the body, not to the soul. Then why is our soul turning to such pleasures. The soul is a source of unending pleasures and as such, needs no support. Its unique property lies in its being eternal. When all the things made out of the five material elements are perishable, why has man been engaged in making a search of God in these things?

Kasturi Kundal Basey, Mrigh Dhoonde Ban Mahin.

Aise Ghat Ghat Saiyan, Moorakh Janat Nahin.

The musk is present within the body of a deer but it makes a search of it in the forest. Likewise, God is present in every human body but the fools don't have a knowledge of it.

The greatest wonder in the spiritual world is that the soul has been taking the sorrows and pleasures related to the

body as its own ones though it is totally unrelated to these. Man hasn't been able to know the secrets hidden within this human body.

Shiv Gorakh So Pach Pach Haare.

Kaya Ka Koi Bheid Na Paye.

Even, Shiv and Gorakh Nath failed to know the secrets related to the body.

In such circumstances, how can common man know about these.

Santon Ghar Mein Jhagda Bhari.

Kabir Sahib says that a lot of troubles and conflicts are to be found within this body.

All sorts of plays are being enacted there. If the soul has no role in all these, which is the power at whose directions all this is happening.

Ek Na Bhoola, Doyi Na Bhoola, Jo Hai Snatan Sohi Bhoola.

He says that not only 1 or 2 persons but the whole of mankind seems to have got misled.

Kahey Kabir Kis Ko Samjhaun, Sab Jag Andha.

Sab Ko Laga Hai, Pituva Ka Dhand.

He says whom should he make the idea clear. All are engaged in providing all sorts of comforts to the body.

Ja Se Kahiye Bheid Ko, So Narr Baeri Hoye.

After all, why is it so that anybody whom he tries to explain the truth about God, turns hostile.

The rival and opposing forces within have marred the thinking power of all. That is why all are leading the same kind of life.

There is need to think as to why the vices like lust, anger, greed, attachment and ego are to be found in all. For the comforts of the body, Man has been adopting all sorts of

evil acts like that of forgery, cheating, violence etc. but it is the soul that is providing the needed energy for all such acts. It is on account of the misguidance of Mind that the soul has been taking itself as a body. In fact, the Mind is all powerful. It is full of negative power. Man can never hope to attain real peace as long as his soul is under the control of Mind. The Shastras and the Puranas describe different measures to control mind but these have less utility.

We read the stories about Parashar Rishi, Inder and others who were overpowered by mind and its evil forces. Mind has four different appearances. These are—mind, intellect, remembrance and action. Water has 3 states—solid, liquid and gas. All these states have the same element.

There is a difference of form only. Likewise, when the Mind makes a desire, it is called as Mind. When it makes a planning for the fulfillment of the desire, it is called as intellect. When it remembers something, it is called as remembrance and when it actually performs the job, it is called as action. None of these four forms works for the welfare of the soul. Mind never shows a desire to have a union with God. All its desires are related to the soul. The intellect also doesn't make a planning for the liberation of the soul. It will turn your attention towards the material objects of the world that can bring material wealth. All its activities mislead man in one way or the other. These are concerned with finding the ways and means that can give more and more comforts to the body. So this intellect as well, is our enemy. You will feel confused at what I am saying because all of us believe that intellect is helpful for man.

Kabir Sahib has cautioned—

Paap Punya Ye Donon Beddi, Ik Loha Ik Kanchan Kaeri.
Both, sin as well as noble deeds are a sort of bondage.
While one is that of iron, the other one is that of gold.

The noble deeds performed at the instance of intellect are a cause of bondage. It is not within the power of man to understand the different tasks being performed by the different states of mind. The possession of material wealth has made man egotist. Kabir Sahib says—

Kya Hua Vedon Ko Padne Se, Jo Na Jana Bheid Ko.
Aatma Janey Bina Koi, Gyani Kehlata Nahin.
The study of the Vedas is useless if we fail to know the secret that without soul realisation none can be called as a spiritually enlightened fellow.

The 3rd state of mind is called as Remembrance (memory). It is no less dangerous than the first two. Whenever you sit in meditation, it will remind you of one or the other happening and will thus create hurdles. It is not easy to get control over mind. Lord Krishan also said to Arjun, “It is difficult to control mind. To attain the target of life, you will have to fix your concentration at a place in-between the eye brows. The knowledge of love and truth alone is not going to pay.” Arjun said, “Please don’t ask me to make efforts to control my mind. Though it is impossible to tie the air into a knot, to churn the ocean and to pierce the sky, yet I can make an attempt in this regard. This mind doesn’t remain stable at any moment. As such, I don’t want to make an attempt even in this regard.”

My disciples also say, “O Gurudev! the mind doesn’t remain stable. It wanders about.” This mind from within acts as per its own desires.

Kabir Sahib has rightly said—

Mann Mureed Sansaar Hai, Guru Mureed Koi Ek.

Mann Par Jo Asvar Hai, Aisa Birla Koi.

Kabira Aisa Birla Koi.

Whole of the world is a devotee of mind whereas there is some rare one who is a devotee of Guru. There is some rare fellow, indeed, who makes the mind act as per his desires.

Everyone wants to fix his concentration. What is concentration? Even those who fix concentration don't know why they are doing so. Likewise, the people hold satsangs but none pays any heed to the purpose that these satsangs fulfil.

Kabir Sahib has suggested an easy way for recitation—

Mann Ki Tarang Maar De, Bas Ho Gaya Bhajan.

Aadat Buri Sudhar Le, To Ho Gaya Bhajan.

Aaya Hai Tu Kahan Se, Aur Jana Hai Kahan.

Itna Sa Bas Vichar Le, To Ho Gaya Bhajan.

Worship lies in ignoring the waves of mind, in mending bad habits and in knowing wherefrom one has come and where one has to go.

It means, simply ignoring the dictates of Mind, intellect, memory and action is the real form of worship. Apart from all this, all that remains behind is concentration or the spiritual element. If you try to control your mind, the intellect will become active. If you try to control your intellect, your memory will begin to play its role and will present before you such incidents or things which are of no avail to you. These can only arise feelings of hatred within you. So these unique actors within you will waste your precious time and will foil your desire to sit in meditation.

Kitne Tapsi Tapp Kar Darey, Kaya Dari Gara.

Grah Chhod Bhaye Sanyasi, Koi Na Pavat Para.

Kabir Sahib says that many worshippers worshipped hard and even turned their bodies into skeletons while many others renounced their homes and took Sanyas. But, strange to say, that none could succeed in crossing the worldly ocean of birth and death.

Your Surat as well as Nirat (the two forms of soul) are providing the needed energy to the activities of mind. It is in this context that the holy saints say that your soul has taken itself as the body and has been associating itself in all its activities. Like Sheikh Chilli, this mind will begin to make schemes for the fulfillment of tasks that have to be performed at some later stage. If you have to marry your daughter, it will keep you entangled in devising the ways and means to procure money and to collect all the needed material for the purpose.

Kabir Sahib is amazed at this thinking of the worldly people. He says—

*Panv Palak Ki Sudh Nahin, Karey Kalp Ki Aas.
Pani Manhi Ghar Kiya, So Kas Marey Pyas.*
None knows what will happen the next moment but still the mind keeps us busy with the desires related to future. Living in water and dying of thirst carries no sense in it.

Some are emotional and get swayed along the waves of mind. There is a great need to think over the activities of mind. There is none to be found who turns inward and watches the different departments being run by the mind.

Many people, after returning from the satsangs of some sages, indulge in their usual acts of forgery, cheating etc. There is no virtue of soul to be seen in them. At a Bhandara, organised in an Ashram of Bhopal on the eve of

the auspicious day of incarnation of Kabir Sahib, some press reporters asked me many questions. One said, “Maharaj! wherever we see, we find the yajyas, satsangs etc. being organised. Even through the medium of T.V, live programmes related to worship are being telecast. Many religious books and articles etc. are also being published. More and more places of worship meet our eyes. There appears to be a sort of new movement in the field of worship. But, still the people seem to be devoid of any virtue related to worship. What is the reason thereof?”

I told him that he had asked a very good question. This is the main topic on which I often speak. At present, three kinds of people seem to have infiltrated in the field of worship. The first kind of people belong to the category are the culprits; the second kind of people are those who have adopted religion as a means of amassing wealth while the politicians are the 3rd kind of people. All of them have polluted the entire religious atmosphere. The culprits have found a shelter in this field. If people see a stranger in some village, they will cast a doubt on his identity. If one moves in the dress of a sage, none will be there to cast a doubt.

Next, those who have taken it as a profession, possess huge wealth. They enjoy the facilities that surpass even those enjoyed by the prime minister or some other multimillionaire. Their life-style is also altogether different from that of the real sages. Kabir Sahib spent whole of his life in a simple cottage though he had among his disciples, Bir Singh Baghel, the king of Kashi and Nawab Bijli Khan Pathan, the ruler of Avadh. In Banaras, his cottage was even burnt down. There was only one reason behind it. There was a grand building of a prostitute near the cottage of Kabir Sahib.

She was a very beautiful lady. Many kings, rich and influential men used to come to her. The commander-in-chief of Kashi was also fascinated towards her. He asked her if she had any problem. She said, “I have to face a problem. When, after entertaining all of you, I go to sleep, at that very time, Kabir begins to sing Bhajans (devotional songs) in the glory of God.” Normally, the prostitutes don’t find time to sleep at night and have nothing to do with the worship of God whereas the saints and the sages wake up early in the morning and get engaged in their normal worship of God. Many sages used to come to Kabir Sahib to have religious discourses with him and to sing bhajans in the glory of God. She also said that she had repeatedly requested him to refrain from creating noise at night as it caused disturbance in her sleep but he didn’t care for it. The commander-in-chief asked her not to worry and assured her that the cottage of Kabir would be no more there tomorrow. He ordered some strong fellows to burn down the cottage of Kabir. They came and set fire to the cottage. Kabir Sahib came out and congratulated them for their courageous task. As per God’s will, a big cinder entered into the palace-like building of the prostitute through a window with the force of wind. It fell on a velvet cushion. It caught fire at once and the fire spread in the whole of palace. Everything, including the precious stones and jewellery were burnt to ashes. There were no fire brigades like the modern times that could come forward to extinguish the fire.

The prostitute came out running and catching hold of Kabir Sahib said that he had burnt down her palace. Kabir Sahib said, “O fool! listen to me. What are you worrying about? It is the quarrel between our beloved and not between you and me. Your beloved burnt down my cottage for your

sake. My beloved who loves me a lot, couldn't tolerate it and he burnt down your palace. When the fight is between our beloveds why should we fight with each other. Let's enjoy the fight between them."

So, such a simple was the life-style of the holy saints. Today, you can't even talk to the sages. They move in the company of armed gun-men. Once a man came to me for getting blessed with Naam. I asked him to first attend some satsangs so that he might be able to assay well.

Pani Peejai Chhan Ke, Guru Keejai Jaan Ke.
It is wise to drink well filtered water and to seek the shelter of a Guru after assaying him well.

He said, "Maharaj! I have done that. I want to seek shelter at your holy feet." I asked him how he had assayed. He said, "First I went to a great sage. I remained there for 10-15 days. He is a very famous sage. 10-15 armed gun-men guard him at all the times. I thought, if he is afraid of his own life, how will he protect us?"

These days, many religious institutions are registered ones but the sages are lavishly spending the money for their own comforts.

Guru Nanak Dev ji lived a hard life. He was a great saint. He visited Baghdad, Macca, Madina and many other places but didn't get his own house constructed. He had two sons—Baba Shrichand and Baba Lakshmi Chand. He was impartial and so didn't nominate any of them as his successor. It was Bhai Lehna ji, his disciple, whom he chose as his successor.

Kabir Sahib has said—

Kabir Kalyug Aa Gaya, Sant Na Pooje Koye.
Kaami Krodhi Lalchi, Inki Pooja Hoye.

He says that Kalyug has made its appearance. Instead of worshipping the saints, the people worship such sages who have the vices like lust, anger and attachment.

Like the politicians, the modern sages as well have begun to nominate one of their own family members as the next successor. Even his photos begin to find a place alongwith that of Guruji. This is done to give a clear message to the devotees regarding the would-be Guruji.

Kabir Sahib says—

*Andhey Ko Andha Miley, To Raah Bataey Kaun.
Bandhey Ko Bandha Miley, To Ganth Chhudavey Kaun.*
Just as a blind man can't be expected to show the path to some other blind man, a Guru who himself is held in one or the other kind of bondage, can't be expected to free his disciples from their bondages.

Kabir Sahib hadn't married. He had no wife. 'Loyi' wasn't his wife. He called worship as Loyi. Kamaal was not his son. A dead body of some youth was floating down a river. Sheikh Takki, the Guru of Sikander Lodhi, wanted to test the spiritual power of Kabir Sahib. He had asked him to make the dead body alive if he considered himself as a true worshipper of God. Kabir Sahib had said, "*Utth kudrat ke kamaal se (get up by the miraculous power of Sahib).*" The dead body had become alive. Sheikh Takki, in utter surprise, had said, "Kamaal hai (it is a wonder)." Sahib had named the youth as Kamaal. He remained with Kabir Sahib for the rest of his life but, before departing from the world, Kabir Sahib nominated Dharam Dass ji as his successor to Guru Gaddi (seat of a Guru).

The holy saints had full control over the vices like lust, anger, greed, attachment and ego. Ravi Dass ji was a great saint. He made two pairs of shoes daily. He gave one in charity and

lived on the earnings by selling the other one. Though, among his disciples were great men like the king Peepa and Meera Bai, yet he lived on his own earnings. He is still honoured as a great saint all over India.

Saint Tuka Ram lived on the earnings he made by selling woods. Though he had among his disciples such great men as Chhatar Pati Shivaji, yet he didn't give up his simple and saint like life-style. The present saints seem to be more interested in amassing wealth and in living luxurious lives.

Then the fellow who had come to me for getting blessed with Naam, said, "I went to another place for getting blessed with Naam. I found 3 kinds of categories there. There were special arrangements for the rich and for those belonging to the middle class but there was no such arrangement for the simple and normal fellows. I stayed there for 15-20 days and then came back. When I reached here, I watched your activities for 15-20 days. I found in you the glimpse of a fearless and courageous man. Moreover, there is no special arrangement for anyone. All are treated alike."

All I mean to say is that the religious atmosphere has got polluted. Distinctions on one or the other basis have surfaced everywhere. The real sages judge a person from the degree of devotion and faith one has for worship.

The 3rd vice that has crept into the field of worship is the entry of politicians. This is because they are concerned with votes. As a result, a deep love has developed between the politicians and the modern sages. Both speak from the same stage and often one finds it difficult to judge as to whether the sage is a politician or the politician is a sage. Both of them gain from the support of each other. While the politicians gain the support of lacs of followers of Mahatmaji, the latter gets land worth crores and crores of rupees as charity. All this has spoiled the charm of worship in society

and has prevented the people from knowing the real mode of worship.

I was talking about the waves of mind. Kabir Sahib says—

Tera Baeri Koi Nahin, Tera Baeri Mann.

None else but, your mind is your enemy.

There is a need to be alert from the evil designs of Mind as it doesn't leave you alone for a moment even. We ourselves have given a long rope to the mind and are dancing to its tune. Instead of trying to understand it, we have taken it as the light of learning.

It is not the speech or way of talking alone that can help us know whether a person is good or bad. Instead, it is the degree of control over the vices like lust, anger, greed etc. that determine the extent to which a person can be called as good. The more a person has control over his nature, organs and mind, the nobler he will be.

There are two states of mind—the gross as well as the subtle. The organs represent the gross state. A man with less control over his organs should be taken as one having an unstable mind. There are definite measures to judge the mind. Try to watch it without getting swayed alongwith its waves. If you find yourself swaying alongwith these waves, you should try to control your Chakshu (eyes) organs.

Sundar Roop Chakshu Ki Pooja.

The beautiful objects are, so to say, the food for the eyes.

If the eyes move again and again in search of beautiful things, you should know that the mind is making you do so.

Search to, for beautiful things is the food for eyes. If a person has no control over his mind in gross state, take it for granted, that he can't have any control in the subtle state as well.

It is the organs that determine whether a person has control over his mind or not. If someone says his mind became pure after hearing some religious discourse or after taking a bath in some holy water, he is not right in saying so. If some dips in some water can make the mind pure, how can those living at such places, perform acts of forgery, cheating etc. All this shows that the mind is not a thing to be brought under control so easily. There are two aspects related to the teachings of Kabir Sahib. One is related to the material world while the other is related to spiritualism. In the sphere of material world, he cautioned the people about the ways man is misleading others for his own selfish motives. About 600 years back, Kabir Sahib openly exposed the acts of hypocrisy and blind devotion in the field of religion. He did it in such a forceful manner as none would dare to do in the modern times even.

In those times, there were no courts to give justice. If the king ordered for the execution of someone, the fellow had to be hanged. You will be surprised to know that Kabir Sahib was awarded with death punishment for 52 times. These are called as Bawan Kasni (severe trials/attempts to kill) or Bawan Zanjeer. Every time the attempt failed, as his body was not made of the 5 material elements. Moreover, he had been created by Param Purush Himself after churning His ownself. Kabir Sahib revealed the secrets related to the inner world. A coal can't be turned white even after washing it with a large quantity of soap. None would believe if someone claims to have done so. Likewise, we would never believe if some devotee makes a claim of having turned the mind pure.

Mann Par Jo Aswaar Hai, Aisa Birla Koye.

Kabira Aisa Birla Koye.

**Kabir Sahib says that only some rare fellow can
succeed in bringing the mind under control.**

Whenever two wrestlers fight, they try to control each other's arms first. Likewise, the indriyas (senses) and the vices like sex, anger, greed, attachment and ego are the arms of mind. It uses its power and tactics through these arms. First of all, the devotees should see whether the Guru whose shelter they want to seek, has control over his mind or not. You will find the worldly people engaged in the worship of Mind. The indriyas are the gross form of this Mind. If these remain under control, Mind will also remain under control. This is because mind receives the energy from the soul itself.

You should love your children but should neither frighten them. Don't obey them as their intellect takes time to develop to the needed extent.

As such, they aren't in a position to take the right decisions. With love and proper care, you should cultivate among your children the habit of obeying you. Likewise, you shouldn't obey your mind. Anyone who is a slave to mind, can't be considered as good.

Ik Aape Ko Daar Tu, To Preet Karey Sab Koye.
Kabir Sahib says that everyone will love a fellow who shuns his ego.

There are countless micro-organisms in the environment. There are 9 lac kinds of species in water. Out of these, 1 to 2 lac can be seen with the open eyes while the remaining ones remain invisible. Likewise, none can see the Mind. It is very difficult to have some knowledge about it. You can understand it only when a Satguru shows you the path. The gross organs of mind like the eyes, mouth, nose, ears, hands etc., are misleading the soul. All of these together have held the soul in bondage. Your egotist-like feelings of being a post-graduate, a doctor etc. are nothing but a deception. These have nothing to do with your soul. Likewise, you are making every possible effort to fulfill its desires. You sleep,

you wake up, you eat and you do all such like acts as per the dictates of Mind. Willingly or unwillingly, it makes you do that what it likes.

Stories from Puranas tell us how this Mind spoiled the worships of thousands of years of the Rishi-Munies by arousing in them anger or lust. The rishi Parashar worshipped for many years but being swayed by the feelings of lust, raped the daughter of a sailor. Devraj Inder earned the status of a king of the gods but molested Ahalya, the wife of Gautam Rishi. Durvasa Rishi, the Guru of Lord Krishan, hurled a curse on 56 koti Yadavs in a fit of anger. Kapil Muni, in a fit of anger, turned the 60 thousand sons of the king Saggat into stones by hurling a curse on them. Bhagirath had to worship hard for their salvation. All the devotees listen to these stories with great enthusiasm but none tries to go deep to know the fruit of such a kind of worship.

Salvation means to escape from the grip of lust, anger, greed, attachment and ego that are our powerful enemies. Offering some coins to God or bowing before his idol are not going to pay. We are not against it. Doing so is better than doing no kind of worship. We simply want to say that it is not easy to control such a great enemy (Mind).

Naam Hoye To Maath Navaye,

Nahin To Ye Jag Baandh Nachaye.

It will bow only before a devotee who has got blessed with 'Naam' while it will make all others dance to its tune.



Only Some Rare Devotee Can Get Blessed With The Bodiless Naam

In the present times the practice of blessing the devotees with Naam is in vogue. The people seem to be attracted to it. After all, what sort of a ‘Naam’ it is!

Our holy Shastras and even the Ramayana say—

Kali Mein Kewal Naam Adhara.

Sumar Sumar Bhav Utro Para.

In Kalyug, it is only the Naam that has the power to take one across the worldly ocean.

Guru Nanak ji also says—

Nanak Naam Jahaj Hai, Jo Chadde So Utre Paar.

‘Naam’ is like a ship that can take the devotees across the worldly ocean of birth and death.

Kabir Sahib says—

Bhav Sagar Ka Paar, Naam Bina Pavey Nahin.

Koi Kotin Karey Upaye.

Even crores of techniques can’t enable a devotee to cross the worldly ocean. He can do so only if he gets blessed with ‘Naam’.

But, he makes the people cautious about this bodiless Naam—

Kaya Naam Sabhi Gauhrawey.

Videh Naam Koi Birla Pavey.

Jab Lag Saar Naam Na Paye.

Tab Lag Jeev Bhav Bhatka Khaye.

All are talking about the Naam related to the body but it is some rare fellow who gets blessed with the bodiless Naam. Without getting blessed with the real bodiless Naam, Soul can't cross the worldly ocean.

Akaeh Naam Jo Kaha Na Jayi, Likha Na Jayi, Padda Na Jayi.

Bin Satguru Koi Naahin Payi.

The real bodiless Naam can neither be spoken nor reduced to writing. None can read it and none can get blessed with it without seeking the shelter of a Satguru.

This Naam is not an ordinary one that the people normally think. If this 'Naam' falls within the limit of 52 letters, even the children can be able to speak it. It is totally wrong to think that any Guru, competent or incompetent, can bless the devotees with 'Naam'.

The real Naam is a rare one and an alive one.

Goswami Tulsi Dass Ji says that the real 'Naam' is even greater than Brahma and Ram. Even if one attains a status equivalent to that of Brahma and Shiv, one can't cross the worldly ocean without getting blessed with the bodiless Naam (Alive Holy Name).

Kabir Sahib cautions us saying—

Koti Naam Sansaar Mein, Tinte Mukti Na Hoye.

Mool Naam Jo Gupt Hai, Janey Birla Koye.

Countless Naams are prevalent in the world but these can't help a devotee seek salvation. The real Naam is a hidden one and only some rare fellow is in the knows about it.

In fact, the real 'Naam' itself is Param Purush. While blessing with Naam, the Satguru makes the power of Param

Purush active within the disciple. That is why the Guru has been accorded a status higher than that of God.

*Kabira Hari Ke Roothte, Guru Ki Sharni Jaye.
Kahey Kabir Guru Roothte, Hari Na Hoat Sahaye.*

Kabir Sahib says that a devotee can seek the shelter of a Guru if God gets offended with him but if, on any account, the Guru gets offended with him, even God can't come to his rescue.

This Saar Naam is very powerful as it can help a devotee to know the real identity of Mind and keep it under control. So to say that the enemies within you begin to lose their power.

*Ja Ghat Naam Na Sancharae, Ta Ko Jaan Masan.
Jaise Khaal Lohar Ki, Shavans Lait Bin Praan.*

You should take the body of a person who hasn't got blessed with Naam, as just like a graveyard.

Such a body is, so to say, like the dead skin of a blacksmith that breathes even without the vital force.

Guru Nanak Devji has said—

Naam Bina Vishte Ka Keeda.

Without Naam, a man is just like the insect that feeds on filth.

Ooncha Vahi Jo Naam Hin Jana,

Bina Naam Sab Neech Bakhana.

Only he who has got blessed with Naam, can be taken as one with a high status while all those who haven't got blessed with Naam, are of a low status.

Even the study of holy books and performance of noble deeds can't help man gain a victory over Mind. Even austerities can't help in this regard.

We can't see a thing clearly in darkness. As soon as

we switch on the light, the thing becomes visible. In the field of worship, it is only the spiritual power of Naam that can create the needed light and awareness in a devotee thereby enabling him to understand his mind clearly. A Satguru helps the devotee in fixing concentration.

At present, your Mind is the master while after getting blessed with Sajeewan Naam, it begins to behave like a slave and loses its power to mislead you. If you see a stone coming to you, you can save yourself by moving aside. But, if you fail to see it, it can hit you. Likewise, a devotee who has been blessed with Naam, can save himself from being hit by the stones of Mind (in the form of anger, lust etc.) with the power that has become active within him. Bodiless Naam awakens the soul that has the power like that of God.

In fact, all the problems come to an end after getting blessed with 'Naam' that has the power to put brakes on the hitherto uncontrolled activities of Mind.

One day, on our way, we saw two bullocks being driven by a small girl. My driver said what would happen if the bullocks turned restless. I told him not to worry and told him that small girl had full control over them. She had in her hands the rope tied to their nostrils and with its help she could turn them in the direction of her liking. Likewise, even an ordinary man can gain control over Mind when the Satguru prepares the ground for it by blessing him with Sajeewan Naam. Kabir Sahib spoke in Hindi that was a pure Hindustani one. But Hindi, that we make use of in it present times, has been developed from the combination of 4 languages—Bhoj puri, Avadhi, Brij and Urdu. As such, he who has the knowledge of these 4 languages, can understand it easily. Kabir Sahib had full knowledge of these four languages. His sayings create a strange awareness in man. For instance—

Kasturi Kundal Basey, Mrigh Dhoodhe Ban Maahin. Aise Ghat Ghat Saiyan, Moorakh Jaanat Naahin.
The musk lies within the Naval of deer but it wanders about in the forest in search of it. Likewise, God is present within every human being but the fools have no knowledge of it.

In fact, a Guru removes the veil of Maya (illusion) through 'Naam'.

Jabhin Naam Hriday Dhara, Hua Paap Ka Naash. Jaise Chingi Aag Ki, Paddi Purani Ghaas.
Naam destroys the evils from within in a manner a cinder burns down the dry grass.

Redness is present in the Mehndi leaves but makes its appearance only when it is ground and applied to the skin. Without coming in contact with the skin, the redness can't make its full appearance. Likewise, the powers inherent in us will make their appearance only when we get blessed with bodiless Naam.

Guru Aagya Te Aavhi, Guru Aagya Te Jaey. Kahey Kabir Ta Dass Ko, Teen Lok Darr Naahey.
A disciple, who acts as per the dictates of his Guru, needn't fear anything in all the 3 Lok's.

In fact, under the protection of a perfect Guru, the disciple doesn't suffer from anything. Miraculous powers remain with him and his salvation is guaranteed.

The power of 'Naam' will reveal to you that none else but your Mind is your greatest enemy. Kabir Sahib says—

Mann Jeev Ko Bharmae Soyi, Mann Ka Kaha Na Keejai Koyi. Mann Hi Aahe Kaal Karala, Jeev Nachaye Karey Behala.
Don't obey the dictates of Mind as it misleads everyone at each step. It is Kaal itself and makes the Soul dance to its tune.

Usko Kaal Kya Karey, Jo Aath Paher Hoshiyar.
Kaal can do no harm to one who is alert for all the eight Pehars. You should remember that it is the Mind that robs the soul from its charming pleasures.

If you keep a basket of rose flowers, you will enjoy the fragrance of rose that spreads all around but if you place a basket of filth near by, you won't be able to enjoy the fragrance of rose flowers. The foul smell subdues the fragrance. Likewise, the fragrance of the soul has been subdued by the ill-effect of Mind that remains in its company. The fragrance of the rose flowers can be enjoyed only when we remove the basket of filth. Just as the clouds can't stop the light and rays of the sun from reaching the earth for ever, Mind-Body also can't destroy the fragrance of the Soul. At the most, they can eclipse it for some time like the clouds. The Guru, by blessing with the power of Naam, creates awareness within the disciple that removes the clouds of ignorance created by Mind-Body.

Fix your concentration at your Guru. The Vedas also say so. Even Vasudev Krishan said to Arjun, "He who worships the gods, attains the dev lok. Likewise, the worshipper of Pitars attains the Pitar Lok and the worshipper of the evil spirits attain the Praet lok. You should leave aside the worship of all and should remain absorbed in me." Lord Krishan was the Guru of Arjun and clearly the Gita also speaks about the high status of a Guru.

In fact, a true Guru is the treasure-house of Spiritual powers. He always remain absorbed in Supreme Lord, and fixing concentration at Him makes your soul become more and more awakened. Fixing of concentration at the Satguru does the task of charging your concentration. But, his holy vision has its own significance. Kabir Sahib says—

Guru Ka Darshan Kijiye, Din Mein Kai Kai Bar.
Aasuya Ka Meh Jyoun, Bahut Karey Upkar.

Try to have the vision of your Guru as many times a day as you can. It is as beneficial as the rain water of the Aasuya month.

This water has the power to change into camphor, when drop down on a banana tree and into Banslochan when drop down on a bamboo tree and this rain of the Ashivan (Assu) month, no doubt, works wonders at the time of Swati Nakshattar (a sign of Zodaic). Likewise, the holy vision of a Satguru can work wonders. So the devotees should have this holy vision as many times a day as they can.

So to say, it charges your concentration and weakens the power of your Mind which, otherwise, keeps you entangled in the outer world.

Mann Par Jo Asvaar Hai, Aisa Birla Koye.
It is only some rare devotee who can have a control over his mind.

None in the entire universe can even dream of any other 'Naam' that can help him do so. After getting blessed with bodiless Naam, your concentration will become charged and awakened. It will help you watch the entire game being enacted by the Mind. That is to say, the power of your awakened concentration is far superior to that of your Mind.

Saat Dweep Prithvi Parikarma,

Saar Shabd Boojhe Na Brahma.

Saar Shabd Jab Aave Hatha,

Tab He Mann Navaye Matha.

Kabir Sahib says that even Brahma, who toured the entire 7 continents, couldn't have any knowledge of Saar-Naam. This Munn bows only before one who gets blessed with this Saar Naam (Alive Holy Name).

Let me tell you the nature of Mind. The children play in the dust as they have a liking for it. They throw it on one another and feel pleasure in it. This is their nature. You have grown old so you try to keep yourself away from this dust. A buffalo has love for mud. This is a reflection of its nature.

Likewise, other insects, animals, birds have their own different natures. In the same manner, the mind also has its own peculiar nature. The different states of Mind can be controlled by bringing the mind itself under control. With this control over mind, you will feel yourself as the master of everything you find in the world.

Also, control over mind implies not to act as per its dictates. Whenever you sit in meditation, the mind diverts your attention to other worldly things. After getting blessed with Naam, you will become alert and will save yourself from being swayed by it.

In fact, the soul can enjoy its eternal and nectarrean pleasures only when the mind is brought under control. The treasure of everlasting pleasures lies within you. It hasn't to be imported from anywhere. It has only been veiled by the waves of mind. In Yog Vashisht Maha Ramayana, Ramji said to his Guru, "This world is full of sorrows and sufferings." Vashisht ji said, "O Ram! which world are you talking about? There is no such world." Ramji said, "Then what do all these things like you, me, the relations, the sun and the moon signify?" Vashisht ji said, "O Ram! all this is nothing but a play of your remembrance (memory). Control this memory and you will find no trace of this world."

Kabir Sahib also says—

Kehat Kabir Suno Bhai Sadho, Jagat Bana Hai Mann Se.

The existence of this world is due to Mind alone.

So you should try to bring this mind under control. In Yog Vashishatha, Vashisht ji has imparted all the possible knowledge to Ramji about the material world but, Kabir Sahib is the unparalleled master of the knowledge related to Mind.

The power within you is decentralized but the Guru centralizes it through the power of Naam. After this, your interior (heart) becomes enlightened and awakened.

If there is everything in the room like a match stick, a lamp with oil and wick and still you find a fellow sitting in darkness, it clearly reflects the ignorance of that fellow. This ignorance and darkness can be removed only when someone tells him how to light the lamp that is available in that very room.

There are many hidden powers within you as well. There is no need to obtain any power from outside. None can stop the soul from going back to its original abode. All that is needed is to help it to know its real identity.

A certain Princess had been wearing a necklace of pearls. It got entangled in her clothes. She thought she had lost it. She tried to find it out but couldn't do so. Then her friend came to her and told her that the necklace was very much there in her neck. The confusion of the princess was the result of her ignorance alone. Likewise, God as well is not far away from you.

*Priyatam Ko Pattiyan Likhun, Jo Kahin Basey Videsh.
Tann Mein Mann Mein Nayan Mein, Ta Ko Kaun Sandesh.*
The need to write a letter to the beloved, one can arise only if he lives in some foreign country.

There is no need to send any message to the one who is present within the body, mind and eyes.

In a dream, a lady found that her child had been lost. She was very much perturbed. When she woke up, she found that the child was sleeping with her.

Likewise, Supreme Lord is hidden from our sight. None can see Him with external eyes. He can be found only through the bodiless Naam (soundless sound). The worldly Naams can't help in this regard. A Satguru helps the soul unite with Supreme Lord through the power of Naam.



The Rare Powers Hidden Within The Human Body

The wonders man has performed in the materialistic field clearly show his superiority over other living creatures. Even the gods aspire to have this human form. There is some definite reason behind calling this body as a rare one and an abode of God. But man hasn't been able to make use of all of his powers—be they related to the physical world or to the inner spiritual world. Man has made grand multi-storied buildings, aeroplanes, trains, satellites and a lot of other things that no other creature can even dream of.

So to say, man has an inexhaustible treasure of material power. The other kinds of rare powers possessed by him are related to the inner world. But, he has not been able to make use of his inner powers to the extent he ought to have done. In Dwapar yug, there were no towers or televisions like today. But still, Sanjay, sitting in Hastinapur, told every detail of the happenings in Kurukshetra to Dhritarashtra. It shows that India had made much advancement in the field related to the inner spiritual world.

Let's have a look at the nature of these miraculous powers which are present within every human being. These miraculous powers can enable man to know about his past as well as the future. He can also know about the happenings that are taking place all over the world. These inner powers can

enable him to make trips in the whole of universe as well. All that is needed is to awaken the related tissues.

Man lives his life in four states. These are—Jagrat, Swapna, Sushupti and Turiya. Other creatures don't possess these states.

Jagrat Awastha (Waking state) : This is the first state. In this state, our soul resides in eyes. As our concentration has its place in the eyes, we see the world made out of 5 material elements. Particular tissues of the body remain active during this state. But, the fact is that the existence of the universe we experience for the time being is nothing but the imagination of our Chitt (remembrance). *Jyoun Supna Aur Pekhna Aise Jag Ko Jaan, In Mein Kachhu Sacho Nahin Nanak Bin Bhagwaan.* **Guru Nanak Dev ji says that the creation of the universe is just like that of seeing a dream. There is nothing but truth and truth alone other than God.**

All the sorrows and pleasures that we experience are nothing but the imagination of our Mind.

Swapna Awastha (Dream state) : This is the 2nd state. Every man see dreams during sleep. It is really a miracle that we move out of this body and attain another body that performs all sorts of activities for us. In this state, our soul resides in a nerve that lies on the left side of our throat. This nerve is hundred times thinner than even the pore of the body. It lies at a safe place on the left side of our throat and it is the only nerve that makes us see all the dreams. Sometimes, when some defect develops in this nerve, man fails to see any dream. Man spends a great part of his life in this dream state. The world we see in our dream state is a very strange one but the existence of this world vanishes

when we wake up from sleep. The dreams appear as an imagination alone.

Sushupti Awastha (Deep sleep): This is the 3rd state. It provides complete rest to your body. The navel region is the main centre for fixing concentration. All sorts of thoughts will stop bothering you and your brain will get complete rest. The spinal cord helps one attain this state that is also called as the state of deep and sound sleep. After getting up, you fail to remember and recollect anything for some time. Then your concentration reaches the eyes and you are able to know where you are.

The yogis reach this state where the feelings of pleasures or pain vanish. They take it as a state full of pleasures. In this state, mind remains inactive.

Turiya Awastha : This is the 4th state in which we see the inner world in an awakened manner. In this state, our soul has its abode in Sushumna nerve and it enables us to have a vision of the entire universe. In this state, the world appears exactly in a manner one sees it in the dream state. Even the state of waking appears like a farce. Only the yogis attain this state that is also called as Pragma state.

The yogic states of man : There are six bodies within the physical body of every human being. The first one is the **Stchool Shareer** that is perishable. All the creatures have been carrying on their activities with this gross body. All of us know this body. Rare yogic powers are inherent within the organs of the body. The Second one is the **Sukshma Shareer** that we attain in our sleep. The Jiva sees many abodes—big and small—in its dream state through this body. The activities of this subtle body are very strange, indeed. All that we see in our dream state appears to be true. Man spends about 1/3 of his life in sleep. We have a deep relation with this body. The

pleasures and pains we experience in this state seem to be exactly like the ones we experience in the waking state.

The Third one is the **Kaaran Shareer**. It is also a very wonderful body. This body has a great wisdom. For instance, if you are attending a satsang and are listening to me and looking at me, you won't be able to either look at me or listen to me if, even for a while, your concentration gets diverted. You won't be able to understand as to what I said even though your eyes will remain open. It means, this body has the power to see, to hear and understand. It also means that we can send this body to any place we like and can know about the happenings taking place over there. It is very subtle. Vashishat Muni had a complete knowledge of it. Everyone makes use of this body. While making plans about the future or thinking about the past happenings, we find ourselves at that very place.

The fourth one is the **Maha-Kaaran Shareer**. It is really a very wonderful body full of all sorts of experiences. The yogis and great worshippers use it to undertake trips to other universes. This body can help us have a complete knowledge of our real identity. Through yoga, this body can be separated from our gross body in a manner the butter is separated from the curd by churning it.

The fifth one is the **Gyandehi Shareer**. After attaining this body, the devotee becomes Brahm like and attains the power to create a universe. It was the possession of great such like powers that made even the gods feel afraid of devotees like the king Bali, Vishwa Mittar and Vashishat Muni. This body is present within each one of us and it can enable us not only to make trips upto 3 Lok's but also to see the various abodes—big and small—that are to be found there.

We can run on the earth with the help of vehicles like motorcycle, car etc. but we can't use them in water. This is because these are not fitted with any such system that can make them run in water. So this body can help us have anything we desire. So to say, it can give us all the miraculous powers but it can't help us go beyond the 3 Lok's.

The sixth one is the **Vigyandehi Shareer**. It can help us attain all that can be found upto Maha Shunya. Though in this state, the soul remains very much awakened, yet the existence of Mind also remains there. This body is so subtle that it can even pass through a rock. Guru Nanak Devji and Kabir Sahib have made a mention of this body. Guru Nanak Devji has said—

Akhan Bajhon Dekhna, Bin Kanni Sunna

Pairan Bajhon Chalna, Bin Hathin Karna

It can see without eyes and can hear without ears. It can walk without feet and can work without hands.

'Hathin Bajhon Karna.'

It can work without hands.

Lord Krishan has also made a mention of it. He says to Arjun, “This soul has no eyes but it can see in all the directions. It has no feet but it has the power to move in all the directions. It has no ears but can hear every sound coming from any direction. Likewise, it can speak though it has no mouth. Finally, it doesn't get destroyed in any set of circumstances.”

Goswami Tulsi Dass ji as well has expressed similar views about this body. He says that it is not easy to describe the glory of this body.

Kabir Sahib has described this body in a beautiful manner.

*Paer Bin Chal Gaya Shehar Begum Pura.
Tahan Bain Bin Bolna Nain Bin Boojhai.
Aap Ka Khel Kaho Kaun Janey.*

The soul needs no feet to reach Amarlok. It can hear without ears. Can do different kinds of works without hands.

Our physical feet have a limited power to move it but the soul possesses the feet that can move with unlimited power. Shivli (an enlightened soul) was given very hard punishment. His hands were cut off as per the orders of the king but he said that he possessed such hands who could help him to reach upto God. Then the king ordered for the removal of his eyes. He said that he had no need for these eyes as he possessed such eyes who could see God. Again, when his feet were cut off, he said that he possessed the rare feet one of which reaches the Kingdom of God. Then the king ordered the executioners to cut off his tongue as well. But, he asked them to stop a bit. He offered his thanks to God for giving him the power to pass all these severe tests. Then, he asked the executioners to cut off his tongue as well because it didn't have the power to talk to God. He was in possession of such a tongue which had the power to talk to God.

I want to make you understand that, apart from man, there is no other living creature in the whole of universe who is in possession of these six inner bodies.

It is really strange to see a man, even inspite of possessing such miraculous bodies, has been wandering like a perturbed and worried being.



True Sayings of Sahib Ji

*Tann Ki Jaaney Mann Ki Jaaney Ghatt Ki Jaaney Chori,
Uss ‘Sahib’ Se Kya Chhipa Hai Jiskey Haath Mein Dori.*

Sahib Ji says that ‘Sahib’ who is the Supreme Lord of souls knows each and every movement of body, mind and heart. He holds the life force of every living being. So, you have nothing of your own which you can hide from the eyes of ‘Sahib’.

Koti Naam Sansaar Mein, Tintey Mukti Na Hoey.

Mool Naam Joh Gupt Hai, Jaaney Virla Koey.

Sahib Ji says that there are crore over ‘Holy Names’ (Words) present in this mortal world, which all are unable to provide us permanent salvation. Whereas, the true ‘Alive Holy Name’ which holds the supreme power to provide us permanent salvation is an absolute secret which is only known to a rare being in this mortal world.

Mann Ki Tarang Maar Do, Toh Ho Gaya Bhajan.

Aadat Buri Sudhaar Lo, Toh Ho Gaya Bhajan.

Aaye Ho Tum Kahan Se, Aur Jana Hai Kahan.

Itna Sa Bas Vichaar, Lo Toh Ho Gaya Bhajan.

Sahib Ji says that by just killing the commands (comes in form of vibrations to the brain) of mind and by leaving all the bad habits, your worshippingness to Supreme Lord is over. ‘Where have you come from and Where you have to go’; by just giving a sincere thought to it, your worshippingness to Supreme Lord is over.

Teen Lok Hai Aawa Gamana,

Chautha Lok Hai Satguru Bhawana.

Sahib Ji says that all the three lok's which is the territory of 'Kaal Niranjān' (Mind) has no permanent exit for a soul from the circle of birth and death. Every single soul will keep on revolving in the continuous cycle of birth and death within the creation of 'Kaal Niranjān'.

Whereas, the true abode of a Satguru is the 4th loka which exists beyond Kaal Niranjān's territory and is the only permanent exit available for a soul which leads back to origin.

Kabir Mann Toh Ek Hai, Bhavey Jahan Lagaey.

Bhavey Guru Ki Bhakti Kar, Bhavey Vishaey Kamaey.

Sahib Ji says that Mind is only one and can be involve into any kind of activity in life. It's upto you, that either you involve mind in the worship of a true Guru or you involve mind in lustful activities.

'Amarlok' Hai Sabse Nyara,

Mann Maya Na Pavey Para.

Sahib Ji says that 'Amarlok' which is the true origin of all the souls is unique as in comparison to other abodes which are present in this universe. Mind and Body cannot go beyond the limits of universe, and does not have their reach upto 'Amarlok' which exists beyond universe.

Sabki Gathri Laal Hai,

Koi Nahin Kangaal.

Sahib Ji says that every single human being on earth is filled up with equal miraculous powers and has no differentiation of any type at all between a poor and a rich. No individual being is empty from inside and has the presence of same Soul which truly belongs to 'Sahib' (Supreme Lord).



Aarti

*Jai Satguru Deva, Swami Jai Satguru Deva.
Sab Kuchh Tum Par Arpan, Karhoon Padd Sewa.*

*Jai Guru Dev Daya Nidhi, Dinan Hitkari,
Swami Bhaktan Hitkari.
Jai Jai Moh Vinashak, Jai Jai Timar Vinashak,
Bhav Bhanjan Haari. Jai Satguru.....*

*Brahma Vishnu Sada Shiv, Guru Murat Dhari,
Swami Prabhu Murat Dhari.
Ved Puran Bakhanat, Shaastr Puran Bakhanat,
Guru Mahima Bhari. Jai Satguru.....*

*Japp Tapp Tirath Sanyam, Daan Vividh Dinhey,
Swami Daan Bahut Dinhey.
Guru Bin Gyan Na Hovey, Data Bin Gyan Na Hovey,
Koti Yatan Kinhey. Jai Satguru.....*

*Maya Moh Nadi Jal, Jeev Bahey Sarey,
Swami Jeev Bahey Sarey.
Naam Jahaj Bitha Kar, Shabad Jahaj Chadda Kar,
Guru Pal Mein Tarey. Jai Satguru.....*

*Kaam, Krodh, Madd, Lobh, Chor Baddey Bhari,
Swami Chor Bahut Bhari.
Gyan Khadag De Kar Mein, Shabad Khadag De Kar Mein,
Guru Sabb Sanharey. Jai Satguru.....*

*Nana Panth Jagat Mein, Nij Nij Gunn Ganwein,
 Swami Neyare Neyare Yash Ganwein.
 Sab Ka Sar Bata Kar, Sabb Ka Bheid Lakha Kar,
 Guru Marg Lavein. Jai Satguru.....
 Guru Charan-Amrit Nirmal, Sabb Patak Haari,
 Swami Sabb Doshak Haari.
 Vachan Sunat Tam Nasey, Shabad Sunat Brahm
 Nasey, Sabb Sanshey Taari. Jai Satguru.....*

*Tann Mann Dhan Sab Arpan, Guru Charnan Kije,
 Swami Daata Arpan Kije.
 Satguru Dev Param Padd, Satguru Dev Achal Padd,
 Moksh Gati Lijey. Jai Satguru.....*



Aarti

*Aarti Karhoon Sant Satguru Ki,
Satguru Satya Naam dinkar ki.
Kaam, krodh, madd, lobh nasavan,
Moh rahit kari sursari pawan.
Harhin paap kalimal ki,
Arti karhoon.....*

*Tum paras sangati paras tabb,
kalimal grasit loh prani bhav.
Kanchan karhin sudhar ki,
Arti karhoon.....*

*Bhulehoon jo jeev sangati aavey,
karam bharam tehi baandh na paavey.
Bhae na rahey yum ghar ki,
Arti karhoon.....*

*Yog agni pragtey tin ke ghat,
Gagan chaddey surti khule he brajapat.
Darshan ho hari harr ki,
Arti karhoon.....*

*Sahastra kanwal chaddi trikuti aavey,
shunya shikhar chaddi been bajavey.
Khuley dwar Satt Ghar ki,
Arti karhoon.....*

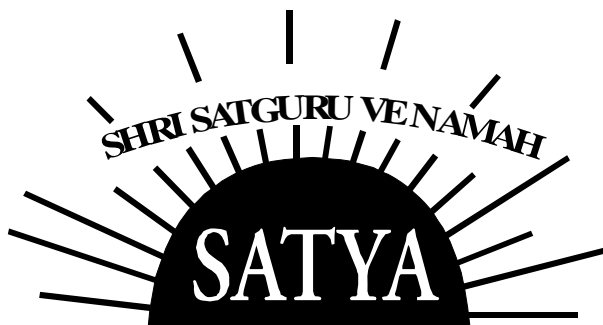
*Alakh Agam ka darshan paavey,
Purush Anami mein jaye samavey.
Satguru Dev amar ki,
Arti karhoon.....*

*Ek aas vishwas tumhara,
Padda dwar sab vidhi Mein Hara.
Jai, Jai, Jai Guruvar ki,
Arti karhoon.....*



List of Literature Books

1. Satguru Bhakti
2. Meditation On A Real Satguru Ensures
Permanent Salvation
3. The Truth
4. Without Soul Realisation Man Has To Wander
5. The Whole Game Is That Of Concentration



SAHIB

BANDGI