

Sri Sadgurve Namah

Now He Is The Disciple Of Satguru

*Purush Shakti Jab Aan Samaee|
Tab Nahin Rokay Kaal Kasaee||*

Kabir Sahib says that when the power of ParamPurush enters, Kaal (formless mind) cannot do anything. The day when you take Sajeevan Naam from a real Satguru, the power of ParamPurush will be filled in you. Then, Kaal cannot influence or force you.

-Satguru Madhu Paramhans Sahib

SahibBandgi

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Samba, Jammu (J&K).

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Publicity Officer:

Ram Ratan, Jammu

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First Edition	-	June 2014
Copies	-	2000

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**Publisher : Deepawali Printers, Sodal Road, Preet Nagar,
Jalandhar**

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My Goal

The world of Sants has been very unique. In order to tell the facts of eternal truth (param satya) to the world; the Sants have used the common man's language. Sants have also used 'Ram' or 'Hari' in different places in their discourses. However by Ram they have meant 'Sahibji' (the Supreme Lord) and none else. Therefore do not get confused. Kabir Sahib has clarified this fact by talking about four different 'Rams'.

*Sakar Ram Dashrath Ka Beta, Nirakar Ghat Ghat Mein Leta.
Bindu Ram Jin Jagat Pasara, Niralamb Ram Sahib Te Nyara.*

The people in the world are saying that Sants are the devotees of the same Ram who they are worshipping. However Kabir Sahib has said that latter is Ram having mortal body i.e. **Sakar** Ram. In other places Sants are mistakenly considered the devotees of formless Ram i.e. **Nirakar**, the second Ram. The third Ram is the Sperm which has created the world around us. But the Sants worship the fourth one who is free. He is not incarnated through the process of birth and death. He is the one who has been addressed as 'Sahib' by the Sants. Some of the verses of Sants also have references to the formless worship because before getting the holy Naam (Initiated) from Kabir Sahib, they were the devotees of Formless Ram (Niranjan) which itself is the fifth element of this world. Again in some places Sants have talked about the secrets of Yoga etc. in their discourses. They have also talked about the internal sounds and about the 10th aperture of human body. Due to this, people feel that the Sants have talked about the importance of yoga, which is not true. Sants have said this in order to tell the limits of yoga. Stating all this they have emphasized the importance

of the “Essence Word” i.e. Saar-shabd which does not emanate from internal sounds. Hence it is also known as “Soundless sound” or Nih-shabd. Thus one must not get confused on finding the description of internal sounds or internal game in their words. The only thing to be understood here is that the Sants have described these three worlds (lokas) as the perishable world of Kal Purush (Niranjan). And they have also talked about the indestructible world i.e. Amar-loka (the Supreme Lord’s abode), which can be reached through our concentration (Surati). Hence you don’t have to wander outside in search of the Supreme Lord. The way to Him is opened only when you get the holy Name (Saar- shabd) possessed by the Sants alone.

I want to pass the pure knowledge of soul (Atma-Gyaan) to you. Today nobody talks about Atma-Gyan. All are lost. Some are wandering outside the body and some inside it. None has any idea of Atma-gyaan.

What Can The Poor Creature Do?

*Bahu Bandhan Te Bandhiya, Ek Behaara Jeev,
Jeev Bechara Kya Kare, Jo Na Churahiyeen Peev.*

Our soul has much bondage. Such an intelligent man, who is the supreme of all creations, whose body is also called as 'Narayani Chola' (the body of Gods), is not able to understand his bondages. He is neither able to see the way in which he is tied nor is he able to see who has tied him. He is also not able to find out the knot and the way in which he can liberate himself. What is this mystery? What is the secret?

*Atma Gyaan Bina Nar Bhatake, Kya Mathura Kya Kashi.
Kabir sahib has said that without the knowledge of soul men
uselessly wander in religious places like Mathura and Kashi*
Such an intelligent man is not able to know these secrets. He is not able to understand the bondage.

There are indications in the scriptures that Lord lives within us. He is an integral part of us. Despite this, man is unable to understand these facts. What is the reason? How powerful are these evil forces which are misleading the soul? The soul is unable to understand them. Wise, learned men of different religions like Peer, Paighambar, Qutub and Auliya are unable to solve this mystery. Which unknown powerful force has kept the soul in dark, due to which the soul is not able to reach its destination i.e. Amarlok or the Supreme Lord's abode, even though it wants to.

*Bin Rasari Sakal Jag Bandhya.
Kabir sahib has said that all the people in this world are
bound but without a visible rope*

Only human beings have the privilege of salvation because they are the most intelligent of all creations. Such an intelligent being is unable to see his bondages. Why? Come, let us analyze. Even Goswamiji has pointed it out

in Ramayana. When Garudji (Celestial Vulture- Carrier of Lord Vishnu) went to Kakbhhusundiji (the holy crow) to get Atma-gyaan (knowledge of soul) there ensued a discussion between them.

*Suno Taat Yeh Akath Kahaani, Samjhat Bane Na Jaye
Bakhaani.*

O beloved friend! I am telling you the untold story of the knowledge of soul. Try to understand it. However I cannot describe it fully because there are no words for this. Hence your cooperation is required. Listen to me very carefully. This is unexplained as words cannot describe it. This is untold as there are no words for it. Even then I will try and explain it. Whatever I am trying to explain regarding the soul and its characteristics, cannot be comprehended with the reasons.

Eeshwar Ansh Jeev Avinaashi, Chetan, Amal, Sehaj, Sukhrasi.

This soul is a part of the Supreme Lord. It is Immortal (Avinaashi), spiritually active (Chetan), pure and free of vices (Amal). It is free from deceit and is spiritually simple (Sehaj). Besides, it is full of joy, happiness and bliss (Sukhrasi).

So Maaya Bas Bhayo Gosain, Bandhyo Keet Market Ki Naayi.

Such a soul is tied like a parrot, like a monkey! For capturing the parrot the bird-catcher prepares an instrument called 'nalika' (made of a hollow bamboo stick). This nalika is kept on a wheel and a mirror is fitted under the wheel with a fruit attached to it. The parrot comes to eat the fruit. But the moment parrot rests its feet on the nalika it turns upside down due to the weight of the parrot. Now the parrot can see itself in the mirror. When it sees its reflection in the mirror, the parrot thinks that the other parrot has caught it. In reality there was no other parrot to catch it. The wheel was prepared in such a way so as to turn upside as soon as some weight was kept on it. In this way the parrot's feet went up and its head went

down and it considered itself caught even though it was free. In the meantime the hunter comes and puts the bird in the cage.

Similarly our soul also considers itself to be tied, when actually no one has tied it. In fact is that it is something which can never be tied. There are three requirements for tying.

- First - One who ties,
- Second - One who is tied and
- Third - The means.

For example - we tie a cow or a horse. Here the animal has been tied, we have tied it and a rope has been used to tie it. This means that there will be three things to bind the soul too. First is the one who is bound – The soul. What a surprise that such a powerful soul has been bound and that too, very meticulously. Second is the one who binds – who is it? Can we see it? Can we feel that our soul is in bondage?

Every person living on the earth has accepted this fact that he is in bondage. Therefore he is trying to get liberated. He is trying to get salvation. It is a firm perception that we are in bondage and our soul is bound. The soul, which is beyond the five physical elements, beyond the mind and the brain and is immortal, is bound - but how?

If there is a knot somewhere, it can be opened. Let us try to see what kind of knot is there and how can we open it? This can be done only when we ascertain where and what kind of knot is there. Similarly in order to salvage the soul, it is imperative to know who has tied it, how it has been tied etc. Without this complete knowledge we will never be able to free our soul.

*Vastu Kahin Dhoondhay Kahin, Kehi Vidhi Aavey Haath.
Kahen Kabir Bhedi Liya, To Pal Mein Det Lakhaat.*

Kabir Sahib has said that we will not find the object we are looking for, if we do not search for it in the right place. And if we consult the person who has the exact idea of it, we will be able to find it in an instant

Nose gives us the sense of smell. Ears give us the sense of sound, and the skin gives us the sense of touch. The mouth or the tongue is both a Karmendriya and a Gyanendriya. It gives us sense of taste. The human body is decorated with these 10 indriyas (sensory organs). With its twenty five characteristics we can understand the whole game of the body very well. This can never be the soul. When a man dies, his dead body is taken to the cemetery. The earth element consigns to the earth, air consigns to air and so on. The reality of the body is being understood. Thus our soul is not the body but we are considering the body as the immortal truth. This body, which is visible, cannot be the soul because it is perishable. The five physical elements are perishable. The physical elements cannot be the soul. The littérateurs (shashtries) have called it dirty and mortal. Learned people and Sants have never called this body as immortal. *Panch Tattva Ko Adham Sharira.*

This body is made up of the five elements and is dirty.

All the senses of this body are involved in enjoying the worldly pleasures.

*Panch Sakhi Piyu Piyu Karat Hain, Bhojan Chahat Nyari
Nyari.*

All the five senses in our body are continuously seeking their respective pleasures

Panch Tattva Ko Tan Rachyo, Jaanat Sant Sujaan.

Isme Kachu Sancho Nahin, Yeh Nanak Sanchi Maan.

Guru Nanak says that this body is made of the five elements as told by Sants. But this is not the ultimate truth.

Sahib is also saying -

*Yeh Tan Vish Ki Belari, Guru Amrat Ki Khan.
Shish Diye Jo Guru Mile, To Bhi Sasta Jaan.*

Kabir Sahib is saying that this body is like the poison ivy while the true Guru is a minefull of nectar. Even if you have to lay your life to get such a Guru then too it as a steal.

Thus we can infer from the words of the Sants that this body is dirty, full of vices and is prone to several diseases. Going by this argument, our body can never be the soul. The second thing which is visible is the personality. In such a situation how should we search for the soul?

Jaise Doodh Doodh Dadhi Maakhan,

Bin Mathe Bhed Na Ghee Ka.

Just as you cannot see the clarified butter or 'ghee' in the milk or curd till you churn it, similarly the soul is hidden in us

We must try to understand the soul. The other thing which is visible is personality. What is this? First of all, from no angle can this body be called the soul. Never, never! Confusing the body with the soul will be like how a man from the hilly area, who went on a trip somewhere in the plains and was thoroughly confused between an elephant and a guava! Whatever he saw during his trip, he started jotting down in his diary. If he saw the guava, he wrote about it. When he saw the elephant, he also wrote about it. It is natural that, when a man gets some knowledge, he considers himself to be knowledgeable. One day, he was with his friend. An elephant was approaching them. His friend asked, "You have come back from a trip, can you tell me, what this is? The man consulted his diary and said, "It is a guava." His friend said, "How can it be a guava?!" The man said, "Please wait." He again consulted the diary and said, "It is an elephant." The friend said, "But an elephant is very big!" The man again consulted his diary and said, "If it is not an elephant, it must be a guava." That is why it is said that, "Little knowledge is very dangerous." So our soul is not the body. This is confirmed. There is no confusion in it, just like the example of guava or elephant, as given above. Further the

shape and the structure of the body is not matching with that of the soul.

First we see the person. Then the other thing being seen is the 'personality'. Somebody is of serious nature. Somebody has a forbearing nature. Some are criminals and some lecherous. Further this personality has a relationship with activities. Now this personality too, can not be the soul because even this has faults. The man is greedy. He is full of vices. It is no match for the soul at all, because, the description of the soul given by the Atma-gyanis (people having the knowledge of soul) is not matching with the personality. Individuality or Personality does not match with the soul. There is anger in the former while the soul does not have anger in it. It also has the sexual feelings, while there is nothing like that in the soul. The soul is pure and spiritually awakened (Chetan). Our soul is within ourselves. In spite of it being spiritually awakened, it lies within us. The structure of the personality is very complicated. In this way, personality also cannot be called the soul.

How is the body functioning? Some say that it is the soul which activates the body. However the scientists believe that the body is controlled by the brain. Assume that I ask somebody to bring water. He immediately runs towards my vehicle. This task was done within no time. It took less than a second. The brain asked the memory, "Where is the water?" The memory told, "It is in the vehicle." The brain gave message to the feet and the feet went in the same direction. It is beyond imagination that all these tasks were performed at such a speed.

You switch on the mobile. You go to the call section or you open some other function. There you get an indication to wait. The computer also works in the same way. If some command is given, it says, "At present the work is in progress." I. e. it gives an indication to stop and wait. But

how wonderful is the human computer? Whatever work is happening in this computer, is happening at lightning speed! The computer has been developed on the principles of human brain. Man has got 2 trillion memory cells while the computer has much lesser memory. Whatever you have seen throughout your life, is stored in your memory. These days' memory chips can record 500 songs and even store up to 1000 songs. Likewise, there is such a memory chip in human brain, which records all the incidents of the life. There are innumerable secrets inside the man. So the brain is the king of all the cells and sense organs of this body, with the help of which, every function is performed. Scientists have proved this fact. Sometimes the power to feel is reduced. Sometimes the memory is reduced. One man said to me, "I am a clerk. I had a head injury. Now, when somebody asks me about my job, I take some time to reply. I cannot reply immediately." That is, he has developed a defect of understanding the things a little late. I said to him, "The cells are stressed due to injury. Those cells, which comprehend, are stressed." They are still working but due to the injury, are not able to work properly. Likewise if someone's leg is hurt, he cannot walk properly, he starts limping. All the systems of the body are connected with the brain. Hence our brain cannot be the soul. If someone hurts you, you become angry. Why did you feel angry? The brain is responsible for the entire body. You are aware, if your feet are hurt, you are disturbed. If hands are hurt, you are disturbed. Wherever you are hurt, the brain gets a message. The brain does not accept the situation. If someone is responsible for this injury, it immediately instructs you to beat him. Why did it not just accept this situation as is - because this is its responsibility? Our body is full of consciousness. It is also complete with soul, but it is not the soul, because its characteristics and nature etc. do not match with those of

the soul in any way. The soul is spiritually simple. It is beyond the merits and is unique. Hence there is no question of it being hostile. It was the game of sense organs and the brain. Should we focus only on personality? The man did not go beyond this. He did not go beyond this, I. e man's quest ended at this point. Now the question is, is the brain supreme? What is the role of soul in this? It is going through the cycles of birth and death according to its deeds (karma). Even in Gita, Krishna has told Arjun, "O Arjun! Just like the man changes into new clothes after discarding the old ones", similarly the soul is getting into the new body after leaving the old one in accordance to the good and bad deeds done in the present life.

Now the question arises about the relation of the soul with the Law of Actions? What actions is it performing? The man is doing four different types of activities. First, he is earning his livelihood through private or Govt. jobs. He is doing this work with the help of his brain. Second, he is doing farming. He is doing researches also here. Third, he is doing business. Four, he is involved in frauds. Thus, he is doing four types of work. What is the purpose of doing all these actions? What is the need for these? What is the sense? What is the importance? We are doing all these actions in order to fulfill our physical and mental requirements. But none of these are related to the soul. That is why Sahibji is saying-

Jeev Pada Bahu Loot Mein, Na Kachhu Len Na Den.

Kabir Sahibji is saying that Jeev/soul is being involved in all the worldly activities without any gain to the soul.

The soul has nothing to do with all these. We shall have to understand the role of the soul. Surely, it is involved somewhere due to which it gets the punishment. If some female commits suicide, her mother-in-law, brother-in-law, sister-in-law and other relatives in the house are

arrested. Why? This is because they all are contributing to it. The case is filed in the court. The court investigates whether these persons were giving her tension. If she was tensed, perplexed it could lead to more and more tension. When she did not find any solution, she thought of killing herself. She thought that the solution to this problem is the suicide and killed her through the possible means. Now, who were involved in this crime? Those, who were involved, were punished.

Is soul in any way involved in this sinful act? Yes, it is, but it is engaged uselessly. What does it have to do with eating and drinking? After eating something, you say that you enjoyed it. Actually your senses enjoyed it. All are working to satisfy your physical needs. No work is being done for the soul. Then, why is the punishment meted to it? The mother-in-law is also put behind the bars because she was involved. She should have paid attention to why her daughter-in-law was disturbed. Now why the law does punish her? When the deceased left her parents' house, she became the daughter-in-law. Her in-laws should have played the role of parents. The duty of the brother/sister-in-law was to treat her like his/her own sister. If such a treatment was not meted, the law punished them. But why is our soul being punished? How the soul is involved in all this and why is there this cycle of rebirth? It is said that the soul is going into different bodies according to its deeds. It means that somewhere or the other, our soul is definitely involved. That is why, our soul is being punished. In fact it is involved in all our actions. One person said, "Whatever bad actions, I am doing, must be due to the mind and whatever good actions, I am performing, must be due to the soul," I said, "No, both types of actions are being done by the mind only." The soul is beyond both types of actions. It has nothing to do

with the actions. Both are the creations of the mind only. Hence, Kabir Sahib said -

Pap Punya Ye Dono Beri, Ek Loha Ek Kanchan Keri.

Kabir sahibji is saying that both bad deeds and good, virtuous deeds are like the links of a chain which is used to bind the soul. The only difference is that one is made of iron and the other is of gold.

A chain is a chain, whether it is made of gold or iron. Thus both types of these actions (good or bad) are binding the soul. But if the body has to do some deeds, it should perform only good deeds and that too without expecting returns for them. If you do anything expecting a return, then rebirth is bound to happen. Then you have to take birth to enjoy the fruits. Hence, good deeds should be done without the expectation of return. Now let us see, in which deeds is the soul involved? It is involved in both good as well as bad deeds. That is why, it is said--

Jeeva Pada Bahu Loot Mein, Na Kachhu Len Na Den.

Kabir sahibji is saying that our soul is in big loot. It has the involvement, but of course, has nothing to gain from all this. Where is the involvement of our soul, due to which it has to enter the endless cycle of rebirths. What is the constitution of the personality? What is there in it? When somebody offers you food and asks, what all is there in it? You put it your mouth and after chewing it, you tell him that it contains potatoes, tomatoes and salt. This was recognized by the tongue after tasting it. Even if you don't see the salt, you can tell about it after tasting the food. You go on chewing and keep telling its constituents.

Let us see, what is the constitution of the personality? First thing, that we find, is the mind. Creating desires is the nature of mind. The second thing which we see is the brain. How can it be seen? Just like after tasting the food, it could be ascertained, what are its ingredients? Similarly we can see it working. When we take decisions it was

actually the Mind's work. We are taking decisions even while we are moving. Thus, the mind is seen. Then the Memory can also be seen. Every moment you are remembering something or the other. The activity of the brain can also be seen. When we are working, it is an activity coordinated by the mind. The anger is also being seen. All these things are seen in everybody. The virtuous and sinful deeds are also seen. The lust is also seen. The anger is also seen. This way the mind can be seen in totality.

Man tries to deceive others. One man wanted to donate some land to me. He told me that he would donate 100 Bighas (One Bigha = 27225 sq ft). I said, "No problem." He requested me to pay the cost of ten bighas of land only, so that he could pull on his family. I asked my people to investigate. When the investigation was done, it was found that he owned only ten bighas and the price, he was demanding, was 5 times more. He was talking of 100 bighas of land. The rest belonged to the Govt. This is called cheating. Is the soul doing this? Do not think that such fraudulent behavior is not found in the common man. Everyone is doing this, because it is the habit of mind.

Koyee Safa Na Dekha Dil Ka.

Billi Dekhi Bagula Dekha, Sarpa Jo Dekha Bil Ka.

Upar Upar Sunder Lage, Bhitari Gola Pathap Ka.

Koyee Safa Na Dil Ka Dekha.

Kabir sahibji is saying that he could not find anyone who has a clean heart, neither the cat nor the stork and not even the snake. All the creatures look good externally but do not have a clear conscience.

Some people come to me after doing something wrong and request me to forgive them. I ask them to, "First tell me the mistake. You should not try to get pardoned cunningly."

Once upon a time there was king, called Dawood. He had a servant-Uriyah. The king had nine queens. Dawood was known as a prophet (Paigamber). He was an accomplished priest (Sidh and Sadhak) also. One day he saw his servant Uriyah's wife. He found her very beautiful. Dawood thought of getting her. He thought, "If her husband is alive, she could never be his." He sent Uriyah to the forest on the pretext of some work. Next he sent 4-6 soldiers and asked them to kill him. They killed Uriyah. Now the king took Uriyah's wife with him. Dawood was a prophet. One day, while praying, he felt as if he has done some blunder. Dawood was seeing the Heaven with one eye and the hell with the other. He was terrified. He asked God to forgive him. The God said to him, "He has forgiven, but He cannot forgive the murder of Uriyah." If Uriyah forgives, He will forgive too." He went to Uriyah's grave and called him. When he called out the third time, he got a reply from the grave." Yes master!" The king said, "I am Dawood, your master." Yes, I am seeing." said Uriyah. Dawood said, "I have come here to ask for your pardon." Uriyah asked, "Pardon for what?" The king told, "Due to me, you have lost your life." At this Uriyah said "No problem, I had to do my work. I forgive you." The king came back and said, "O God! Uriyah has forgiven me." The God said, "This is not a pardon. There is cunningness in it. Go and tell Uriyah that, in order to get your wife, I myself plotted to kill you." The king again went to Uriyah's grave and called. On the third call, a voice came from the grave, "What is the matter, Master!" The king said, "I have come to ask for your pardon." Uriyah said, "I have already forgiven you." This time, the king told Uriyah the entire story. He said, "I plotted to kill you in order to get your wife. No person, who is against you, has killed you." The voice

from the grave said, "I cannot forgive you till the Dooms' Day."

Sometimes, I too am surprised, what type of pardon is this? The man is full of deceit. All his actions are being governed by the cunning mind. All these actions are related to the personality. That is why it is said—

Dil Ka Hujara Saf Kar, Jana Ke Aane Ke Liye.

Dhyan Auron Ka Hata, Usko Bithane Ke Liye.

Ek Dil Lakhon Tamanna, Uspe Bhi Jyada Havas.

Phir Thikana Hai Kahan' Usko Bithane Ke Liye.

Clean your heart to let in your beloved Guru. Clear your thoughts and focus on your Guru. In your heart there will be no place for him if it's full of greed and desires for worldly things

Sometimes people come to me cunningly. I tell them, "Come to me with purity. Don't come to me with cunningness in your mind."

Guru Lobhi Shishya Lalachi, Dono Khele Danov.

Kahain Kabir Kaise Taren, Charh Patthar Ki Naav.

Kabir Sahib says if both the Guru and his disciple are greedy then it is like trying to the cross river by getting in a boat made of stone

One day, a man came to me and said, "My wife has filed an FIR against me. The police are searching for me. Please talk to her over the telephone" I said, "Give me your wife's telephone number." While I was busy trying to call her, he ran away." See, he had come to deceive me. A wife regards her husband as her guardian. Why will she like to put her husband behind the bars? When I asked her, she told, "He beats me a lot." Next time, when he met me, I asked him, "Give me her phone number." He gave such a wrong number, which even the telephone company might never be able to connect. The first thing I asked him was if he was beating his wife. He said, "No." I tell the females who come to me that if their husbands beat them then lodge an FIR in police stations' - women cell.

What was this? They are deceiving themselves! Such cunning behavior is not acceptable. If someone is behaving in such a manner, he is surely confused. The heart should be clean like a mirror. Sahibji is saying-

Andar Safa, Baahar Safaa, Phir Sahib Kahe Khafaa.

(Kabir Sahib says "when someone has clear conscience and is pure in his dealings with the outside world, he is sure to win the Supreme Lord's love and affection")

I want to say that in all the actions- good or bad, right or wrong, the soul is involved. It is certainly involved, or else it would not get the punishment. Due to its cooperation alone the mind is able to get its job done. However the question is: Why is it taking orders from the mind? What is it doing? Let us explore a little.

Is the punishment justified or not? Why is it involved? Is our soul merely a spectator or an active participant? Actually our soul is not only a spectator but an active participant too. That is why, it is being punished. Your soul is cooperating. Now the question arises, why is it cooperating? It is cooperating in each and every action. If a man murders someone, is his soul not guilty? It is guilty. If it is not guilty, then, why is it being punished? Is it all anarchy? No, it is fully cooperating. It is involved in all the actions. What is the reason? In which way is it a criminal?

If the daughter-in-law was set on the fire, the mother-in-law was sent to the jail. Why did she not understand the problem? Why did she not co-operate with her? If the daughter-in-law has hanged herself, the background was prepared by the mother-in-law. Likewise, the soul too has been jailed.

Surely, the soul is copartner, but no fault of its own. That is why, it is said—

Jeeve Pade Bahu Loot Mein, Na Kachhu Len Na Den.

Our soul has nothing to gain or loose with any action.

It has got no relation with any act being done, but in every act, even in the worst of the acts, the soul is involved. Being in the body since a long time, it has started considering the body and mind as its own. Hence, it is necessary to purify it. Our soul has been dirtied by the mind.

Bandhyau Keet Markat Ki Nayeen.

That is to say that the soul is tied like an ordinary bird, a monkey etc.

It is said---

*Jad Chetan Hai Granthi Pad Gayee, Yaddyapi Mithya
Chhootat Kathinayee.*

The soul is completely tied, but nobody is able to understand, where is the knot? Sahib says-

Yaddyapi Mithya Chhootat Kathinayee.

The soul has not been tied, but it is in bondage. There is no knot to be seen but it's still not free. This has been explained beautifully—

*Aapa Ko Aapa Hi Bandhyau.
The soul has bound itself.*

The whole game is of mind and the soul is fully engrossed in it. The mind is directing this whole game taking the energy from the soul. So the soul is getting the punishment. That is why, Sahib is saying -

Maan Jata Hai Jane De, Gahke Raakh Sharer.

Utara Pada Kaman Se, Kya Kar Sakta Tir.

Kabir Sahibji has said that even if your mind desires/yearns for something, just move on without paying attention to it because your mind is powerless if the soul does give its energy. Just as an arrow is useless without a bow.

There is warning in Sahib's words. They are not merely stories. While driving we see that when a speed-breaker approaches, a signboard cautioning you to slow down is put a little ahead of it. Similarly Sahib's words are cautionary. He gave us warning signals.

So the soul is cooperating. If the soul had not cooperated and not given its energy, nothing would have happened. The brain could not have done any work. It is not all-powerful. The imagination (desire) is of mind. Our soul is our concentration. This concentration is wandering. If we try to meditate, it focuses only on worldly things.

Man Maya Mein Bandh Rahyo, Bisryo Naam Govind.

Keh Nanak Sun Re Mana, Ant Paryo Jim Fand.

Guru Nanak says that our involvement in the world leads us to forget our almighty and due to this we are put again and again in the cycle of rebirth.

When meditating, we are reminded, how someone has abused us and our attention is diverted towards him. When we bring our focus back and we try to meditate again, we get entangled in some other things all over again. Somewhere or the other, this concentration is being diverted. The power which has tied us, is not allowing us to be free.

Manahin Swarupi Deo Niranjan, Tohi Rakh Bharmayee.

Hey Hamsa Tu Amarlok Ka, Para Kal Vash Aye.

Kabir sahib says that Niranjan has taken the form of our mind and kept us all in the dark, never allowing us to know about Amarlok which is the original abode of our soul.

Everyone in the world is saying that the mind should not be troubled. But, we are saying—

Jo Maan Par Aswar Hai, Aisa Birla Koye.

Kabir sahib has said that rare are those who can fully control their mind.

Sahib is saying—

Man Ke Mate Na Tu Chal Bhai, Palak Palak Maan Aur.

Kabir Sahib has said that we should not do anything which our mind tells us because it has a tendency to change every second.

Thus, the soul is tied. Sometimes we are worried about our daughter's education, sometimes about her marriage, sometimes about our wife or about the construction of our

house. The mind has entangled the soul in so many things. All these things seem dear to us. On the other hand, the man also wants salvation, but is not able to come out of these worries.

Further, our brain is also not all-powerful. It is the secretary. It takes the orders from the mind.

Sukhman Maddhye Base Nirajana, Munda Daswan Dwara.

Uske Upar Makar Tar Hai, Chadho Saamhar Samhara.

Kabir Sahib says that Niranjan resides in the middle of our Sushmana nerve and above it, there is a very fine Spider's web like thread on which we need to move our concentration cautiously.

Where there is darkness, there is the Ether element (Akash tattva) and this is where our mind i.e. Niranjan lives. He lives in darkness. He sends the messages in the form of waves from there. He is the King.

Teen Lok Mein Magahi Viraji, Tahi Na Chinchat Pandit Kaji.

Kabir sahib is saying that our mind/Niranjan is omnipresent in the all the three worlds and neither pandits nor kazis can recognize it.

The mind gives these orders and the brain executes them.

*Shruti Puran Bahu Kahein Samujhayee, Chhute Na Adhik
Adhik Arujhayee.*

Tulsidas is saying that all the religious scriptures are repeatedly telling us that instead of becoming free we will get all the more entangled in this mystical world

We are talking of pure devotion. That is why superstitious people want to eliminate us. They even won't mind using an atom bomb to do so.

*Chaaron Or Jab Mar Mar Jo Dhaye, Tab Lalon Ke Lal
Khalaye.*

Kabir sahib is saying when everyone disagrees with the Guru to the extent of assaulting him physically, only then should we consider real Satguru.

One Maulavi (Muslim priest) came to me. He was an old man. He said to me, "I want to make you my teacher

(Guru)." He added, "I am observing you for quite some time. You seem to be a pure soul. I shall bring eighty members from my family too (to make them your disciple)." I told him that I am ready and that he had to take everyone in confidence first. After getting blessed with the holy Name, he would have to leave all the vices. He would have to follow all the rules of the Ashram. So be prepared. I told him that I was ready. He would have to stop sacrificing animals on Bakrid. He could retain his beard if he so desired, I was not concerned with it. He might be a follower of any religion; it did not matter to me. I told him "Just see that you follow the Rules. Don't cheat anybody. Don't tell a lie and do not consume meat. I am making you pure. I am giving you seven Rules. Observe them."

Even, if a prostitute comes to me, I shall bless her with the holy Name, but she shall have to follow the Seven Rules. All the vices will automatically go away. I will make you pure. If you are a Muslim, I will make you a pure Muslim. If you are a Hindu, I will make you a pure Hindu. If Sikh, you will become a pure Sikh. Anyone, who eats bitter gourd, will feel its bitterness.

So the soul is bound. The mind, residing in the Sushumna nadi (nerve) sends the messages to the brain. The brain is incapable of understanding the origin of these messages. The soul is in the inner-self and it does not understand that the whole game is that of the mind. That is why, it is said—

Tera Bairee Koyee Nahin, Tera Bairee Maan.

Kabir Sahib is saying that nobody else but our own mind is your enemy.

Our soul resides in the Agya Chakra (the centre of the forehead). After mixing with the breath, it is spread out in the whole body and is passing its energy to all the nerves.

The soul also mistook itself as Mind, as whole body, after mixing with the breath.

The Guru (teacher) concentrates the soul. Then, the person begins to understanding the game of mind (Niranjan) and body (maya). Now, they can clearly see the whole scheme of things. Sahib says-

Jab Main Tha Tou Guru Nahin, Ab Guru Hai Main Nahin.

Prem Gali Ati Sankri, Ta Mein Dui Na Samahin.

Kabir Sahib is saying that when I was without the holy Name, I had no qualities of my Guru. but after Naam Initiation I have my guru's characteristics in me. My vices which I previously had in me, have disappeared

I am not telling you to concentrate on any part of your body. I am not even telling you to awaken deeper inner-cells through concentration. I am telling you to awaken your concentration (Surati) itself. There are five postures (Mudras) of meditation. I am telling that all these are full of demerits.

After sometime, the use of mobile phone will be totally stopped. I never had any tension. One day I had the headache. On analyzing, I concluded that it was due to the mobile phone. At that time, the mobile phone was recently introduced. Till that time, the scientists had said nothing about it. I was the first person to tell about its side effects. I also told that the population of the vultures and the small birds had reduced. Scientists as well as biologists had not mentioned anything about this till that time. The vultures are not many in number. The process of its birth is also quite difficult. They cannot build their nest inside the tree because of their large wing span. Due to this, they build their nest on the tree top. Some years earlier, there were harsh weather conditions during the winter. There was worst frost and as a result, their eggs got destroyed. Hence, their number decreased even further. They were already few in numbers.

The vultures are capable of seeing up to 1000 kms (80 Yojan). You can see vultures flying at a great height. It is the vultures, who collide with the aero planes. They can see a dead animal, lying in Agra, from Mumbai (some 1000 kms away). Just think, what an incredible vision, they have? Then they inform the other vultures. The entire flock goes there and eats it. In the Hindu epic Ramayana, there is an episode, where, the king of vultures, Jataayu had seen and told about Sitaji's presence at Ravana's Ashok Vatika across the sea in Lanka (now Sri Lanka).

When some grains fall down on the ground in your house, you cannot see them but the birds come and feed on them. You are not able to understand, what they were feeding on.

These small birds have, also, reduced in numbers. Sometime back they were moving in flocks. These birds avoid the areas, where the mobile signals are present. The mobile-phone is harmful for the nature too. After sometime, the man will stop using it, but at present its necessity is being felt.

Thus, the concentration (surati) is very unique. It has the power to see everything. This concentration itself is our soul. This surati gets divided into seven parts in the body, but it is one only. Just as there are nine parts of the body e. g. neck, nose, hand and shoulders etc., but the body as a whole is one. In the same way, this surati also gets divided into seven parts, e.g. Anand Surati, Mool Surati, Chamak Surati etc. All the functions of the body are performed by these suratis. This has to be concentrated at one point only. It is very powerful. This power is being used for meeting the needs of the body. This treasure of energy is with everyone.

Everybody understands the needs of one's body because, it requires energy. Everybody is, therefore, slave to the needs of the body. The surati does not require energy,

hence nobody paid attention towards it. Sahib has spoken about this surati in the following lines –

Surati Samhale Kaaj Hai, Tu Mat Bharam Bhulaye.

Maan Sayyad Manasa Lahar Mein, Bahat Katahun Na Jaye.
 Kabir sahib is saying that we need to be vigilant of our mind because it keeps distracting us from the correct path. Also we need to keep our concentration from wandering away in order to move in the direction of salvation.

Dharam Dass ji Asks Sant Kabir Sahib to Kindly tell me about the 14 yamas.

*Dharam Dass Ji Teke Gahi Paun,
 Nam Jaman Kau Mohi Sunaun.
 Chaudah Yam Mohi Varni Sunao,
 Daya Kerhu Jani Mohi Durao.*

Kabir Sahib says, “Chitara Gupat is the head of all the Yamas. He keeps an account of the sins and merits. He has an army of Mrityuandha, Agni, Chitchanchal, Acheta, Makrandi and the like with him. These have held the Jiva

in bondage.

The Jivas were frightened to see the fearful appearance of Kaal (Niranjan). They prayed for their safety. The echo

of their prayer reached Param Purush. He asked me (at that time called as Jog Santain) to free the helpless and suffering jivas from the net of Kaal.”

My Satguru Sent Me To The Abode Of Supreme Lord

The true father of the soul is only Satguru (Knower of Truth) and the true religion is followed by the disciples of the Satguru. The glory and the benefit of the soul are in surrendering to the Satguru. The politeness and spiritual-simplicity are found in Satsang (Satguru's discourses). The bliss and satisfaction of the soul are in chanting the holy Name. The feeling of forgiveness can be developed in the presence of the Satguru. The knowledge and rationality of the soul are in Satguru's words due to which vices like greed, attachment and pride are destroyed. The words of Satguru awaken the surati (concentration), due to which the desires, greediness and the brain come under control. Satguru-Sahib has given such a True holy Name due to which, all the cheatings of the wicked mind can be understood. O soul! You have been fortunate to get the human body so that you can understand the true religion from Satguru. Bestowing it with the holy Name, Satguru-sahib has given the soul the salvation and cleared its way to the Supreme Lord's own abode-AmarLok (Sat Loka).

*Mera Satguru Satya Pita Hai, Dharma Mera Guru Bhai.
Lajja Meri Guru Sharan Hai, Shilata Satsang Samayee.
Santosh Sada Naam Sumiran Hai, Chhama Guru Darshan
Payee.*

*Gyan Vivek Satguru Vani Hai, Lobh Moha Ahankar Nasayee.
Satguru Shabd Surati Jagi Hai, Asha Trishna Buddhi Vash
Ayee.*

*Satyanam Satguru Dina Hai, Manchor Samajh Ab Ayee.
Bare Bhag Yeh Tan Paya Hai, Satya Dharma Satguru
Chinhayee.*

Sar Shabd De Satguru Mere, Moksha Dham Satloka Pathayee.

- One disciple, Bhopal

He Is Found In The Body

Jehi Khojat Kalpo Bhaye, Ghat Hi Maahin So Moor.

The man has been searching for the Supreme Lord since a long time. Billions and billions (Kalpanter) of years have passed away. Ages (unlimited years) have passed by. This search is not new. We can see that some small children are very intelligent. Some are docile while others are not. The question arises, who has taught them to be indocile? There was a child aged seven years. His mother told me that he was very stubborn. A child of seven years is being stubborn! This is by the virtue of his deeds in previous life (sanskar). All your births till date have been properly documented. Hence Kabir Sahib has said-

*Janam Ek Nahin Janam Aneka, Chhute Nahin Bhakti Ko
Lekha.*

He is saying that the virtues and vices of our previous lives are carried forward in our next birth and our actions will be moderated accordingly by our Mind

The virtues of the deeds of past life remain

Karma Sani Buddhi Utpani.

Our thoughts get moulded according to the deeds of previous lives

The Mind is found in every creature of this living kingdom. There is a buffalo. It keeps its place very neat and clean, even better than humans. If need be, it messes up the neighbor's place, keeping its own place clean. Now who has taught this buffalo to be so clean? This is due to the virtues of its past life.

Whatever we are seeing outside, all of it exists inside our body too. All the ideas have been taken from this body itself. The idea of a tape-recorder has originated in the brain itself. The idea of a computer too, has its origin in the brain. First of all these ideas originated in the Mind. There are numerous secrets hidden in the human body.

Kabir Kaya Athah Hai, Koyee Birla Jaane Bhed.

Kabir sahib is saying that our body i.e. the human body is very vast, almost limitless and there is hardly anybody in this universe who knows this mystery

Behind this feeling of our personality, there is a very subtle element. That is our soul. Hence, the soul is bound by the mind and body. Sahib has said-

Manahi Swaoopi Dev Niranjan, Tohi Raha Bharmayee.

Hey Hansa Tu Amar Lok Ka, Pada Kal Vash Ayee.

Kabir Sahib is saying that our mind (maan) has manifested itself as our god and kept us in dark. Our soul, which has come from Amarlok, has been detained here in this mortal body by Niranjan/Kaal

Thus, this personality is not helpful in understanding our self. Sahib says-

Yeh Kaya Hai Samarath Keri, Kaya Ki Gati Kahu Na Heri.

Kabir Sahib is saying that this human body is capable of innumerable incredible things, but, alas! No one has tried to know its secrets

Even the great learned men and women are incapable of knowing the secrets of this body. Everything has come from this body itself.

Ya Ghat Bhitar Sat Samandar, Ya Hi Mein Nadiya Nara.

Ya Ghat Bhitar Surj, Chanda, Ya Hi Mein Navlakh Tara.

Ya Ghat Bhitar Sona Chandi, Ya Hi Mein Lagat Bazaara.

Ya Ghat Bhitar Hira Moti, Ya Hi Mein Parkanhara.

Ya Ghat Bhitar Kashi, Mathura, Ya Hi Mein Ghar Samsara.

Ya Ghat Bhitar Devi Deota, Ya Hi Mein Thakurdwara.

Ya Ghat Bhitar Brhma, Vishnu, Shiv Sankadi Apari.

Ya Ghat Bhitar Riddhi Siddhi Ke, Bhare Atal Bhandara.

Ya Ghat Bhitar Teen Lok Hai, Ya Hi Mein Sirjanhara.

Here Kabir Sahib is saying that our body has got everything that we can see in this entire creation. The seven oceans, the big and small rivers, the Sun, the moon, the ninety million stars, the riches, the gems, the pilgrim places, the gods, the goddesses, innumerable supernatural

powers, the three worlds and its creator, all exist in our human body

Who is the king of such a great body? Sahib says-

Teen Lok Mein Manahin Biraji, Tahi Na Chinchat Pandit Kazi.

The mind rules the three worlds (three Lokas). Everybody believes that it is he himself, who is thinking. But this thought originates in the mind itself. Your belief that you exist, is also due to the mind itself. I have mentioned it earlier too, that the man believes the brain to be supreme, but this is not so. The waves reach the brain. These waves are coming from the mind, who resides above it. As has been said in the following line-

Maan Tarang Mein Jagat Bhulana.

The whole world is doing according to the wishes and desires of the mind

These waves reach the Mind in a very subtle form. Sometimes, you desire that you have to go a particular place for picnic. Why did this desire arise in you? You have not thought about it seriously. The fact is that this is not your desire. This has been thrust upon you by your mind. This desire has been thrust on you so subtly that you are unable to understand this secret. These are very subtle waves. The desire came to you through these subtle waves, but you have accepted it as your desire. The truth is that this was not your desire. You are a very unique being. You are a pure soul. There are no desires in your soul. Your soul has no likes and dislikes. The soul is beyond desires. Then what is the problem? The problem is that, the soul is in bondage. Can we see this bondage? Yes, of course! How can the soul be described? It neither takes birth nor dies. It is immortal, simple (Sahaj), beyond the reach of the senses, beyond the ether (Akash tatva) and beyond the five physical elements. It neither increases nor decreases. It never gets old and does not die. It is imperishable, indivisible, free and blissful. Oh! It has such

wonderful characteristics! Then why is the man not thinking about all these?

The soul, sometimes, considers itself as mind and sometimes, as body (maya). When it wants to know about itself, it is told that it is the body. Just like a man makes a woman aware of her femininity by the way he looks at her. This makes her shy and aware of her femininity.

Likewise, your mind makes the soul feel that our soul is the body, it is the inner-self (Antaratma) and the mind. The soul is also made to believe that it is the one who is thinking and having the sexual desire. But has our soul accepted this? Yes, because it has been misled in this way. Now what is the nature of the soul? It is entangled. This is very surprising. The soul, despite being the part of the Supreme Lord, is cheating others. Even then, He (the Supreme Lord) is not stopping it. Not only this, the soul is doing undesirable things. It means, the Supreme Lord, who is residing within us, has been made weak by some unusual force. Despite He being the origin of light, there appears to be the darkness inside the body.

When He (the Supreme Lord) is within everybody, why is the inner-self of every creature not enlightened? This means that he is helpless but, He is known to be Omnipotent. Even then, the person intends to kill others. It means that Omnipotent Lord is not forbidding him from the misdeeds. These questions arise in everyone's minds. Sometimes people may even complain e. g. on the death of his wife one might complain "I have small children and you have snatched their mother from them. It means you are a butcher. What you have done to me is not justified." People tend to complain like this. Even when such an Omnipotent Lord is sitting inside, the man is stealing, and He is not preventing him from doing so. Somebody is raping women. Even then That Lord, living

inside everybody, is not speaking. What is the matter? All the deeds are being performed in His presence.

If somebody is troubling others, even an onlooker thinks that he should help him. But that Omnipotent is not helping. Why is He not helping? He is known to be full of kindness. Why is His Kindness not showing up? Why is that blissful Purush oblivious of the sorrows of the creatures? What is the mystery? Answering this Kabir Sahib said:

Sab Ghat Mera Saiyan, Khali Ghat Na Koye.

Balihari Wa Ghat Ki, Jag Hat Pargat Hoye

Sahib says that my God is present in all the living things in an apparent way and none are devoid of him. However we need to revere the person in whom the almighty shows his presence

He is not in action at present inside anyone's body. The ghee (clarified butter) is present in the milk. We use ghee in various ways. It is used to light the earthen lamp. It is eaten in various other ways. The puri (Indian bread) is deep fried in it. It is not possible to deep fry puris in milk. We light the lamp with ghee. This cannot be done using milk. The ghee has to be extracted from the milk. If the Omnipotent does not appear, He will not help. When we try to make Him appear, some opposite force restricts Him from appearing. The fact is that, The Supreme Power is inside our body.

Jyon Til Mahin Tel Hai, Jyon Chakamak Mein Aag.

Tera Sayin Tujh Mein, Jag Sake To Jag.

Kabir Sahib says that just like the sesame seed has oil in it and the quartzite stone(chakmak) has sparks of fire in it, similarly the Supreme lord resides in you. You need to understand and realize his presence in you

Oh! There is redness in the henna leaves extract, but it is unable to produce its effect, unless the extract is applied on palms. Some evil force is not allowing that Supreme Lord to appear. To make him visible, we require the help of the Satguru (true guru). At the time of Initiation, the

Satguru removes all the covers which are on the Supreme lord inside us and strengthens our soul. Only then, the Supreme Lord living inside the body becomes active. I bought a sim. It was not active. I asked a person, "Why is it not active? What is the reason?" He told, "That has to be activated."

All the elements are present inside the earth. They can be taken out with some technique. If the sourness has to be extracted, we sow a lime-seed. It extracts the sourness from the earth. If the sweetness has to be extracted, then sugarcane has to be planted. It extracts the sweetness from the earth.

So, there is the need of a teacher (guru), otherwise He (the Supreme Lord) cannot be activated. Believe me! Only a complete guru (Satguru) can activate Him. From that day, He has been activated within you, He is surely working. The opposing forces are also living within your body, but they are now helpless. I have made you different from the world. I have activated Him within you. Now, He is working, but His presence cannot be felt by the brain or the memory. Even our intelligence will not understand Him. He really works within you. He makes his presence felt to you and you are assured.

In Bhopal during my discourse, I asked, "Those, who feel that the divine-power is working in them, should raise their hands." A good number of people raised their hands. A person who is the Director in the Health Department for M.P., Chhattisgarh, Dadar-Haveli and Andman-Nikobar Island also raised his hand. I asked him, "Are you sure?" He said, "I had gone to Gwalior to fix the marriage of my daughter. While returning my driver said that he was feeling drowsy and that we should take a break. I sent the driver to the back seat and I started driving myself. On the way, over a bridge, I also dozed off. At that point of time, a truck was approaching us from the opposite direction.

Our vehicle was moving at a high speed. All of a sudden, the break was applied to my vehicle and the accident was avoided. The accident was destined. I knew it very well that the brake which stopped my vehicle was not my effort. All that I felt was that a power came out of my body and after completing the task, went away without letting me know anything about it, but I understood it. I felt the presence of that Power.” Thus I want to say that That Power is within you too. It (Power) has been infused within you, but the condition is, “Keep your faith intact in your Guru.” Is this bullying? No, because if you are not devoted to Sahib, you are definitely in Niranjana’s clutches. If somebody has fallen sick, he will become alright one day. This is His automatic desire. He will surely be O.K. because-

Jeev Adham Aur Neech Hai, Isko Mat Patiyay.

Don’t deceive the Guru (teacher). Be careful.

Guru Se Kare Kapat Kare Chaturaye, So Nar Bhav Bhatke Aye Kabir sahib warns us to be true to our guru or else we would not get salvation

Guru Se Kapat Sadhu Ki Chori, Ya To Andha Ya To Korhi. Kabir sahib is warning us not to deceive the guru or else we would have to face dire consequences like we may become blinded or a leper

Speak the truth. Be clear; be matured, as the Supreme Lord resides in clean heart only.

Jab Talak Vishayon Se Yeh Dil, Dur Ho Jata Nahin.

Tab Talak Sadhak Vichara, Chain Sukh Pata Nahin.

Kar Nahin Sakta Hai Jo, Ekagra Apni Vrittiyan.

Usko Sapne Mein Bhi, Parmatam Nazar Aata Nahin.

We will find true happiness only when we are free of all wants and desires. Even if we want to have a glance of the Supreme Lord in our dream, we must focus our attention fully on him

I have told you seven rules. They are the formula for cleaning the inner self. We all know that the dyer does not dye a cloth which is dirty.

Kaali Kambali Na Rangi Jaaye.

If he dyes the dirty cloth, the colour will bleed out with the dirt on washing and a patch without the new colour will appear. Similarly, the tailor does not sew dirty clothes. Why, because, there are chances of breaking the needle. I have asked you to stop consuming alcohol and meat at least three months before coming to me for Initiation. I also warn you not to indulge in any vices henceforth, because the heart has to be kept pure. Only then, the reflection of Sahib will come into your heart.

Kaam, Krodh, Mad, Lobh Ki, Jab Lagi Ghat Mein Khani.

Kya Pandit, Kya Murkha, Dono Ek Saman.

Kabir sahib is saying that there is no difference between a learned man and a mad man until we become free of greed, anger, lust, attachment and ego

It does not mean that now after Initiation there is no lust in you, there is no anger within you. Of course they are there, but now they are under control. All the vices are under control now. If these are completely done away with, there shall be no life anymore. I have brought them to the zero level myself, but at that point, the life ends. So you are now aware of these vices. Now you will not like anyone, who has not taken the Holy Name, even if he is your father. This is a fact. On the other hand, if you meet your guru-brother, you feel as if you have met someone from your family.

So what is this? I have activated your soul. You must have experienced it. When you are unable to do something, Sahib's divine power does it for you. Your mind and brain are unable to understand this secret, but your inner-self has understood that a power is working. You know that. Whenever, you are in trouble and helpless, a power comes to help you, and after doing your task, it goes away.

Concentration Is Everything

Teen Lok Mein Mann Hi Viraji, TaahinNa Chinchat Pandit Kazi. Kabir sahib is saying that mind is ruling all the three worlds but no one has been able to comprehend this.

Really, is the Mind the king? There was a time, when Bhopal was under Central Govt. Rule. I have four plots there. I had to get the building plan approved. All the plots were properly registered in my name. The concerned officer demanded extra money for each plot, which would be credited to Central Govt. a/c. There is no such provision in the State of Jammu & Kashmir. I paid the money and took the receipt for it. I knew a few employees in that department. I asked them, "Why has the department charged me Rs.40000/- extra?" They told, "If the area of construction is more than ten Marle (1marle=272.25sq. ft.), Rs.10000/- for every plot has to be deposited in Central Government a/c. And the State Govt. will charge extra. It is the Rule of the Central Govt." Likewise, the mind is also ruling this world. Can we see it? Yes, ofcourse! How? Every man in the world, thinks that his brain is working and we are following it, but in reality it is not so.

I have said this earlier too that the scientists say that the brain is controlling all the functions of our body, but I have different opinion on this point. We all think that the brain is controlling the body. No! It is only a minister, while the king is the mind.

Man Tarang Mein Jagat Bhulana.

Whatever desires, it (the mind) creates from there, you move accordingly. The waves from the mind reach our brain through Shushumna nerve.

There is consciousness in the Shushumna nerve. It is connected with the spinal cord also. Your legs move due to this. It goes towards the brain moving from the central

back portion of your head. Hence I have told you to keep your back straight while meditating.

The consciousness in the entire body is through Shushumna only. The Shushumna keeps all the parts of the body including hands and feet active. If an injection is administered at a wrong nerve point, there is a likelihood of developing problems in any part of the body. I know it and, therefore I advise people to be cautious. I never give controversial statements. I do not want to increase the number of my opponents, yet they are increasing. I am cautioning you against doctors. There are reasons for my opposition. Tantrics/witch doctors oppose me bitterly. Why? This is so because I have cautioned you against them. They will malign your faith. The doctors are also like them. Whatever I want to make you understand, I make sure that you have understood.

Be wary of the doctors. They will suggest a surgery even for a minor problem. That does not mean that there is dearth of honest doctors. It also does not mean that the honest engineers are not available, but they are few in numbers.

The baby takes the birth itself. Do not say that the mother gives birth to the child. No! The baby comes out of the mother's womb itself. On the occasion of Mother's day, they show the process of child birth. The labour pain is excruciating. Inside the mother's womb, there are two nerves and the baby has to come out through these two nerves. The scene is terrible! During child birth, both her stool and urine pass out of her body. When the labour pain starts but the mouth of the vagina is open only up to two centimeters, the doctor knows that the normal delivery is not possible. At that time, he resorts to surgery. For a normal delivery to happen, the mouth of the vagina should open up to four centimeters. Sometimes, the doctor knows that the normal delivery is possible, yet he recommends

surgery because when the baby itself tries to come out of the womb it tries to open the vagina with its head but if the baby's neck bends, it cannot come out. Just like the hatching of the eggs the baby tries to come out of the mother's womb itself but it can't. That is a very crucial moment. The first delivery is very painful. Always get the first delivery done at a hospital, because if some complication arises, the doctor will immediately operate upon. When the labour pain is terrible, the doctor resorts to surgery. Unfortunately, for the sake of money, even in the case of normal delivery, some doctors perform caesarian section. In the same way, for an ordinary headache, they may call for 6-7 X-Ray examinations and may charge you heavily on the pretext of a tumor and that immediate surgery is required. Intentionally, they want to perform surgery. They want a lot of money from you. Man has become very cruel these days. They are not concerned about your life. They have got admission in MBBS after paying Rs.30 to 40lacs. Now they have to recover their money.

Nowadays, the teachers in Govt. schools are not teaching properly. Due to this, the parents have no alternative but to get their wards educated in private schools. They charge Rs.500/- as fee for the small kids. When I was studying, the fee charged, was only six paise in a year. Today, even for small kids, they charge heavy fees. Just think about it. Because of the casual approach in Govt. schools, the Govt. has happily recognized the private schools and it thinks that its problem is now over, but along with this, it is their duty to ensure that there should be no overcharging. These private schools are exploiting the parents to the maximum.

Today the man has become dangerous, very dangerous. Even for an ordinary back-pain, the doctors will call for

surgery, but this is not a correct treatment. This way they will mess up your entire life.

I always keep my diet balanced. If I have eaten sweet-corn, I shall immediately balance it by eating two sweet-oranges. They have a cooling effect. If I eat papaya, I will eat radish along with it immediately. I never take medicines.

Every medicine will have a side-effect on your brain. The medicines will have a detrimental effect on your mind. That is why, I do not take medicines, but I never advise this to anybody, otherwise they will oppose me. Your body itself has a system of healing every disease, but we have made our body used to medicines. You have become habituated.

So beware of the doctors! They will ask you to conduct unnecessary tests. They will suggest immediate surgery. They will scare you. Even for ordinary stomach-pain, they will diagnose problem with appendix and for an ordinary head-ache, a tumor.

Sometimes, it so happens with me that in my food the salt is in excess, while sometimes there is no salt. If I say that the milk, offered to me, is hot, the next time the milk offered will be quite cold.

I do not want to eat food in everybody's house. I have many problems in taking food, in sleeping as well as in drinking water. You get disturbed if you face these problems even for a day. I do not want to keep telling you about my problems.

One day at Joginder Nagar Ashram, the boy who was cooking my food, had infected wounds on his fingers. This way, whatever he served, was nothing but infection. Just think! This is the way people want to serve me. If I tell some specific lady to cook for me at a particular place, another lady at the same venue will try to sideline her saying, "How can you cook food for Sahibji? I shall

cook.” Even if, she is suffering from acute asthma but she will insist. In the same way, some people try to serve me even against my wishes. However this is not serving me, rather it is troubling me. Some people try to wash my feet with such pressure that my feet become fiery hot. This way they give me pain rather than serving me. If I tell them to stop, they do not listen. They request me to allow them to serve for some more time. Oh! What type of service is this? First of all, you do not know how to do it. On top of it, you give me pain rather than relief! When your guru (teacher) is telling to stop, you should obey him. There is no better service than obeying the guru, but they are in their own world.

So you get all the messages from the brain. It is the work of the mind. The mind keeps sending subtle waves through the Shushumna nerve. Brain does not do it itself. The messages do not originate from the brain. These subtle waves are coming from the mind. In this way, mind keeps you occupied all the 24 hours.

I have to clear all your doubts too. One person said that he had a doubt. He said that Nanak Dev has said, “The mind should be pure, but you say that the mind is Kaal. It is Niranjana. There is a big confusion.”

I want just one thing from you and nothing else. I have my focus on one thing. That is, your faith. I deal in it. It is a common belief that the mother teaches the baby to walk, but the fact is that the baby learns to walk on its own. The mother does not teach it. She only helps it. For walking, the child has to grip the ground with its toes. It learns this with continuous practice. The mother helps but she cannot teach the child to get its grip on the ground.

When the child falls down, it gets hurt and feels the pain. It does not want to fall down. It wants to learn. When it sees you walking, it also wants to walk.

Similarly, I need your cooperation and nothing else. All the required systems are present in your body. The mother has only supported the baby and sometimes she leaves it free. Birds also teach their chicks. They teach them to fly by opening their wings. All are protecting their young ones, because the soul is present in all.

Likewise, I want your strong will and with its help, I shall give you salvation (Param Moksha). Only requirement is that you should remain focused on Sahib. Though, Niranjan knows that you will get salvation, he does not want that you to reveal this fact to others. He will disturb you. He never wants to let you off. Therefore, you have to be very careful all the time. When you have full focus, you will experience that a force is moving along with you. When you are engrossed in the worldly affairs, you will not feel its presence.

One day, D.C. Saheb (one of my disciples) was telling, “Your sense of humour is quite unique. I have not seen anyone like you.”

Earlier, I used to make people laugh a lot. Everybody used to enjoy it.

On one such occasion a person said, “I see very peculiar dreams. Wife and children are also scared.” I said, “It means that there is something wrong in your house.” He nodded in agreement. I said, “Fool! How did you accept that there is something in your house? I have said that in the lighter vein.”

On another occasion I was distributing chapattis (breads) to sangats (people who participate in the discourse). A lady, who wanted the chapattis, placed her plate a little far away from my reach. I asked her, “Can’t you go back a little further?” She sprang and went back even further. There is a style of cracking jokes. And the expressions of the person, who is cracking the joke also

matter. My style of cracking the jokes is such that everybody laughs to the hilt.

Thus, the soul is in everybody. It is only the game of concentration. *Surati Kamal Satguru Ko Wasa.*

Sahib (Supreme Lord) is present in your concentration. Therefore, don't get lost in worldly affairs. The more, you get engrossed in the worldly affairs, the more you will move away from the Supreme Lord.

Surati Ka Khel Sara Hai, Surati Mein Racho Sansara Hai. Kabir sahib is saying that the entire creation is nothing but the manifestation of concentration. And this concentration is making the world go round

Sahib says-

Surati Samhale Kaj Hai, Tu Mat Bharam Bhulay.

Man Sayyad Manasa Lahar Mein, Bahat Katahun Na Jay.

Even if, I become repetitive in my discourse, you will not get bored. I shall keep your focus on me and never allow you to get bored anytime. All that, you have to do, is to be attentive. Whatever mistakes, you commit in your day to day life, happen due to the lack of concentration. Hence, stay focused fully on me.

Khavata, Pivata, Sovata, Jagata, Kahain Kabir So Rahe Mahin.

Our mind can recognize somebody whom we have met in the past. However, these senses are incapable of making my correct image in your mind. They get confused. It will not be possible for you to concentrate on me, because I shall not meet you if you are under the clutches of mind. When you are fully focused on me, I shall meet you. All this is the game of concentration.

Surati Phansi Sansar Mein, Tate Par Gayo Dhoor.

Surati Bandhi Esthir Karo, Authon Pahar Hujoor.

I am not talking about Surati-shabd-abhyas (one of the five types of Yoga), but about Surati (Concentration) Yoga. If you are concentrating on the divine light in the within you, Niranjana will take on you.

One man said, “You are saying that we need not make any effort now for salvation, but you are asking me to concentrate 1 ¼ hands (about 2 feet) above the head. Does this not amount to performing an activity? Does it not mean we have to do something?” I said, “Ok from now onwards don’t do anything. I have told you to practice it only as a means to keep you concentrated on me. Concentration has got a great importance. If you do not concentrate, then the Mind will keep on disturbing you. Don’t allow your Mind to wander in the world. That is all. It (mind) has to be entangled in some good work.”

You are getting renunciated (detached from worldly affairs) automatically. The whole system is operating on its own. If you have not put the sim-card in your mobile, the mobile will not be active. And if you try to get some information without the sim in it, you will not get it. Why? It is the wonder of a small sim-card. What happened? All the data is stored in the sim-card itself. Nothing works in the mobile without sim. This is the wonder of the sim. If your sim is lost and you get a new sim from the Exchange, data that was in the old sim is lost. Why did this happen? All your old data is lost. Where was that data? That sim was connected with the mobile tower, due to which the mobile was connected to the tower. Even now, your sim is connected with the tower, like in the past the old sim was. However as you got the new sim, your old data is lost completely.

The concentration is playing a similar role. Always be careful. Never get too much involved in worldly activities. Be careful because Niranjana will always try to waiver your concentration and distract you. Therefore, Sahib says-

Man Sayyad Manasa Lahar, Bahat Katahun Na Jaye.

Be cautious of your mind and don't follow its commands, because it is a cheat and will always try to mislead you into wrongdoing

This concentration is a marvelous thing.

Surati Kamal Satguru Ko Vasa.

Kabir sahib is saying that your Satguru lives in your concentration in Surati Kamal/the eighth chakra of your body

I know better than others. I think, you are not reading anyone else's theories. Even the learned people, believers of Kabir's Ideology, living at Lahartara (Kabir Sahib's birth place), are reading my books. I am not boasting.

Kabir Eko Jania, To Jana Sab Jan.

Kabir Ek Na Jania, To Jana Jan Ajan.

Kabir sahib is saying that you are knowledgeable if you have the knowledge of your soul. And if you do not possess the knowledge of your soul, all your knowledge is useless

Everyone in the world, who is reading Sahib's literature, is trying to comprehend it in their own way. I am giving you pure things. There is no adulteration anywhere.

A man was following a different sect for the last 20years. One day he called me up and said, "I have some doubts." I said, "Go ahead ask." He said, "First of all, I spoke to Laxman Bajaj at Bhopal, but my doubts could not be cleared. Then I rang up some other disciples of yours, but nobody could clear them." The reality was that he had a lot of experience. Nobody was able to clear his doubts properly. He said, "I wanted to take the holy Name (Initiation-Diksha) from you. The reason is that I have taken holy Name from another sect (panth) but I am not satisfied. I have faith in Kabir Sahibji. Today, there are a lot of people, who are taking references from Sahibji's literature. I have searched the whole of India, but there are lots of contradictions in their words. They are even talking about Satlok (the abode of Supreme Lord), but end up worshipping Niranjana." I asked, "How did you like my

philosophy? He said, “All those, who speak about Sahibji, stand nowhere in your comparison. I shall tell you about the Guru who has Initiated me and about the holy Name, which he gave me. I have accepted you as my Guru from the core of my heart. They give this mantra ‘Om-tat-sat’ I asked my Guru why do you worship Niranjan. My Guru said the whole world is of Niranjan. The universe is of Niranjan. Therefore by opposing Niranjan, you cannot get salvation.”

I asked him what do you mean by Om? He replied Tri-dev i.e. Brahma, Vishnu and Mahesh (the three Hindu Gods). Then I asked what do you mean by the word ‘Tat’ and he replied Niranjan. I further asked what do you mean by ‘Sat’? And he replied – the Supreme Lord (Param Purush).

He further said, “You have stunned me by telling that ‘Om’ is Niranjan. You are boycotting Niranjan. Then my Guru is a family man. This fact had been disturbing me even earlier. Your words are unique.” Later he took the holy Name from me. He convinced his wife and children also. At the time of their Naam Dhaan, he asked some more questions. He had some more doubts. I asked, “Are you the same person?” He said, “Yes, I am the same person. You are telling with authority that the truth lies beyond Niranjan. What is that truth? How can I reach there?”

I told him, for the first time Kabir Sahib brought the holy Name in this world. In the present era/Kaliyug, He revealed great secrets to his disciple- Dharamdas. Dharamdas very humbly requested Sahib.

*Dharmdas Uth Vinati Kinha, Tumhari Daya Paryo Sab
Chinhan.*

*Apano Bhed Kahon Vilchhani, Jate Parai Daras Pahichani.
Wahai Shabda Guru Kaho Prakasha, Jamen Havai Sukrat Ko
Vasa.*

*Wahi Shabda Mein Darshan Hoyee, Bhinna Bhinna Mohin
Kaho Biloyee.*

Dharamdas is requesting him to tell about himself. Sahib is saying-

*Dharmdas Tum Vinati Kinha. Hamro Roop Na Kahu Chinha.
Amar Bhed Asthal Kai Manhin, Jo Pawe Asthir Man Tahin.
Gagan Dharani Utapati Sab Nira, Kaya Bir Su Nam Kabira.*

Sahibji is saying that nobody knows about me. 'KABIR' or 'KAYA-BIR'. This means that the one, who does not possess the mortal body, is 'KABIR'.

*Nam Hamara Muktamani, Purush Apahi Bhakhi.
Shabda Shiromani Sar Yeh, Hans Sada Chit Rakhi.*

He is saying that his name is 'MUKTA MANI' and Supreme Lord has said this Himself. This holy Name (Saar Naam) is the best of all the names and Hansas (people, who have taken this Naam) always keep it in their hearts.

*Yehi Nam Loke Pahunchavai, Sumirat Nam Purush Kahn
Pawai.*

*Ab Yah Shabda Kahau Sambhara, Suni Hirdaya Manh Karo
Vichara.*

*Jate Dukh Dwandwa Mit Jayee, Dharm Rai Baitho
Pachhitayee.*

*Yahi Nam Ko Shirahi Charhyee, Yamein Sab Sukh Vilase Ayee.
Kapat Roop Dharihai Jo Koyee, Bhram Ki Dagar Parai Puni
Soyee.*

*Adi Shabda So Nam Hamara, Jo Bujhe So Utare Para.
Dhanya Bhagya Hansan Ke Kahiye, Joy Yah Nam Mukti Man
Gahiye.*

So Karunakar Bahut Aghari, Ek Nam Chit Leya Vichari.

Sahibji is saying that only this holy Naam can carry hansas to Amar Lok (the abode of Supreme Lord). One, who remembers this holy Naam, is able to reach the Supreme Lord. With this Satya Naam, he completely overcomes his sorrows and struggles and Niranjan repents on his loss. One, who remembers this holy Naam, gets all

the happiness. One, who cheats, gets confused and keeps wandering. This holy Naam (Adi Naam) is my true Naam and, whoever embraces it and chants it continuously, gets salvation. The Hansa (the person who chants this salvation-giving holy Naam) is very fortunate.

Gyan Sthit Ke Eh Guna, Nam Viveki Payee.

Kahain Kabir Dharmdas Se, Hans Lok Ko Jayee.

O Dharmdas! One who gets this rational Naam (holy Name), goes to Amar Loka (Supreme Lord's abode).

Dharmdas Charan Chit Dharahin, Bar Bar Binwe Anusarahi.

Panji Nam Mohi Kaho Vichari, Jamen Hoye Hans Nistari.

Bin Panji Kaha Jane Bheda, Panji Nam Guru Kahi Na Kheda.

Praying repeatedly, Dharmadas requests Sahib to tell him about this holy Naam, which gives salvation to Hansas so that his Hansa could also get the benefit.

Dharmadas Bhal Kinha Vichara, Hansraj Bar Bhag Tumhara.

Nam Sindhu Payo Tum Jabahi, Panji Nirbhay Pahunche

Tabahi.

Bin Nirbhay Koyi Bhed Na Pawe. Bina Bhed Kaise Pahichane.

Ab Suniye Panji Ke Dwara, Ta Charhi Hans Uteri Hai Para.

Ek Nam Ek Chit Ho Dekha, Tahan Hansa Sukh Sagar Pekha.

Panji Adbhut Kahon Sumara, Tate Hoya Mukti Byohara.

Sahib says, "O Hansraj Dharmdas! You will become fearless, when you get this holy Naam (i.e. when you get initiated). Without becoming fearless, you cannot know the secret. With Guru's grace only, the Hansa can reach the Supreme Lord's abode. Then Hansa can cross this mortal worldly ocean. This is the unique holy Naam, which gives Param moksh.

Sahib is again telling Dharmdas-

Tab Nahin Hatey Kurma Nahin Kama, Adi Purush Kinho Nij Nama.

Nam Sar Hansa Jehi Pawa, Wo Jan Char Kal Pahunchawa.

Pahunchawat Mein Kachhu Dil Mora, Wari Langhi Sakai Na Chora.

Jo Bole To Shir Chhin Jayee, Khoot Gahe To Anga Nasayee.

*Sar Nam Satguru Ne Dinha, Tate Dharm Shish Per Linha.
Jo Koyee Kare Nam Manh Wasa, Ta Kahn Koyee Na Kal
Tarasa.*

*Nam Pratap Kal Nash Jayee, Kale Khele Purush Jayee.
Nau Dal Gupt Hirdaya Mein Tika, Amar Moksh Pad Pawai
Nika.*

*Nau Dal Nam Jo Kahaun Vichari, Khat Dal Karhi Jo Bahar
Dari.*

*Shubh Dal Shubhchit Ban Bharna, Bhaye Dal Krodh Sant Taj
Karma.*

Sthit Dal Rakhe Nij Maan Ko, Pahuncha Hans Lok Surjan Ko.

Much before, when Kurm and Kaam were not there, the Supreme Lord expressed His Naam, which was the Supreme Lord Himself. Kaal allows only that person to reach AmarLok after crossing him, who has got this holy Naam. If he does not do so, he will not be able to cross even the water himself. If he lifts his head to speak something, he will lose his head. If he tries to catch the jivas (beings), he will lose his body. This holy Naam is given by Satguru only. Only due to this, Niranjana allows the jiva to step on his head. One, who gets this holy Naam, does not fear Niranjana (Kaal). With the grace of the holy Naam, Kaal runs away and Hansa (one, who gets this holy Name), goes to Amar Loka.

Due to this reason I have repeatedly said that Satguru's help is required for salvation. This element in the form of holy Naam is found in Satguru's concentration.

Paras Surati Sant Ke Pasa.

Satguru gives this Holy Naam with Paras Surati/Paras Concentration (paras is the philosopher's stone). This holy Naam cannot be expressed in words. In this manner, the Satguru gives his disciple, the Supreme Lord himself. That holy Naam alone gives the salvation.

That man said, "First my guru told me to chant 'Om'. When I would ask him about the next step, he would tell me to keep doing this for now and that he would tell other

things later on.” He further said, “He also enquired from the elderly ones who were associated with the guru for a longer time, but even they did not know. My search was on. Then it appeared to me that all this was incorrect.”

If you do not clear all the doubts of someone completely, he will never place his trust in you. I have given the holy Name to almost ten thousand disciples of other sects (Panth).

What you have to do, is to keep your focus on me. That is all and you will become fully conscious. Even if you do not want to meditate, don't! But then don't move according to your mind. It's like saying that if you do not want to go to school, don't go, but then, don't move around in the company of bad boys.

Sumiran Man Ki Riti Hai, Bhave Jahan Lagaye.

Bhave Guru Ki Bhakti Kar, Bhave Vishaya Kamaye.

Kabir sahib is saying that mind has a tendency to ponder. You may either keep it focused on your guru or you may let it wander in the worldly affairs.

So I told that old lady, who was talking about pure mind, that the mind can never become pure. It has to be controlled. It is not something that can be purified.

I want you to keep you focused on me alone. The whole game is of concentration. Concentration is the greatest Mantra. So control it!

Jo Kuchh Hai So Surati Hai, Tahir Kahun Samujhaye.

What is this concentration? This concentration is a special thing. Sahib has spoken in great detail about it.

Andhi Surati Naam Bin Jano.

Without the holy Name, our concentration is blind. It is blunt without the holy Name, just as a knife becomes blunt on prolonged use; similarly the concentration becomes blunt due to the prolonged influence of the mind. Therefore Sahib says in his words-

Jo Kuchh Hai So Suati Hai.

Kabir sahib says that everything around us is due to the concentration

The 11th Aperture-Door is also within concentration.

I am not contradicting any theory or any ideology. I am not telling you to concentrate on the holy words (Surati-shabda-abhyas). This is also not a perfect theory; rather it is a confused one, because Sahib has never called these sounds emanating within us as Supreme Lord. How much consciousness will they create? That is why others are citing the references of Sahib.

Uth Jag Ri Mori Surati Suhagin Jag Ri.

Jagu Jatan Kari Achal Ratan Dhan, Guru Ke Charan Chit Lagu Ri.

Kya Padi Sowu Moh Khoh Mein, Uthi Ke Bhajan Mein Lagu Ri.

Sowat Tohi Bahut Din Bite, Ka Tori Moothi Mein Lagu Ri.

Dowoo Kar Jori Shish Dhari Charanan, Bhakti Amar War Mangu Ri.

De Chit Shabda Suno Duno Shrawanan, Uthat Madhur Dhun Ragu Ri.

Kahat Kabir Suno Bhayee Sadho, Jagat Pith De Bhagu Ri.

It's true! Sounds are emanating within us. Yes, of course, Kabir Sahib has said this, but haven't you heard this -

Jaap Mare Ajapaa Mare, Anahad Bhi Mar Jaye.

Surati Samani Shabda Mein, Usko Kal Na Khaye.

Kabir Sahib says whether you chant some holy words or focus on any point within your body (chakras or energy centres) or focus on the sounds emanating within the body all will end at the time of your death. If you concentrate on the holy Name Kaal or Nirnanjan cannot touch you

These sounds are coming from Shushumna nerve. Beyond a point, they cease to exist. That is why I am talking of **Surati-Yog** only. There is a big difference. My principles appear to be matching with those of others, but this is not so. In reality, we are different from all others. I

have earlier too cited this example of a man, who asked me once, “On one hand, you say that we don’t have to make any efforts and on the other hand, you ask us to concentrate, why this contradiction?”

I said, “Alright, henceforth if you wish, don’t meditate. You may stop it, but then the condition is that you stop all the activities of your mind and stop your imagination too.”

Kabir Maan To Ek Hai, Bhav Jahan Lagaye.

Bhav Guru Ki Bhakti Kar, Bhav Vishaya Kamaye.

Alright, don’t sing hymns and don’t meditate. Don’t do both of these. However on condition that you will stop your Thoughts also, which is not possible, because-

Sumiran Maan Ki Riti Hai, Bhav Jahan Lagaye.

Bhav Guru Ki Bhakti Kar, Bhav Vishaya Kamaye.

If you are not focusing your attention on your Guru, your Mind will be wandering here and there imagining something. Then for those moments you become one with your Mind.

Sahib has emphasized and elucidated the greatness of chanting (recitation of Gurumantra mentally). Some people of other ideologies come to me to discuss about Shushumna. I ask them to explain about the importance of chanting, in a scientific manner. I ask them the reason behind accepting the sadhana that chanting is blissful, that chanting gives us divine experience. Consciousness starts from the Shushumna nerve. It moves down through spinal cord to hips and below it up to legs. In the upper portion of the body, it goes up to Shushumna (Bunknal) passing through both nasal passages (Ida-pingla nerves).

When somebody starts meditating, the Shushumna becomes active. And the overall consciousness in the body increases. In fact, meditation is the way to awaken Shushumna. Just like when you turn the volume dial on your music-system, the sound from the deck starts to increase. Likewise, you have to move the switch of your

breath upwards for Shushumna to be opened. When Shushumna opens, consciousness of the body increases. Sometimes, the transformers are installed in an appliance. If the incoming voltage is low, the switch on the stabilizer is flipped one step forward, and the voltage increases. Just as, turning one step up, the flow of current is increased, in the same way; the activation of Shushumna automatically increases the consciousness of the body. At that time, our body becomes fully awakened. It affects the nervous system. As a result, all the cells in the nervous system are awakened. They make the entire body supremely conscious.

At the time of delivery, the doctors inject anesthesia in the spinal cord. If it is pricked at a wrong point, the nerves of the lower part of the body may develop defect and might stop working. Our mind sends the message to all the parts of the body through Shushumna.

Most of the Sants did not go to the school for formal education. Then, how could they have such incredible experiences? Where did they get such wealth of knowledge? All this was possible due to the increase in the degree of their consciousness. After reaching that level of consciousness, we too, can understand all the situations correctly.

Our consciousness rises with breath and increases when it enters Shushumna.

Shukhaman Madhye Base Niranjana, Munda Daswan Dwara.

Uske Upar Maker Tar Hai, Charho Sambhar Sambhara.

Kabir sahib says that Niranjana lives inside our Sushumna nerve and has plugged it, in order to prevent us from exiting our body from this aperture/tenth aperture. If we manage to enter Sushumna, then our mind/Niranjana makes all efforts to distract us from our path and thus we need to be very cautious just like a spider is in its web

Sometimes, you think that the brain is the main controller of the body, but believe me that it is also

controlled by someone else. Our brain is the minister and the mind is the King of the body. When a thought occurs, it appears that it is originating in our brain. In reality, our brain is a servant of the Mind. It is only a follower.

Suppose, the mind tells you to visit Srinagar. It will send the message to the brain through subtle waves via Shushumna nerve. Then, this message reaches the brain in a subtle way. Now, the brain decides further action. Thus the file reaches the brain and it starts planning. Even the scientists have accepted the brain as the centre of every activity, but they could not understand that the origin of the desires and imaginations is somewhere else.

Maan Tarang Mein Jagat Bhulana.

The whole world is lost in the subtle waves of the mind. An engineer met with an accident in his car. He was jolted. Now his neck is active, but other parts of the body are inactive. It is due to some injury in a nerve. Sometimes, we see that due to a severe jerk, someone's legs stop working. This is due to some defects developed in the nervous system. And he can perform his activities only in the sitting position.

Likewise, when Shushumna becomes active, the consciousness increases manifold in the body. The consciousness increases a thousand times from the normal state. Sahib is saying-

*Ida-Pingala, Sukhman Sam Kare, Ardh Aur Urdhwa Bich
Dhyan Lawe.*

*Kahain Kabir So Sant Nirbhaya Huwa, Janam Aur Maran Ka
Bharm Bhane.*

The soul is sitting in the Agya Chakra (one of the seven Chakras of the body) in the centre of the forehead. It spreads in the body through Ingla-pingla nerve (the two nasal passages). When the soul tries to escape by moving upwards, the mind obstructs its path in a very peculiar way. It (mind) is not hitting with stones. Sahib has said-

Sukhman Madhye Basey Niranjan, Mundha Daswan Dwara.

Uske Upar Makar Tar Hai, Chalo Sambhar Sambhara

There the Mind has closed the 10th Aperture.

Kitne Tapsi Tap Kar Dare, Kaya Dari Gara.

Grah Chhod Bhaye Sanyasi, Tayu Na Pawat Para.

That is why a person who meditates has his Ingla-pingla nerves naturally merged. All others, despite their best efforts to do penance, will not get this position, because the mind pushes them back into the world. At that time, it so happens that even if you want to sit for meditation, it does not allow you to do so. It has applied the brakes. It is not even visible. In a nutshell, the man is not able to understand the facts of the inner world. The Shushumna Nerve opens with concentration only. Sahib is saying- *Surati Ke Dand Se, Gher Man Pawan Ko.*

Kabir sahib is saying that the mind and the breath in the body are to be controlled with the guiding stick of concentration.

How to control? While guiding the animals to our desired direction they are surrounded from all sides. If a cow wants to go in a different direction, it cannot, because, one man is controlling on one side and the other man on the other side. Now the cow is forced to move straight. Gentlemen! Similarly you also have to corner the mind and breath by the guiding stick of concentration. Then -

Pher Ulta Chale.

Kabir sahib says the breath will start moving in the opposite direction

The breath is naturally coming to navel through Ingla-pingla nerve (nasal passages). Just as the wire of the sound system has been joined to the microphone in a certain way, similarly, there is a system of breathing in our body. Sometimes the Ida nerve is open and at other times, Pingla nerve. If they open simultaneously, they will heat up together. When one nerve opens, the other takes rest. The breath, inhaled by Ida-pingla is going directly to the navel.

When the breath reaches the navel, the body is activated by the oxygen inhaled with the breath. After reaching there, the breath transforms into Prana (the life-force). There is a system for this conversion. Just as an electric meter is installed in your house, from which, one line is drawn to the fan and it rotates when switched on while another line from the same meter is drawn to the electric bulb and it glows, when switched on. Likewise, in your navel area, there are numerous systems. The air is refined here. Then it changes into ten different forms called pranas (life-force). Just as the sugarcane reaches the mill, where it is used in several ways, e. g. wine is produced; sugar is manufactured and paper etc, are manufactured. All these products are very useful, as we all know. In the same way, when the breath reaches navel, the breath converts into ten different forms--Apan, Udan, Pran, Saman, Sarvatan Vyan, Nag, Dhananjay, Kirkil, Jamhai (yawning) and Devdatta. The Apan is in the rectal area. Its job is to expel the excreta from the body.

If there is some problem in it, you will feel uneasiness. Udan is in the liver and its job is to prevent the Apan from coming upwards. So the duty of Udan is to keep the Apan under control. The third is Pran. It lives in the heart. The heart is pumping due to it. The fourth is Saman. It lives in the joints. Due to this, we are able to fold our legs, arms and fingers etc. The arms of the dead body will not fold, because, Saman has escaped from the dead body. All this is the game of air (vayu). Sarvatan Vyan is spread out in the entire body. It prevents the body from becoming bloated. A few hours after the death, the body starts bloating because, this air escapes. So obesity is the gas trouble. Dhananjay is in the arms and the chest. It gives strength to do the physical work. We are able to do every physical work due to this. In this way the consciousness is spread in the whole body. Nag vayu is in the neck region.

Its job is to make us sleep. Those, who control their slumber, know how to control this. Kirkil plays an important role. It is at the tips of the nose. Its job is to make us sneeze. It prevents all the airs from mixing up. Thus all this game is of the airs (vayus i. e. pranas). According to the Hindu scriptures, there are five pranas and five sub-pranas.

There are four Vedas. Our Hindu culture is based on these Vedas. These Vedas are—Rig Veda, Sam Veda, Yajurveda and Atharva Veda. Rig Veda speaks about the form of the God. It says that that the God is nondoe and Nirakar (formless). Yajurveda says that the God is in Saakar form (in a tangible form). It talks of the God in three forms- Brahma, Vishnu and Shiva. Samveda establishes Yoga. Atharveda is contradicting the other three Vedas but has been derived from them. Out of these four Vedas, six Shashtras were derived. The Nyaya Shashtra was derived from Rig Veda. It was written by Gautam Rishi. Gautam Rishi was the maternal-grandfather of Hanuman and the father of Anjani (Hanuman's mother). The second-Mimansa Shashtra was created out of Yajurveda. It was written by Jamini Rishi. Vedvyas wrote Vedanta Shashtra deriving it from SamVed. Kapilmuni, who cursed 60,000 sons of King Sagar to death, has written Shankhya Shashtra. There are principles of meditation (Dhyan Sutras) and the knowledge about different postures of Yoga (Mudras) in it. Patanjali Rishi derived Yog Shashtra from Atharva Veda and Rishi Kanad derived Vaishvik Shashtra from Atharva Veda itself.

After this four Up-vedas were derived from Vedas. First, Ayurveda was written by Dhanvantari Muni. Hence he came to be known as the Father of Ayurveda. Ayurveda gives knowledge about the human body, its ailments and their treatments using medicines derived mostly from plants. Second, Dhanur Shashtra was written by

Vishwamittra. He taught lord Ram. The know-how of all the weapons like how to handle the bow in archery, how to handle gada, how to use spear (barchhi) while holding it in one's hands etc. are contained in this Shashtra. Third, Gandharva Shashtra was written by Bhartrahari. There are six ragas and 36 raginis and the art of singing each is described in it. Just as, in a cosmetic goods' shop, all the cosmetics and adornments are available for sale. Similarly all the materials related to different art techniques, are available in this Shashtra. Again there is Arth Shashtra, which contains the knowledge about trade and different climatic conditions relating to different crops' production. Which crop will be produced in which month, when and what has to be sown etc. etc. are properly described in this Shashtra. These days, whatever is taught in BCA and MBA etc. is described in this.

So, there are five Pranas and five Up-pranas. In this way there are ten Pranas. The Kirkil vayu is in the nose. It keeps all the vayus properly balanced in the body. It relaxes our body. If this becomes defective, a person will develop mental disorder.

The thirst is quenched with the water alone. There are other liquids also which we can drink. There is milk. There are other juices, but why is thirst not quenched with these? We drink the water throughout our life and use it throughout our life for other purposes also, but we do not know why? The man passes the whole of his life in this body, but is unable to understand its temperament. Why the thirst is not quenched, if you drink juice? Why is it not quenched with drinking Coca-Cola or other drinks? The water content is also in them, but what is the reason that the thirst is quenched with water only? In fact, your whole body is working. The milk has its own natural warmth. The fruits, from which we extract the juice, also have their natural warmth. This warmth is also getting passed on to

our body, when we consume them. The fact is that both, the body as well as the water is naturally cool. It is this cool nature of the water that quenches your thirst.

I always talk to the point. Nothing else is as cool as water. One day, I started from Ranjadi Ashram after having my food. I felt thirsty. I ate some fruits in the car. I even took a glass of milk at the Satsang venue, but my thirst was not quenched. My throat was parched. After sometime, a person gave me a glass of water. Then my thirst was quenched. Why? This is so because the water provided me the cool feeling that I needed.

Even if, somebody offers me thousand rupees for having a soft drink, I will not have it. I never take refrigerated water. I avoid staying in air-conditioned rooms. In olden days, the houses were built of mud. The walls were made thick. So they were naturally air-conditioned. Twenty seven lakh different types of creatures are living under the earth, but the man is unable to realize the reason behind this. The ants are living below the ground in order to save themselves from the cold. It is the nature of the earth that it becomes warm during the winter and cold during the summer. The water in the well is cold during the summer. The earth (soil) automatically goes against the weather conditions in order to keep itself safe. Why is paddy sown during the months of June-July, even when it requires cooler temperature to grow? In those months it is extremely hot. The fact is that the lower temperature, required, is available in the earth. The wheat requires a little warmth. That is why it is sown during the months of Oct. and Nov. (Kartik- Hindi month), because, at that time the earth is warm. The earth's temperament is just the opposite of the temperature of the air around it.

Why do vapors come out of our mouth during the winter season despite feeling so cold when we have to wear a coat or a sweater? In fact there is earth element in

our body also and it (earth) is showing its characteristics there. Don't eat very hot things during winter and very cold things during summer. Always keep a balance. Why? I'll explain. Your body is warm during the winter, but people do not know this. It is very harmful because of the earth element. During the summer season you will find that your waist and your throat are cool because there is earth element inside your body. That is why our ancestors were building those thick mud walls.

Yeh Kaya Hai Samarath Keri, Kaya Ki Gati Kahu Na Heri.

Kabir Kaya Athah Hai, Koyee Birla Jane Bhed.

Kabir sahib is saying that this human form of ours is capable of doing innumerable wonders, but no one besides the Satguru knows it. Only a very few people know all this.

So I was telling that various functions of our body are the game of wind. The role of Devdatta vayu is to move the eye-lids. Brahmanand Ji has said in the following lines that the human body which has made this universe lively is nothing but a house/hut made of mud -

Admi Ka Jism Kya Hai, Jis Par Saila Hai Jahan.

Ek Mitti Ki Imarat, Ek Mitti Ka Makan.

Ninety percent of the body is made of earth element. There is harmony between water and earth. He adds further -*Khoon Ka Gara Hai Isme, Eint Iski Haddiyan.*

Chand Swason Pe Khada Hai, Aye Khayale Aasman.

Maut Ki Purjor Andhi, Aake Jab Takarayegi.

Toot Kar Yeh Imarat, Khak Mein Mil Jayegi.

Brahmanandji adds that the human body is like a house made of mud, which has bones as its bricks joined together by cement of blood. The entire contraption is standing on the base of a few breaths. All this will be razed to the ground by the storm of death one day

Every breath that goes without chanting the Supreme Lord's name is a waste. Every breath, that reaches the navel, is reducing your life. Just like every time the torch is lit, its battery life is reduced. The vehicle consumes the

fuel and releases exhaust gases. In the same way, we are breathing. After reaching the navel, the breath is consumed and byproducts such as carbon-di-oxide and water vapour are exhaled. The fuel too gets consumed and is released as exhaust gases. This affects the engine. Similarly with the intake of every breath, the body is getting affected. This breath is operating all the organs of the body. Whoever saves it, gets longevity. When Shushumna Nerve gets activated, the entire body gets ceased. Thus the energy is saved and you really feel relaxed and happy.

Even in your dreams you face problems. You face difficult situations and sometimes do wrong things. There also the Mind is active, but in meditation the disturbances created by Mind, are stopped. When you are fully concentrated, you get the true pleasure. That is why, Sahib says- *Jap, Tap, Sanyam, Sadhana, Sab Sumiran Ke Mahin.*

Kabir Janat Sant Jan, Sumiran Sam Kachhu Nahin.

Meditation gives real joy. Therefore whenever you are meditating, you get relieved of your troubles. Nanak Dev has also said- *Sakal Rog Ki Aushadhi Naam.*

Chanting the Supreme Lord's name is a panacea for all ills
Can we ascertain it scientifically? Goswamiji is saying-

Nase Rog Hare Sab Pida.

Chanting the Supreme Lord's name cures all ills and pains
Sahib is also saying-

Sabahin Rasayan Main Kiya, Nahin Nam Sam Koye.

I have tried doing so many things but there is nothing like chanting the Supreme Lord's name

Why? Can we prove it scientifically? Certainly. When Shushumna is active, our energy is conserved. When this happens, our consciousness increases. This gives extra energy to the body that has the power to heal the diseases of your body. This can be explained scientifically also. At that time, you are not doing any physical activity but the

Mind remains active. Although the physical body is not active even while we are sleeping, but the deeper inner cells keep working, rather they do more work.

One man said, "I become angry in my dreams. I start beating also. After that I want to run away. I see some odd dreams." I told him to go to sleep after chanting the holy Name. The dream is also based on your thoughts. For example, if you feel thirsty at the time of going to sleep, you will keep on searching for water during the dreams. If you have an urge to urinate and you are too lazy to go the toilet before going to bed, you will search for the toilet throughout the night in your dreams and sometimes you may urinate on the bed itself. It is due to the fact that your internal cells (in the brain) remain active while the outer cells (the physical body) are inactive. You can run into troubles in your dream. You can even plan many things. Many grown-up people come and tell me that they sometimes urinate in the bed while sleeping. It is because, after entering the stage of deep slumber, concentration becomes blunt.

Therefore in this way we enter Shushmna. Once you get an entry into Shushumna, your concentration becomes extremely awakened. It increases a thousand times. In its present state too it is showing its wonders. Even when, the mobile is switched off, time function continues to work. It has been designed internally in such a way that the time function does not stop working, even when the mobile is switched off. Likewise Shushuna Nerve also remains active to some extent. So, even though it is not fully active, it is still working. But when it becomes fully active, it is incredible.

Kyon Bhatakata Phir Raha Hai, Tu Talashe Yar Mein.

Rasta Shaharag Mein Hai Dilver Pe Jane Ke Liye.

(Why are you trying to search the Supreme Lord in the outside world? The path to reach him is through the Sushumna nerve)

Is Sushumna supreme? No, it is a position. It is a means to enter the inner world. If you want to go on a voyage, you have to reach the harbour by any mode of conveyance like bus, car or scooter. Then you board on the ship. In the same way, Shushumna helps us to get closer to the God. It is the medium to reach him. Gurunanak Dev has said—

Ida, Pingla, Sukhman Bujhe, Ape Alakh Lakhave.

Uske Upar Sancha Satguru, Anahad Surati Shabda Samave.

Dhun Baje Ghora, Magan Bhaya Maan Mora.

Shabdai Mara Mar Gaya, Ab Marahun Na Duji Bar.

Shabda Te Payiye Nanka, Guru Shabda Laga Pyar.

Through Ida, Pingla and Sushumna nerve I moved my concentration upwards. Here I could hear enrapturing music inside me but I kept on moving up slowly and reached my Supreme lord

First we have to start moving into it, just as the babies are first taught in a kindergarten school. There they are taught with the help of the toys. The numbers-one, two, three etc. are taught with the help of colourful balls and this way he starts learning. In the same way Shushumna Nerve aids, but you must not get entangled in it. Through this concentration you become focused. So the concentration is awakened. Awakening happens, when you become fully focused.

Wise people colour the interior walls of their houses in colours that reflect the light making the room well lit, because such colours reflect light. Likewise Shushumna Nerve illuminates the concentration. On reaching there, the consciousness gets better. The grey colour does not illuminate but cream or any other light colour reflects the light and illuminates the room. We wear clothes according to our body-type. The colour reflects on our body. In the same way, Shushumna Nerve is such that the consciousness gets heightened. If we go further, the state of consciousness changes its form. Sahib has presented the pure spiritualism to us, but the people could not

understand it. So they started comprehending it differently.

He has spoken correctly, but our mind with its limited capabilities could not understand it. One man came to me to fix an auspicious date for marriage. I asked, "In which month, do you want?" He said, "Nanamber." I said, "There is no month like this. It must be November." One man said, "The medicine has given me ARMAN." I said, "You got 'aram' (relief) and not 'arman'. 'Arman' and Aram are two different words." I understand all the languages. I have studied Sanskrit also. I asked one man, "What is the meaning of the word 'santape' mentioned in Poem 'Guru Nanak Santape'?" He said that it is the word in Dongari language. I told him that it is the word in Sanskrit language. I mean to say that those who comprehend Sahib's literature differently have misunderstood it.

Therefore-

Atam Mein Paratam Darshe, Parmatam Mein Jhayeen.

Jhayeen Bich Sayeen Darshe, Lakhe Kabira Sayeen.

Kabir sahib is saying that one can find the supreme lord within ourselves, in our soul

When the concentration goes beyond everything i.e. beyond mind, brain, memory and pride, and when it's not engaged in desires or their derivatives, you will get the realization of the Supreme Lord very easily. However the mind puts hurdles in this. It entangles the soul and the concentration in some or the other thoughts. This is a very subtle fact.

I am telling you the facts after going so deep into the subject that it is very difficult to explain any further. I have explained it to you earlier and you have understood it, but you cannot speak those facts in your own words. You keep fumbling for words to express yourself. I tell those facts quite simply.

Some innocent ladies also attend my discourses. They say, "We do not want anything more than what we are getting." I asked an old lady some question during the discourse. She could not reply. I asked her, "Don't you listen to my discourse?" Her reply was technically correct. I asked her, "Were you sleeping?" She said, "No." I further asked, "You have been coming here since long. Don't you listen to; *Dhyan Moolam Guru Rupam*.

Vedas are mentioning that your concentration must be centered on your Guru

Sahib has said- *Mool Kabir Gahi Chale, Kul Khele Sansar*.

Therefore, I was saying, "When concentration is awakened, it reaches a state, where there is no Mind, no memory. Then the God himself enlightens you. When the man reaches this state, he experiences very subtle things.

Puhup Vas Se Patla, Pani Se Ati Jheen.

Vayu Se Utawala, Dost Kabira Keen.

He is thinner than the scent of the flowers, subtler than the flow of the water and faster than the speed of the air. Such is the friend of Kabir (the Supreme lord). He is beyond the reach of our senses (Indriyas) i.e. He cannot be known by our senses. He is beyond the limits of sky. He is beyond all colours and forms. He cannot be described in words. He is beyond the speech and is independent i.e. He is not dependent on anything and self contained.

Even the soul is beyond the reach of our senses. It (soul) can be experienced spiritually only. At the time of its realization, there is no contribution of our senses or any part of our body or any other element.

At that time, the Supreme Lord Himself enlightens our soul. Therefore- *Atam Mein Parmatam Darshe*.

Hence it is a matter of concern that we are being directed by our mind on every matter. The experiences of thoughts, after thoughts, pleasures and sorrows are solely

of our Mind. Our soul is beyond the reach of all these.
Sahib is saying-

Teen Lok Mein Manahi Viraji, Tahi Na Chinhat Pandit Kazi.

(Kabir sahib is saying that nobody has been able to comprehend the role of mind in this universe be it learned Hindus or Muslims or anyone else)

The whole game is that of mind only.

Kahat Kabir Suno Bhai Sadho, Jagat Bana Hai Man Se.

He adds that this world is nothing but the manifestation of our mind

The forces inside the man are very strong. The holy Name reduces the power of these forces.

The moment, the soul is separated from these elements; realization of the soul automatically starts. Oh! The body and the mind both are the hindrances. Both these are the mind itself.

*Dev Nirnjan Sakal Sharira, Tame Bhrami Bhrami Rahe
Harira.*

Kabir sahib is saying that Nirnanjan/our mind keeps us occupied and entangled in this physical body.

Sahib has reprised both of these.

Yeh Tan Vish Ki Belari, Guru Amrat Ki Khan.

Shish Diye Jo Guru Mile, To Bhi Sasta Jan.

Kabir sahib says that our body is full of dirt while our guru is full of holy nectar. Even if we have to behead ourself to get the love of our guru, we must consider it to be a fair deal

Sahib explains again-

Hansa Tu To Sabal Tha, Atpat Teri Chal.

Rang Kurang Te Rang Liya, Ab Kyon Phirat Behal.

He is addressing the soul as a swan and saying that it was very capable and very powerful in itself, but has lost its sheen because it regards itself as the body being under the influence of the Mind

Therefore, Sahib is saying that without thru holy Naam, the concentration is directionless. It is in the sorry state after getting entangled with mind and body. Therefore-

Surati Samhale Kaj Hai, Tu Mat Bharam Bhulaye.

Man Sayyad Manasa Lahar, Bahat Katahun Na Jaye.

Don't get entangled anywhere. If you are listening to inner sounds (Anahad Dhunen), you will become one with them. They are also a part of Niranjana.

So Satguru Mohin Bhava, Jo Aawaa Gaman Mitave.

Ankh Na Munde, Kan Na Rundhe, Nahin Anhad Arujhave.

Kabir sahib says that he likes the guru who is capable of giving him salvation without his own efforts like practicing difficult postures of meditation where he has to close his eyes, ears or focus on inner sounds

In fact, in the process of Initiation (Naam-Diksha) the guru activates the soul itself.

Janam Janam Ka Masakala, Pal Mein Dare Dhoje.

At the time of Initiation/Naamdaan, guru removes all the rust and the dirt which has accumulated in our soul over several births

He brings about changes in it (concentration).

Uth Jag Ree Mori Surati Suhagin Jag Ree.

Kya Tu Soye Moh Nishi Mein, Uth Ke Bhajan Mein Lagu Ree. Here concentration/Surati is being addressed as a bride who is sleeping. Kabir sahib is telling the bride to get up and start chanting the holy name

It (concentration) reaches the state where it loses contact with the body.

Jap, Tap, Sanyam, Sadhana, Sab Sumiran Ke Manhi.

Kabir Janat Sant Jan, Sumiran Sam Kachhu Nahin.

Kabir sahib says that all the efforts which common people make to pray are all included in chanting the holy Naam inaudibly (sumiran). And that all the Sants know the fact that there is no comparison of sumiran

Sahib says- *Tharhe, Baithe, Pade, Utane, Kahain Kabir Ham Wahi Thikane.*

Kabir sahib says that he keeps his attention focussed on his Satguru whether he is sleeping or awake, standing or sitting or doing just anything

Sahib resides in concentration. So, if this can be controlled, you will get salvation.

Devotion Teaches The Art Of Living

Some people are teaching the art of living in the world. Our parents teach us too how to live and how to lead the life. On the other hand, in my opinion it is more important to know how to leave this world. When a man learns the art of 'leaving' the world, he 'automatically' will understand the art of living in the world. Then, he will not hurt anybody. He will not deceive anyone in his dealings. In the spiritual field too, we have lots of issues. If true devotion is practiced, we will automatically learn the art of living.

Bhakti Swantatra Sakal Gun Khani, Binu Satsang Na Pawat Prani.

Goswami Tulasidas in his epic Ramayana says that bhakti/devotion is a mine full of virtues and that it is possible to become devoted only after Satsang/religious discourse

The life-style of our people is great. What a marvelous behavior they have! We are not killing anybody; we are not eating meat, nor taking alcohol, no gambling and not amassing wealth. All this will happen to you, when you practice devotion.

Then why are the other people opposing us? Why are they trying to trouble our people? Why are hurdles being put for us? The first thing is that you should not take tension from anybody. Man's level of thinking has gone down drastically. Just look around in the world, there is tension amongst real brothers. There is dispute between husband and wife. Then what to say about the strangers! This is the bad influence of the current era-Kaliyug. Learn to live such that even if somebody gives you tension, you just forget it. Wherever, I hold my discourse, my opponents focus on trying to create tension for me, but I stay unaffected. Inculcate these things in yourself.

At Ramkot, one pandit and his wife, both were haunted by evil spirits. Panditji got several yagnas done. Hawans

(ritual ceremony) were performed. He bowed his head before several witch doctors, but to no avail. Even after 40 years he did not get any relief. He did not get peace of mind. Then, he came in contact with one of my trustees-Chain Singh. He said to him, "Come over and meet Sahibji once." Pandit said, "He is a Muslim." Chain Singh said, "There is nothing like that. You have been misguided. At least come and see it yourself." He came to me. I said, "First you should establish a relation with us. Take the holy Name." He, along with his family, took the holy Name. Then they were relieved. He wanted to set up an Ashram at Ramkot and organize my discourses there. He said, "The people in Ramkot are misguided. You should start discourses here and provide relief to the people from superstitions." Even I wanted this. And I also knew very well that I had a lot of opposition there. I am always ready for that. When a boxer learns boxing, he does not only learn how to punch but also learns to face his opponent's punches. I am ready to face all kinds of behaviour.

Pandit arranged for my discourses with great fervour and enthusiasm. I reached there. The moment, I raised the slogan 'Satguru Dev ki jai', a lot of noise started coming from the other side of the road. There was a shopkeeper facing us. 15-20 anti-social elements also assembled there. They started shouting and dancing like crazy people. The Indian style of singing and dancing is superb, but in their music (Western style), nothing was good. Their music was as if some plate has fallen from the top of a hill. Their style of dancing was also very odd. The beauty of our country's women is excellent. If you see some English lady, even if she is beautiful, she will not be very appealing. In our country, the beauty of our ladies is execusite. Everything in our country is quite unique.

So, when they started putting obstacles, one man said, "I will go and ask them to stop it." I told him, "No, don't do this." They also can say, "This is our program." I said, "Let us not fight. Let them do it. How long will they do it? If somebody gives you tension, don't become hostile. Go about it as if nothing has happened. Keep yourself focused on me. Let the noise be as it is."

Today, everyone has a motto of giving tension to others. It is natural. I said, "Don't say anything." Gradually my voice became audible, as they became tired, but kept the music playing.

"See, if somebody's house is near the railway track he gets habituated to the noise of the train passing by. You also get habituated to this."

When the discourse was over, there was an arrangement for an open feast. Panditji had arranged for purries, halwa and paneer etc. (Indian style dishes). Now those, who were creating nuisance, stood first in the queue to get the food. One person, who was distributing the food, came to me and said, "They have come to take the food. Should I shun them off?" I said, "No, feed them first. They are not our opponents. They are not concerned with all this. They were called by someone else for this purpose." In our country, the people become popular very easily. In the countries like Australia, for popularity people do odd things knowingly. Here in our country, this is easy. Criticism spreads like fire.

Even if I build an Ashram in heaven, I know that I shall be opposed there. One man said, "You will face no opposition in Punjab." I said, "It will certainly be there." He said, "I shall not let it happen there." I said, "What can you do? When I tell people, don't give donation, there is bound to be opposition. When I ask my devotees to abstain from superstition and to be cautious of witch doctors, there shall definitely be opposition. They shall be

against us. The witch doctors are bound to feel the heat. They will ensure that the people accept the presence of ghosts. They have now asking 'who are these creatures, who are not accepting us at all'? They are in a big trouble. When they find that their business is going down, they start abusing us." Some sects are becoming jealous of the progress of our sect. During 1968, our battalion came to Kulliyān. People were very innocent there. If there was a marriage ceremony, Jagarata (a religious ceremony where they sing praises of a Hindu Goddess through the night) had to done. Satwa and other different kinds of religious ceremonies came into existence only after 1985. Those, who died here, are worshipped as Hatya (a local deity). After 2 to 4 years, they are considered as deities. Our opponents say that we are blaspheming deities. No! We are speaking against the practice of keeping mohre (keeping stone pieces as a symbol of those who passed away for worshipping them) in the name of these deities. We are not against Brahma, Vishnu and Shiva etc. i. e. we are speaking against those mohares so that people do not get entangled in such superstitions. Some people were not comfortable with this. We are saying that people should not believe in superstitions. They are opposing us to the hilt. Some people are calling us Muslims but we are pure Hindus. The seven rules which we are telling people to follow go on to strengthen Hinduism further. Those who do not follow our seven rules may also like to call themselves as Hindus, but we do not accept them as pure Hindus.

One of our Ashrams is at Rajpure. There the people redefined the boundaries of their land. One of my disciples said that those people had illegally taken our land. I said, "This is the newly dug out boundary of the field." One man said, "In Jammu & Kashmir the fields are like this only. They are zig zag." I asked my disciple,

“Who is this man?” He told that he has laid the boundary of his field on the other side. Further a third man has redefined the boundary of his field on the third side of the Ashram. A large crowd had gathered there. These people were saying-

Nakka Te Makkhi Bain Ni Deni, Sahib Bandgi Rain Ni Deni.
(Just as we won't allow a fly to sit on our nose, we won't allow Sahib Bandgi to remain here.)

My disciple said-

Sahib Bandgi Itthe Raine, Tainu Mar Tagri Paini.
Sahib Bandgi will remain here and you will be beaten, if you do something wrong.

I said, “We have not come here for fight.”

Again, the astrologers are also against us because we are preaching against astrology. If somebody's son has failed in the examination and he wants his son to pass, they (astrologers) opine that his stars are not favorable or some planets are against the boy. Oh ho! Neither Rahu (one of the planets in astrology) has anything against your son nor Mars or Saturn. Why should they be concerned with your child's performance? They are not doing this work. The fact is that some people are making money using their names.

Not only this, the behaviour of our people has automatically become marvelous after taking the holy Name. Our disciples talked to others and told them, “You are eating meat, drinking alcohol and go to witch doctors for treatment. Then what type of spiritualism is this?” At this they started feeling disturbed. It appeared to them that they were weak in their arguments. When they compared themselves with our disciples, they found themselves lacking from the standards of our disciples. So they started feeling inferior to our disciples. They started feeling jealous also and hence started opposing us. In our society we see that when a girl goes out, some bystanders might

pass lewd remarks but she moves on unaffected, as if nothing had happened. I also see from a distance, whether a person, who is watching me, is my disciple or not. If he happens to be a misbehaved person, I just ignore him and move on.

So I am not against the idol-worship (Sagun Bhakti). It is also a level (primary level) of bhakti. Let us see its achievements. In fact, it is not advocating any wrong path, but its reach is limited. The preachers of this form of bhakti are family people. They have given a proper direction too. Just as we send our children to the kindergarten where they are trained to become disciplined, likewise in idol worship, the teacher (guru) is also teaching the ABC of bhakti. The child's teacher gives him a book to read and learn, but he should not be limited to that level only. Again just as you have kids, the guru has them too. His style of living is just like yours. Just as you have vices in your body (i. e. maya), the guru (teacher) too has them. Hence he is as much in the clutches of maya as you are!

Bandhe Ko Bandha Mila, Chhutey Kaun Upaye.

Sewa Kar Nirbandh Ki, Pal Mein Let Chhudaye.

Kabir sahib asks - how can a person who is tied up himself, helps another person in bondage? Only when he seeks help from a person who is free from all bonds can expect to get released

They (the gurus teaching Idol Worship) are also respectful, but they cannot help release your soul. In the world there are seven gurus for everyone.

Pratham guru mata pita, raj viraj ke data.

The parents are the first teachers because your body is formed with their egg and sperm. Hence it is said that we must obey our parents and our guru.

Mat pita guru agya maney.

The mother has brought you up, taught you how to walk. She is honourable. However she will not be able to help you cross this worldly-ocean.

Dusara Guru Garbh Ki Dayee.

The second guru is the lady/midwife who helped you come out of your mother's womb very safely at the time of delivery. Otherwise your shoulders could have got stuck inside the womb. She gets the child out of womb very cautiously. She is honourable too!

Sab Guru Sansar Mein, Apani Apani Thaur.

All the gurus are respectable in their own way.

Tisara Guru Jin Nam Rakha.

Chauth Guru Jin Vidya Dina.

The third guru gave you the name by which you are known to the world. The fourth one is that teacher who imparted the education to you.

Pancham Guru Sanskar Karayee.

The fifth guru performed various customs and rituals e. g. ceremony on the occasion of your birth or marriage etc. He inculcated good habits in you.

Sixth Guru Jin Nam Lakhaya.

The sixth guru is Kulguru (one, who introduces you to spritualism). *Satawan Jo Sabse Tor, Ek Se Jori.*

Satguru Tisaka Nam.

The seventh guru is one who broke us off from the entire world and liaison us with one-the Supreme Lord.

Once I had a discourse at a certain place. I was just about to take my food when my Kulguru arrived. I was neither Initiated by him nor had I invited him here. He had come there on his own will. I offered him my seat and then I offered him the food in the same utensils as mine. Post this I offered him my bed and I myself lay on the floor. At last he left the place happy and contented.

So the teacher, who taught us the idol-worship, is also respectable. No matter how well educated you are, always

honour the elderly. They are more experienced. Beware of insulting somebody. Do unto others as you want them to do unto you. Then there will be no issues for dispute.

After Idol worship comes the Formless devotion. However this is difficult to practice. Like Idol-worship in this form of devotion too, there shall be rebirth. Sahib has said regarding this-

Sidh Sadh Tridevadi, Panch Shabda Mein Atake.

Mudra Sadh Rahe Ghat Bhitari, Fir Aundhe Munha Latake.

Kabir sahib is saying that accomplished Yogis and even the three Gods-Brahma, Vishnu and Shiva have controlled their minds and bodies to a great extent. They are practicing five forms of meditation by focusing on five energy centres inside the body and are forced to take rebirth in their mother's womb

We have something different to tell. We are talking about the guru's grace. Braving the illusions of mind and body, the great rishies, munies, sidhs and sadhaks etc. kept wandering in the mortal world. Only a true guru (Satguru) takes you far away from all these entanglements of the three worlds of mind and body.

The Bhandarin (Bhringa) who transforms another insect with its sound to another bhranga does so without killing it. However, when I gave the holy Name to Shiv Kumar (one of my disciples), I killed his individuality at that very moment because that was dirty. This is the most difficult work in the world. It is due to this quality that the greatness of the guru has been sung.

Sat Deep Nav Khand Mein, Guru Se Bada Na Koye.

Karta Kare Na Kari Sake, Guru Kare So Hoye.

Paras Mein Aru Sant Mein, Tu Bado Antaro Maan.

Wo Loha Kanchan Kare, Guru Kar Le Aap Saman.

Kabir sahib says that Satguru or the true Guru has no equal in this entire creation! You might try endlessly for salvation but this will not happen if the Guru doesn't bestow it on you. Unlike the philosopher's stone which can change iron to gold

only and not into another philosopher's stone, Guru changes you and you become just like him

Now He Is The Disciple Of Satguru

Is the world in which we all are living, really the world of Kaal (death)? Contrary to the belief of ordinary people in the world that they are managed by the power of God, Sahib bewilders everyone by saying a different thing-

Yeh Sansar Kaal Ko Desha.

The world in which we are living, is the world of Kaal

Gan Gandharva Rishi Muni Aru Deva, Sab Mil Lag Niranjan Sewa.

Everyone- gana, gandharv, rishi, munis and the Gods are devoted to Kal Niranjan.

Brahmadi, Shiv, Sanakadi Aj Sur, Kal Ke Gun Gawahin.

i.e. Brahma, Vishnu, Shiv, Sanakadik and all kinds of Gods are praising Kaal. Couldn't even they find the truth? Yes! That's the truth.

Jo Rakchhak Tanh Chintah Nahin, Jo Bhakchhak Tanh Dhyan Lagahin.

No one pays attention to the savior. Everybody is busy praying Kaal. Rishis, Munis, Peers, Pagamber, etc. (all accomplished religious people), who came before Sahib, limited themselves to praying Nirnjan only.

Jaaye Niranjan Manhi Samaye, Aage Ka Koyee Bhed Na Paye. The farthest, they could reach, is the union with Niranjan. Nobody knows beyond this.

Now the question arises on the point that during all the eras, all rishis, munis, sidhs, sadhaks (all types of renowned and accomplished people who have done extreme penance) reached Niranjan only and none of them went beyond. Should we accept these beliefs? First thing let us see the means and the methods of worship practised in our country. What means and methods of worship, exist in our country? Should you believe, whatever I am telling? Is everyone in the world worshipping Kaal? There

may be some dispute in this. There may be difference of opinion on this issue in the world, but we have to analyze the facts. We have to think over this and check which force has been accepted as the Supreme by the people of the world. Whom are we worshipping? We need to think about all these facts honestly and without bias. Expand the horizon of your thinking. When you become honest, you will get honest thoughts too. Whenever you are biased, the thoughts of forgery, frauds and deceiving others engulf you.

When we think judiciously, we find that these days mainly two forms of worship are being practised- idol worship and formless worship. Mostly people worship five gods-Brahma, Vishnu, Mahesh, Adishakti and formless (Nirakar) Niranjan. The truth is that the people are worshipping mainly these five gods. Some are Vaishnavas. They worship Thakurji and idolize Vishnu. Those, who are worshipping Krishna, are also idolizing Vishnu. Those, who are worshipping Ram, are also idolizing Vishnu. Then some are worshipping Shiva and some Brahma. In what way are they worshipping Brahma? Brahma is the founder of Vedas. Those who are the followers of Vedic Ideology are idolizing Brahma. Brahma is being worshipped in the form of Vedas as well as Brahmins.

Then there is a difference in the style of their living too. The followers of Brahma follow Vedic principles and live according to Vedas. In the Vaishnav-cult, they believe that Vishnu was its founder. There are differences in their eating habits too. The people of Shaiv-cult accept Shiva as founder. There are several devotees of Adi Shakti (mother goddess) also, but their believers do not follow as much restrictions as their vaishnav cousins. In vaishnav-cult, there is more emphasis on what to eat and drink. Then, there are devotees of formless god (Nirakar-Niranjan). All

of the above belong to the same family. That is why, it is said-

Sagun Nirgun Ekai Jano.

Both Idol worship and the formlessworship are the same.

But the people worshipping formless God do not believe in Idol worship. Former are practicing one of the five different postures of meditation. If you see these different ideologies, you will find that there is synchrony between them. Those, who worship Brahma, worship Vishnu also and those, who worship Vishnu, worship Shiva too. Their customs are also quite similar. There is harmony among all the three ideologies. In several temples, we find that there is a statue of Brahma, Vishnu and Shiva along with Hanuman. This way one section of the society practices Idol worship. We have to think about the focus area of Idol worship. It is preaching people to do good deeds, kindness and service to others etc. We are not criticizing it. Sanatan Ideology (an Ideology believing in all the three ideologies) is not bad. It is also talking of good deeds. But the question is what our goal is? By practicing it we get two types of salvation-Salokya and Samipya. These take the devotee to Heaven or Pitra-lok, but unfortunately he does not get immortal state/salvation in these two. After reaching there are we satisfied? No, there is no immortal state there. We go there in order to reap fruits of the good deeds which we have done in this world. And after enjoying the benefits of these deeds we have to come back to this world (Mratyu Loka). We are stating only the facts and nothing else. We are not criticizing this form of worship. This is what you get as a result of this worship. This is what the scriptures are saying too-

Satguru Vachan Vihansi Kar Bole, Mukti Bhed Kahun Parda Khole.

Aadihi Purush Niranjan Kinha, Maya Adi Tahi Kah Dinha.

*Tihin Sanyog Bhaye Triya Bari, Brahma, Vishnu, Mahesh
Vichari.*

*Char Mukti Ke Wey Hain Raja, Panchai Makti Bhinna Upreja.
Pratham Mukti Salok Batayee, Marag Vam Tahi Kar Ayee.
Duje Mukti Samip Kahawa, Nirvan Marg Ho Takah Pawa.
Tisari Mukti Swaroop Bakhani, Aghor Marg Hi Takar Jani.
Chauthe Mukti Kahiye Sayoja, Sarbheg Marg Kalma Padh
Roja.*

*Charo Mukti Niranjan Linha, Tinke Basahi Jiva Sab Kinha.
Ab Sun Panchayee Mukti Vichara, Dharmadas Parkho Mat
Sara.*

*Jiwan Mukti Daras Tab Lahiye, Mratak Dasa Hoye Namahi
Gahiye.*

*Satya Vachan Mukh So Uchcharayee, Naam Saar Hridaye
Mah Dharayee.*

*Nitya Dharma Shat-Karm Vichara, Tirgun Fand Son Rahe
Ninyara.*

*Surati-Nirati Nam Son Rakhe, Satguru Vachan Satya
Kar Bakhe.*

*Lobh Moh So Rah Nih Nyara, Kam Krodh Te Aap Ubara.
Dukh Sukh Ki Kachhu Sanshay Nahin, Pap Punya Nahi Chit
Manhi.*

*Arth Drabya Mithya Kar Mane, Jiwan Janma Nam Pahichane.
Daya Kshama Kul Tut Kahawa, Vish Mein Harsan Chit Mein
Lawa.*

So Jiv Utarahin Bhav Jal Para, Joy Yah Chal Chalai Nirdhara.

Sahib says that the Supreme Lord/Param Purush created Niranjan and after that He created Adi Shakti and gave her to him. Brahma, Vishnu and Shiva were born out of their union. They are the king of four types of salvations, but the fifth type of salvation is beyond them. The four types of salvations are given by Niranjan, so that all the creatures remain under his control. However only the person who gets Initiated with the holy Naam from Satguru, gets the fifth salvation and goes beyond the rites, customs, religion, virtues and sins, greed and attachments etc. and fathoms the worldly ocean forever.

Then how did the Idol worship and Formless worship start? How did they become so popular? Sahib is saying-

Sagun Nirgun Aikai Jano.

Idol worship and Formless worship are inter-related. That is why there is very little friction between the followers of these two forms of worship. But this is their matter. This is as normal as the difference of opinion between the father and son. There are differences amongst the brothers too. However there is a limit to it.

Now what is Formless devotion? This is quite similar to Idol worship. That is why Sahib terms them as one and the same thing. Come, let us analyse these.

Sagun Bhakti Kare Samsara, Nirgun Yogeshar Anusara.

Idol worship is practised by all the people in the world, while masters of yoga practice the Formless worship.

Those, practicing formless worship are saying-

Je Je Drishyam, Te Te Anityam, Je Je Adrishyam, Te Te Nityam.

Whatever is visible, will be destroyed, while whatever is invisible is the only truth. We sometimes hear that somebody worships the Formless God. The system of Formless worship revolves around the five yogic postures. In principle, these devotees do not worship the external elements. They opine that everything is inside the body itself. Now what is this? We have to understand the fundamentals of Formless worship. Chachari, Bhuchari, Khechari, Unmuni and Agochari are the five yogic postures and the followers are guided by their guru to perfect these postures. Their argument is that the God is inside our body. The outside elements are perishable. These five postures are the means to enter the inner-world. Sahib has said-

Pratham Puran Purush Puratan, Panch Shabda Uchchara.

Soham, Sat, Jyoti Niranjan Kahiye, Rarankar, Omkara.

First of all the Omnipotent Lord (Niranjan) uttered five words – Soham, Sat, Jyoti Niranjan, Rarankara, Omkara.

Shabdahi Sagun, Shabdahi Nirgun, Shabdahi Ved Bakhana.

Shabdahi Puni Kaya Ke Andar, Kar Baitha Asthana.

Jo Jaake Upasana Kina, Usaka Kahun Thikana.

This is said regarding both Idol Worship as well as formless Worship. Sahib is saying, “I shall tell you where these (form of worship) will take you.”

Basically in the beginning our forefathers didn't practice Idol worship. They were practicing Formless worship. Idol worship started during the reign of King Ashoka. After adopting Buddhism he installed the statues of Mahatma Buddha in monasteries. Before him there is no example of Idol worship.

Everybody in the world irrespective of his own religion wants to know about himself (his being). In the beginning after the creation of our Universe, man might have tried searching the Universe to find the God, but might not have reached far, because neither resources nor means were available. The man must have exhausted himself and must have given up his efforts. Initially he must have seen the world around him and might have tried to find out more about its creator. When we see a high tower, we think that it must have been constructed by a rich man. Similarly seeing the Universe he must have thought that it must have been built by some powerful force and might have searched for Him everywhere from east to west and from north to south. He must have exhausted himself after the long search, but must not have been satisfied. After searching in all the directions, some people must have concluded that the God is invisible and thereafter must have accepted that this earth might be the God. Why? Because it gives us everything we need. Some must have thought that water is God, because it is supporting life. Some people must have regarded air as God. They must

have justified themselves by saying that without it nobody can even survive. Some people must have thought that the one, who is the creator all these elements is God. Thus we find that there is respect for God in everyone's heart.

We all are obliged to our mother because she has given birth and also nurtured us. Likewise everybody pays respect to the God. The earth, on which we move, was respected like God. The sun, in whose light we see everything, was honoured like God. Where did the man reach? Even today, some people regard water as God. There is no dearth of people who believe that water is God or of those, who believe that Krishna is God or Ram is God. Ultimately what is correct, nobody tells. There is a typical mind set in this country that none wants to go beyond one's beliefs i.e. one, who is attached to a particular belief, does not want to move even an inch beyond it.

In devotion, faith is of utmost importance. Sans faith there is no devotion. One, who has faith in all the powers, does not have devotion at all because he does not have faith in anybody.

One man said that he can eat just anything whether be it mutton, beef, ants or vegetables. What will you call such a man?

I see four types of people- first, my own followers. They are my own people. Then there are people who have quest for knowledge. They are also good people. When they understand my philosophy, they too, will come to me. Then I see my critics. I consider them too as my own people. They are my keen observers. They will also come within my fold some day. Fourth types are those who are not taking any side. They are neutral. I consider them as very dangerous. They do not appear to be my own.

Somebody asked Mahatma Buddha how many types of people are there? Buddha told, "First type of people, are

those who believe in God, perform good deeds and do good things which benefit others. The second type of people, are those who appear to be peaceful but for the sake of their own benefit, can go to any extent. The third type of people, are those who do not hesitate to take someone's life. I consider them to be as demons. The fourth type of people, are those who can torture anybody for no reason. There is no word in my vocabulary for them. They are the most dangerous.

Therefore those who say that they worship all gods, are most dangerous. Their devotion is wavering. They regard themselves as great devotees but in fact, they are still wandering. They should not regard themselves as great devotees.

During the performance of a yagna, the princes of Nanda dynasty had insulted Chanakya, as he was a black Brahmin. To take revenge Chanakya encouraged the son of the King's mistress, Chandra Gupta and motivated him to take his rightful share. Chandra Gupta slowly killed all the princes and became the King of Pataliputra but, as he was the son of the King's mistress, people did not honour him as they would honour a King.

The same treatment was meted to his son – King Ashoka too. The truth is that he did not embrace Buddhism after the bloodshed in the Battle of Kalinga. When he did not get respect like a King from the people, he was aggrieved and embraced Buddhism. Then he committed a mistake. He got Buddhist monasteries constructed and installed statues of Buddha there. His daughter propagated Buddhism in the neighbouring countries like Sri Lanka (at that time Lanka) etc.

I want to tell you that the religious places have been a subject of dispute ever since. Those living in the monasteries had a lot of wealth. With passage of time; they engaged themselves in lustful activities. Later when

Kshatriya kings came to power, they killed the monks. Those statues were replaced with the statues of Hindu gods and goddesses. One section of the society did these things as they saw that there was a lot of wealth in the monasteries. This is how idol worship came into existence. Mohd.-Bin-Kasim, a Muslim invader, also attacked temples like Sarnath etc. and built mosques in their places. Thus we see how religious places became the subject of dispute. After this came the Englishmen. They built churches with the power of wealth.

If you see in the present scenario too, romance has crept in Idol worship. Singing and dancing have become normal things. Thus this is clear that the Idol worship is not focusing much on the welfare of the soul. I have neither engaged any Pathi (one who can preach on my behalf) or any Ragi (one who can chant hymns in different ragas of classical Indian style singing). The devotion has been overpowered by these superfluous things. It has been bound within these limits. Matured people are not being seen in this form of devotion. The people entering this arena are businessmen. Common people are quite disillusioned with this system. Furthermore the intellectuals are getting disaligned. There has been a lot of distortion in this devotion. So you need to be very cautious.

Besides the Idol worship the other form of devotion visible to us, is the Formless worship. This is practised mainly through five yogic postures. I am well versed with these five postures, but today the teachers of these postures do not have complete knowledge about these. They are running their business but the society is being misled. Sixteen prominent religious sects of India are based on these but no rules are visible. Sahib has preached beyond all these. In this way, the man has started searching his inner-world very late.

It is now clear that initially there was only formless devotion. What is this? Let us see. What are the differences between the two? Let us understand them.

Jyoti Niranjana Chachari Mudra, So Hai Nainan Mahi.

Tehi Ko Jana Gorakh Yogi, Maha Tej Hai Tahin.

The practice of Chachari Mudra –one of the five postures of formless devotion, was popularized by Gorakh Nath. For this posture, the devotee concentrates his attention on the point in the middle of the two eyes (third til). After becoming an expert of this posture, the devotee sees the divine light. It is very blissful. When the cells in his brain get awakened, he can see all the events of the past, present and future. He can even disillusion or disarray anybody's mind. If he concentrates his breath on the tip of the nose keeping somebody's face in his mind, the latter will feel asphyxiated. He gets supernatural powers (Siddhis) also. That is why sometimes some people go to such people for seeking their help, like "I do not have a child. Please bestow your grace on me." After getting such supernatural powers, yogis (such persons who excel in this posture) become quite arrogant. The Pranayam (controlling breath) is of great importance here. It is just like learning vowels and consonants i.e. it is the primary stage of learning. He (Gorakh Nath) was regarded as one of the six Yogeshwaras (masters of yogas). He used to say, "Practice this posture, the Alakh Brahma (Supreme God) is present there in the form of light. Enliven Him within you." But Sahib is saying that this Alakh Brahma is Kaal (God of death) only.

Shabd Omar Bhuchari Mudra, Tribute Hai Astana.

Visa Deo Isko Pahichana, Chand Surya So Jana.

The second type of yogic posture is Bhuchari Mudra. Here the yogi chants the word "Omkar" and focuses his concentration on the centre of his two eyebrows. Vyas Deo was a master of

this posture. He could even see the sun and moon within himself

Before Treta Yug (the second Era), nobody worshipped Ram and before Dwapar Yug (the third Era), no one worshipped Krishna but other forms of devotions were prevalent even in earlier times. There are evidences for this. There might be more types of devotions in future.

So concentrating at Agya Chakra (lies at the centre of the forehead and is one of the seven Chakras or energy centres inside our body), the yogi feels the divine energy and believes that he will get bliss out of this alone. In this posture there is a great emphasis on Pranayam and the yogi sees many worlds (lokas) and even beyond them within himself. However there are limitations of Formless worship too. The devotee cannot go beyond the network of mind and his death and rebirth are bound to happen i.e. he cannot go beyond the area of mind and body (Maya) for life long. Further, practicing celibacy is a prerequisite for this devotion. Married people cannot do yoga.

Jahan Bhog Tahan Yog Vinasha.

Wherever there is indulgence in sex, yoga will be worthless.

But these days, yoga is taught to everyone including the married people. The teacher, who teaches yoga, is married too. Why do children have greater capacity to learn? Whenever a person indulges in sex, his nervous system is affected, but it is surprising that the yoga is being taught to the married. There are specific yoga exercises for children, ladies and elderly people, but at present these are being mixed together and being taught for a hefty fee. This business is prospering. The formless worship is being practised by cunning and extremely professional business-minded people.

The third is Agochari Mudra.

*Sohang Shabd Agochari Mudra, Bhanwar Gufa Asthana,
Shuk Deo Isko Pahichana, Sun Anhad Ki Tana.*

In this posture, the yogi chants the word 'Sohang' and concentrates inside the Shushumna Nerve. The master of this posture was Shuk Deo. Here the yogi hears the sounds of various musical instruments i. e. Anahad Nad.

Some sects are practicing this yogic posture. They practice Surati-shabd-abhyas. The yogi focuses his attention (his surati) on the word 'Sohang'. This was discovered by Shuk Deo. He used to listen to these different sounds in the twisted part of Shushumna (called Banknal). Sahib is saying the following about this-

Jap Mare Ajapa Mare, Anahad Bhi Mar Jaye.

Surati Samani Shabd Mein, Usko Kal Na Khaye.

Concentrating on different chakras or energy centres inside the body will be of no avail as everything will end with the death. But when you concentrate on the holy Name then Niranjana cannot affect it

Even today some sects focus their attention on these sounds. They preach to concentrate on these sounds.

They call them Anahad Naad (unlimited sounds) too. They are addressing them (these sounds) as God (Supreme Lord). By focusing in the Banknal, they listen to these sounds. But Sahib is saying -

Woh To Shabd Videh.

A sound cannot be produced without the impact of two things and where there are two things involved, it is duality. There is no denial to the fact that there is pleasure in these sounds certainly, but it is not the ultimate Truth. *Shabda Kahaun To Shabdai Nahin, Shabd Hua Maya Ke Chhahin.*

All kinds of sounds come within the ambit of our body. Hence these sounds are not the ultimate Truth.

Sat Shabda So Unmuni Mudra, Soyee Akash Sanehi.

Tamein Jhilmil Jyoti Dikhana, Jana Janak Videhi.

King Janak was the master of Unmuni Mudra-the fourth posture. He would concentrate in Shahastrasar (7th Chakra). Sahib says that it also comes within the ambit of

the three worlds (lokas). Beyond this, there are very minute cells. But there too, you cannot escape the clutches of the Kaal Purush.

Rarankar Khechari Mudra, Daswan Dwar Thikana.

Brahma, Vishnu, Maheshwar Deva, Rarankar Ko Jana.

I have spoken with many learned people about the secrets found in 10th Aperture. When I talked to them about this, I found that they were not sure. Everyone points to a different location for this aperture. It is correct to say that it is in Shushumna, but how can it be opened, nobody knows. Some say, "Their master (teacher) has told them not to tell about it to anybody." Oh ho! Such knowledge has no meaning. It is in fact a fraud with the disciples.

Sun Sadhu Yehan Hai Bada Dhoka. Upar Nirmal Andar Khota.

Guru Na Deta Sachcha Sauda. Satguru Ko Pehachan Re.

Ho Brahmachari Balapan Se. Nirlobhi Ho Rahta Jag Mein.

Dhan Apane Se Khata Ho Jo. Aisa Koyee Jaan Re.

Nirbandh Ho Sada Hi Jag Mein. Satya Usaka Ho Hathiyaar.

Parmarath Mein Laga Sada Ho. Gyata Ho Sab Lokan Ka.

Satguru Aisa Maan Re. Satya Loka Ka De Sandesha.

Nih-Akshar Mein Raha Samaye. Nahin Daas Ho Anahad Ka.

Paras Surati Ho Jisake Pasa. Wohi Sahib Hamaar Re.

Listen to me people, there is big fraud being played here. While everthing seems blemishless from outside but it is full of dirt from the inside. Your Guru (teacher) is not giving you a fair deal. Recognize the true guru (Satguru). He should have practised celibacy from his childhood. He should not have any greed. He should manage to eat out of his own earnings. Get to know somebody like this. He should be free from of all his social relationships in the world. Truth should be his weapon. He should be an altruist. He should possess the complete knowledge of all the three worlds. Consider only such a person as Satguru. He should give message of Satya Lok (the Supreme Lord's abode). He should concentrate on the Satya Naam. He should not focus on the eternal sounds inside the body. He should possess Paras Surati (i.e. has the power to uplift the souls). Such a person only should be considered as your Sahib

So at that time the functioning of the entire body has to be ceased. Just like, when you sleep, you enter that state after ceasing the functioning of your physical body. This way some curtain is drawn on your eyes and you cannot see anything. Some curtain is drawn on the ears too. Now you cannot hear anything. Some curtain is drawn on your nose and you are not in a position to smell anything good or bad. So it is proved that you dream after the normal state of your physical body (wakeful state) is ceased. Similarly, without ceasing the states of sleep and wakefulness, you cannot enter Shushumna. Just like the day and night cannot happen at the same time.

Our eyes see the picture. Our nose smells. The brain thinks. These activities are done by our physical body. We do these activities. Our wakened state (jagrat awastha) is through our mind only. Some of our organs are working in this state. When we fall asleep, the physical body does not work and we enter into a different body i.e. a shutter has been drawn on our eyes. Our nose cannot smell because the sensation in that organ has been stopped. Our ears are not able to hear anything. There also a shutter has been drawn. We enter a state, where all these cells have stopped working. They are being run by the brain. The entire system becomes almost fainted.

We see dreams during the sleep. In this state also we have our memory. In the dreams if we meet an acquaintance, we recognize him. What kind of memory was this? This was our subconscious memory. This was not the physical memory i.e. to say that there is one more memory – a subtle/subconscious memory, within the physical memory.

Jus Kele Ke Pat, Pat Pat Mein Pat.

As Gyani Ki Bat, Bat Bat Mein Bat.

As a bud in the banana tree has many overlapping layers of leaves, likewise a knowledgeable person has a lot of hidden messages unfolding in what he says.

So can the body, which we get in sleep state, be considered the soul? No, in our dreams too, we sometimes do wrong things. We even get scared and we quarrel too. The body we get in sleep state is called 'Ling' Sharir (body). The third body is known as 'Karan' Sharir. This is a very strange body. This is the body of concentration and is related to the memory. There is no physical body in it. Sometimes you find that someone is lost in his thoughts. We understand all this. We go to him, shake him and ask, "Where are you?" Actually he was at that very same place, about which he was thinking. He had reached there with the help of his 'Karan' Sharir.

Sometimes, we remember somebody. You say it aloud too, that your thoughts are being drawn towards that person. This concentration is not an ordinary thing. You have not even tried to remember that person! You are surprised! You wonder what is happening. Initially his thought came to you. You have never thought deeply about it. This happens sometimes. This was the 3rd body, the 'Karan' sharir. All these three are naturally there in everyone. The rest of the bodies require us to make efforts. The fourth is 'Mahakaran sharir' which yogis get through concentration. The 5th is 'Gyandehi'. This body is very wonderful. There is very little memory in this body for all the day to day activities. In this state the yogi experiences the inner world. The sixth is 'Vigyandehi'. There is bliss in this body. Actually it is the brain, which feels the worries and pains etc. It also has the memory, but in this state, these do not bother him. When in Vigyandehi, you are beyond the reach of the mind. Like when you fall asleep, the physical body has no access to that state. It's a wonderful body. Five postures reach up to

this state (Vigyandehi). After reaching there, you coalesce with Nirakar (formless God), but you still don't become fully soul centric. Yoga can help you to reach up to this state only. You are still in a body. In this body to the mind exists in subtle state. This is the limit of yoga. Yoga reaches up to 'Turiyatit' state. After obtaining this body the yogi sees the inner world without his physical eyes, hears without physical ears, smells without physical nose and performs several activities without physical hands.

Thus there are six bodies and six states. While you are awake, your physical body is working. This is the first state i.e. 'wakeful / jagrat awastha'. At this moment your thoughts are different and your concentration is in the eyes. When you are dreaming, your thoughts are different. This is the second state i.e. 'dreaming / swapnawastha'. In this state, the concentration is in a tiny cell in the throat region. The third state is of deep slumber / sushupti awastha. In that state, your concentration is centered in the navel area. When you reach in the deep slumber, you reach a state of coma i.e. to say that the level of concentration is drastically reduced, but there is still subtle consciousness. In your dreams too you remember who you are. Basically all the states are the same, only the level of consciousness increases or decreases like the electrical voltage increases or decreases.

In the wakeful state, we have sense about the material world. The mind works in this state. The base of our dream is our inner self. At that time it is active. In this state, where we have active physical senses, the mind is active. This feeling, that you are Lahar Singh, is due to the mind. You remember that your mother is there. This is due to the memory. This memory is also a form of mind.

Kahat Kabir Suno Bhai Sadho, Jagat Bana Hai Man Se.

Kabir Sahib says that the world is made up of Mind only

You see when you are in dreams too; your level of consciousness is different. In that state the level of consciousness is 16 times lesser than in the wakeful state. In dreams your mindset is different but your mind is still there i.e. to say you are not beyond the limits of mind; you are still within the clutches of mind. That is why this state cannot be considered to be a pure state. The third is the deep slumber. During this state the level of consciousness is minimal. You can equate it to the unconscious state. In this state too you are not closer to your soul. This state is also misleading. The fourth is 'Turiya'. What is this? This is also a state of mind. We see our inner world and many things there in this state. At that time also this consciousness remains with us. This conscience remains with us forever even after death and rebirth. This is what the mind but there is some part of soul mixed in this state of mind. If, in that state you meet Lord Shiva, it remains in your memory that you met him i.e. there also you did not go out of the boundaries of mind. Even there we are seeing and recognizing the articles. There also the same mind exists, but only Yogeshwaras reach up to 'Mahashunya' Loka which has no articles. This way 'Tuiyatit' state is achieved. This is an extremely blissful state. The activity of the mind is least in this state, but even here the mind is present. Here you do not feel the presence of any articles around you. Only 6 yogeshwaras have attained this state, but they too could not escape the clutches of mind.

Manahi swarupi Deo Niranjan, tohi raha bharmayee.

The mind manifests itself as various Gods and Goddesses in order to mislead us

When you eat something tasty, you feel pleasant. No, the mind got this pleasure (and not the soul). Some believers of other ideologies advise you to keep the mind happy and never to make it angry. Why? Our belief is just the

opposite. They say so because they worship the Nirakar (formless god).

Nirakar maan hi ko jano.

Kabir sahib says that our mind itself is the formless God/ Nirakar

But such people themselves do not understand why are they saying so? We are saying just the opposite.

Manahi ahe kal karala, jeev nachaye kare behala.

Jeeva ke sang maan kal rahayee, agyani nar janat nahin.

Kabir sahib says here that Our Mind is the God of death and it is he who resides in all of us and makes us dance to its tunes

Our behaviour will never match with that of others at any point of time. There is no synchronization between us and our other relatives. All others are similar. A crow can quickly adjust with another crow but it will be difficult for it to adjust with a swan (hansa). You are different from every angle. Just see the crow. It always quarrels and is restless. It is a dirty creature. First of all, it is black in colour. It is not good in terms of its colour and appearance. Secondly, its eating habits are bad. Whatever dirt it gets, it eats. All its activities are bad. A pig also has the soul but this does not mean that you should embrace it.

So Sahib (the Supreme Lord) has made the soul quite strong. Whatever joys and sorrows, you are feeling, are due to the Mind.

Man Hi Karta, Man Hi Bogotá.

The mind itself does all the acts and enjoys it too

This is the state of mind. You ate tasty food. You enjoyed it. Who got this enjoyment? It's the body! The whole world is running after this pleasure. The soul which is imprisoned behind your personality has been tricked. Due to this it believes that every decision taken in the body is its own. Its joys are being accepted by the soul as its own. The moon, the sun and the stars will not throw light on this fact. Only the Satguru will enlighten your soul.

Your feeling of self i.e. your personality is due to the trick being played on your soul. Why has mind tricked the soul? What benefit did it (mind) get? You require the energy from the soul in order to enjoy these pleasures. Without the energy of the soul, the mind cannot get pleasure anywhere.

Therefore, some preachers are preaching to keep the mind happy and not to annoy it. They are saying so because they are preaching the formless God which is just this Mind, but what we are saying is exactly opposite.

Jo Man Par Aswar Hai, Aisa Birla Koye.

Rare are the people, who have complete control over the mind.

When my people tell me that the world is opposing us, I tell them that you are moving in the right direction. Sahib has said-

Charo Taraf Mar Mar Jab Dhaye, Tab Lalon Ke Lal Kahalaye.
When everyone around you disagrees to the extent of harming you physically, then you should consider yourself to be moving in the right direction

So within this personality, the soul resides. It believes that, "I am the body." At the time of giving the holy Name, I churned this personality and concentrated the soul. Nobody except me can do this work in the world. Now that soul is fighting with the mind. Earlier it was not able to oppose the mind.

One man called me up. He said, "My name is Lakhvinder." I said, "Tell me." He said "a great man once met me and asked me upto what level have I reached in the inner world? Guruji, I have full faith in you, but I could not answer him. Please shower your grace on me and help me reach somewhere in the inner world so that I am able to tell everyone about it. That great man was saying that there is nothing to achieve in Sahib Bandgi sect. Take the holy Name from me."

I told him, "I have taken you far ahead on this subject." He was surprised as he believed that he did not get anything. I further said, "I have gradually moved you away from the limits of the mind. I have internally changed you. Don't you feel that you are a changed man now? The people in the world are confused. It is these forces that have entangled the soul but you are getting relieved of them. How can you say that you have not reached anywhere?" He said "But you have never told this earlier." I said, "Oh Lakhvinder! All the yogis and worshippers are in the fold of mind and body (Maya). I have removed you far away from the chaos of the three worlds." He said, "I shall go and answer that great man tomorrow." He met him the next day and put forth his arguments. That great man agreed that he (Lakhvinder) was really far ahead of him.

Thus someone may have reached any level in the field of Yoga but till he is within the boundaries of mind and body, he has actually reached nowhere. Sahib has said-

Abhi Nahin Guru Ka Bachcha, Abhi Kachcha Re Kachcha.

If we meet someone who can tell our future and we consider him as an accomplished one. If someone shows us some light somewhere, we believe that he is an accomplished one. We believe in such things only. Sahib is saying-

Abahin Nahin Guru Kai Bachcha, Abahin Kachcha Re Kachcha.

*Kahin Gupt Kahin Pargat Hove, Gokul, Mathura, Kashi.
Pawan Charhave, Siddh Kahave, Hove Surya Lok Ka Vasi.
Tabahun Nahin Guru Kai Bachcha, Abahin Kachcha Re Kachcha.*

He says, if someone gets so much power that he can disappear from one place and appear at another place e.g. he disappears at Varanasi and reappears at Delhi or

disappears at Mathura and reappears at Mount Kailash, then too don't believe that he is an accomplished one.

Jal Ke Upar Asan Mare, Jo Bole So Hovega.

Ved Vividh Ke Marag Chhane, Tan Lakkar Kari Darega.

Jogi Hoyal Ke Jog Kamave, Rom Rom Kari Chhanega.

Teen Lok Mein Kachhu Na Chhode, Pura Jog Kamavega.

Tabahun Nahin Guru Ka Bachcha, Abahin Kachcha Re Kachcha.

Even if he studied all the four Vedas, yet he is an unaccomplished one because he still did not come out of the boundaries of the mind. You do not have to come out of any cave. It is not so. Its (mind's) limits are quite extensive. The mind exists till the point of remembrance. Until you have control over your memory, it means your mind is in operation. Till you feel that you are in your own senses, believe that the mind is functional. When there is no will or desire, only then consider yourself beyond the preview of mind.

Jo Maan Par Aswar Hai, Aisa Birla Koyal.

Now what shall happen by practicing yoga? Sahib told Gorakh Nath-

Ida Vinashe, Pingla Vinashe, Vinashe Sukhman Nadi.

Kahain Kabir Suno Ho Gorakh, Kahan Lagaihon Tadi.

Sahib has said, "At the time of death everything (Ida, Pingle and Shushumna nadis) will be destroyed. Then where will you concentrate? Your foundation itself is weak." That is why Sahib is saying-

Abhi Kachcha Re Kahcha.

Even if you achieve 'Wak Siddhi' (power to grant anything to anybody by the word of mouth), yet you are not accomplished. Today if someone blesses somebody with a son everyone starts saying that he is an accomplished one.

Kitne Tapasi Tap Kar Dare, Kaya Dari Gara.

Grah Chhod Bhaye Sanyasi, Tau Na Pawat Para.

Because you will still remain within the boundaries of mind and the mind itself is your sole enemy.

Tera Bairi Koyee Nahin, Tera Bairi Man.

Then when he is accomplished?

Sar Nam Satguru Se Paye, Chhar Akshar Se Para.

Ab Bhaya Re Guru Ka Bachcha, Ab Pucca Re Pucca.

When he gets the holy Name from a true Guru (Satguru), which is beyond the body and mind, then only he is an accomplished one.

When the Satguru gives such power, then only he can come out of the limits of the mind. The struggle is against the mind only. Whatever activities we are doing, they are being directed by the mind. Whatever desires we have are coming from the mind only. Sahib has correctly said-

Teen Lok Mein Manahin Viraji, Tahin Na Chinhat Pandit Kaji.

So after getting the holy Name, all this goes away, because after that one starts to understand the state of mind. The devotee starts understanding the his inner self very well.

Chashma Dil Se Dekh Tu, Kya, Kya Tamashe Ho Rahe.

Dil Satan Kya, Kya Hain Tere, Dil Satane Ke Liye.

There is big loot happening inside. This mind is your friend. It is your enemy also. It is brave and it is coward too. Suppose Lahar Singh abused Gup-taji. Then Gup-taji's mind tells "Beat Lahar Singh" but when he saw that Lahar Singh is stronger, it says "Leave him."

i.e. the mind became coward here. But sometimes even in this situation the mind says, "Beat him, we will worry about the result later" i.e, the mind now became strong. Just as a magician keeps the monkey dancing to his tunes, the mind is making the soul dance to its tunes. Until you have understood this, you cannot claim to have reached anywhere. World over people are a disgruntled lot. Reading the misleading scriptures, they have become disgruntled. People are blindly following others, but

nobody is able to understand the mind. It is very powerful. Not a single person can come out of the clutches of the mind without the holy Name.

Kabir Sahibji has been coming since ages to enlighten the hansas (pure soul sans mind is called hansa). Revealing this fact to Dharm Das, Kabir Sahib is says the following words.

The Supreme Lord told Kabir Sahib -

*Hau Gyani Tum Ansha Hamara, Vachan Satya Main Kahaun
Pukara.*

*Jo Koyee Sadh Mohin Ko Sadhe, Lobh, Moh, Trishna Kah
Badhe.*

*Trishna Bandh Sadh Jo Pawe, Awat Lok Vaar Nahin Lawe.
Trishna, Lobh Kal Vyohara, Jo Tajihai So Hansa Hamara.*

The Supreme Lord said, “O Gyani (Kabir Sahib)! You are a part of me. You go to Niranjana’s world to bring the souls (jeevas) here. Bring those souls to Amar Lok (Supreme Lord’s abode), who have gone beyond worldly attachments, greed and desires etc. because these are the nature of Kaal. Those, who overcome them, should be regarded as hansas (swans). Considering them as our hansas, bring them here.

Sahib says-

*Tatchhna Gyani Vinati Thani, Vachan Tumhar Koyee Nahin
Mani.*

*Bhaktaheen Aandhar Duniyayee, Ghat Ghat Phans Kal Gayee
Nayee.*

*Koti Baar Jiwan Parmodha, Koyee Ek Satya Shabda Mam
Sodha.*

Sahib says, “No one takes your advice. Kaal is residing in everyone’s body. The blind world is devoid of your devotion. I have told millions of times to the souls, but hardly anyone understands my point.

*Jahu Veg Tum Va Sansara, Jo Samajhe So Utare Para.
Bar Bar Tum Jag Meein Jayee, Appan Kah Sab Katha Sunayee.*

The Supreme Lord said, “You go to the world at once and explain this devotion to the souls. Ones who understand it will get salvation. You go there again and again and tell them about Amar Lok.”

*Dharma Das Tab Ham Jag Awa, Apan Kah Jivan Samjhava.
Yug Asankhya Arba Bahu Bitu, Kai Kai Bar Prithvi Ham Kita.
Shesh, Ganesh, Mahesh Na Brahma, Vishnu Nam Dharati
Nahin Thamha.*

*Yug, Yug Beet Anantan Bara, Yug, Yug Ayeu Jiva Rakhwara.
Nar Jane Julaha Avtara, Sadhan Kaj Deh Ham Dhara.
Agam Shabda Nahin Jaat Ganwara, Bar Anek Jagat Pukara.
Jivan Barahi Bar Pukara, Nar Dehi Bahuten Hankara.*

Sahib says, “O Dharma Das! Then I came to the world and explained to the souls. Several eras have passed away. I have been coming to the earth several times. I tried to explain again and again to them but nobody understood my words.”

*Jivan Sun Ghar Ghar, Kaha, Nahin Mane Updesh.
Gupt Bhav Ham Tab Bhaye, Chale Amarpur Desh.*

Sahib says, “Going from one door to another, I tried explaining this to them, but nobody accepted my words. Then I vanished from there and went back to Amar Loka.

*Wah Sat Bole Purush Tab, Suno Sandeshi Ansh.
Bhawsagar Bahu Din Rahe, Ketak Laye Hans.*

The Supreme Lord asked, “You were there in the world for several days, but why did you not bring a single soul with you?

*Rahe Shabda Sun Tab Kar Jori, Bandichhor Vinay Sun Mori.
Kam Aru Krodh Moh Au Lobha, Maya Phanse Jiva Par
Shobha.*

*Sakal Jiva Agha Atam Punja, Phiri Phiri Parahi Janam Ke
Kunja.*

Sahib said, “All these souls are entangled in the body. None is able to escape from lust, anger, greed and attachment etc. Due to this the soul has to take birth again and again.

*Tab Samarath As Vachan Uchara, Dunia Jaat Kal Mukh
Dwara.*

Ho Gyani Tum Bahuri Sidhawo, Shabda Dev Jivan Muktao.

Dev Parvana Apne Hatha, Sakal Jiva Jo Hoye Sanatha.

Tinka Torahu Yam Ka Lesha, Mathe Hath De Kaho Sandesha.

*Nariar Dhoti Tan Mangai Ho, Satya Shabda De Ank Chadhai
Ho.*

Yehi Shabda Yehi Parvana, Satya Shabda Nishchaya Kar Jana.

*Sant Samaj Suno Tum Mahima, Gurupad Paras Daras Ek
Lahma.*

*Tehi Sam Dhan Nahin Jag Mein Aura, Kot Janam Tirath Fal
Daura.*

*Jo Koyee Sadh Mandir Mein Ave, Charan Pakhar Charnamrat
Lave.*

Nari Purush Ek Mat Kije, Satguru Daya Amiras Pije.

Then, giving the holy Name (the Soundless Word) to Kabir Sahib, the Supreme Lord said, "Take this Name and go to the world again. The souls will come with this Word."

Kam, Krodh Trashna Taje, Tajai Maan Apman.

Satguru Daya Jahi Par, Yam Shir Marde Maan.

The one on whom the true Guru (Satguru) bestows his grace discards lust, anger, desires, self-respect and ego and breaks the pride of Kaal.

When Satguru gives the holy Name to someone, that person gets the power to fight with Kaal. At Rakhbandhu Ashram there was a bull. It was very strong. One day I saw that a boy aged about 10-12 years, was taking it around. When the boy was moving, the bull was moving. When the boy was running, the bull was also running. When the boy stopped, the bull also stopped. The reason for this was that a rope was put across the nostrils of the bull. Due to this, such a small boy was able to make such a powerful bull dance to his tunes.

Similarly the guru reins your mind. Then you can move your mind as per your wishes. In this way, the mind is controlled with the grace of a true Guru.

Satguru Mor Rangrej Chunari Mori Rang Dari.

One man took the holy Name from me. He had lost his son. Some days after taking the holy Name, he told me, “Guruji, now the loss of my son does not trouble me. Earlier, whenever anybody talked about him, I used to cry, but now I am not affected by this grief.”

Man Hanse Man Roye.....

This change has crept in.

Ten Lok Mein Manahin Viraji, Tahi Na Chinhat Pandit Kazi.

Sahib says -

Satguru Mor Shurma, Kaskar Mara Ban.

Naam Akela Rah Gaya, Paya Pad Nirvana.

I change the man. People tell everyone, “Don’t go there.” People say it correctly because I make my disciples unfit for the world.

Kabira Khada Bazaar Mein, Liye Luhata Hath.

Jo Ghar Phunke Apana, Chale Hamare Sath.

Kabir Sahib says that he is standing with a burning torch in his hand. Anyone who is ready to torch his house; i.e. the vicious cycle of attachment, greed, lust, anger etc created by the mind; should come with me to Amar Lok

I have changed you certainly. I have changed you completely. You continue to live in the world. You don’t have to leave your wife and children somewhere in the forest.

So Satguru Mohin Bhave, Jo Bhog Mein Yog Dikhave.

The whole world is in an ebriated state. The people are insane.

Jagat Ki Najar Mein Bhagat Gaya, Bhagat Ki Najar Mein Jagat Gaya.

Every moment you keep focusing on me. That is all what you have to do.

Chhana Sumire, Chhana Bisare, Yeh To Sumiran Nahin.

Ath Pahar Bhina Rahe, Sumiran Soyee Kahhhin.

You keep remembering the holy Name every moment (all 24 hours in a day). Then how can the mind make you dance to its tunes.

One person said, “At the time of Initiation you have asked me to offer you my body, mind and wealth. I gave them to you honestly. Thereafter you said, “Whatever good or bad, you have done so far, I am not asking you about them, but now this body is mine. Don’t do any wrong work henceforth with this.” Then you said, “Your wealth is mine.” The man said, “I gave it to you after a lot of thought.” Then you said, “From now onwards, don’t use it for any wrong deed. Don’t file a false law suit on anybody.” You further said, “From now onwards, your body, wealth and money are mine. Now use them as if they are mine. I am retuning the body to you. When Gorakh Nath Initiated someone, he would keep the disciple with him.” Then you said, “I shall call you whenever I need but at this time, I am returning the body to you so that you can look after your parents back home. Serve them well. I am not binding you. I am returning your money too to you. You will need it. If you feel, you may donate as per your wish at Guru’s service but I am not binding you here. But I am not returning your mind. I am keeping it with me.” Now Guruji tell me, “If you have kept my mind with you, then who is troubling me here?”

I said to him, “Really I have kept your mind with me. This has been agreed between you and me. In fact I have taken it. It is very naughty. It will sink you. The mother never gives a knife to a small child. She knows that he will injure himself with it. In the same way, the mind is very dangerous due to which I have not returned it to you.” At this he said, “Then who is disturbing me?” I said, “Listen, sometimes we tie the animals in open space and keep the rope a little loose so that it can graze the grass

around it in the area but it cannot run away. We keep the length of the rope about 20-25 mtr long. The animal sometimes feels that it is free. It tries to run but then it gets a jerk due to the rope. I also have tied your mind with a rope so that you can take care of your house and family, otherwise I could have tied it very tight, but then you wouldn't even go back home. You would not have liked anything. This would have created bigger problems then. Had Lahar Singh not gone back to his home and if other person, Mehar Singh wanted to come to me, Lahar Singh's wife would not have let Mehar Singh come to me. She (Lahar Singh's wife) would have told Mehar Singh's wife that even her husband had gone there but he did not return till date. Then only I and Lahar Singh would have been left in this sect.

Therefore I have bound your mind with a little longer rope so that it does not indulge in unnecessary activities." Then that man added, "Please tighten my rope a little more just as the rope of the animal is tightened to reduce its freedom around the pole." I told him, "That is also in your hand. You wind the rope of your concentration a little more around the pole of my concentration." Therefore-

*Guru Se Surati Rakh Rah Jori, Jas Natwa Rakhat Hai Dori.
Keep the thread of concentration fixated on Guru, just as the
owner of the monkey keeps its tied to a rop*

A person once called me up. He said, "I am unable to meditate." I said, "This is not good. You keep chanting the holy Name while you are on the move." He further said, "I am suffering from breathing disorder. I tried my best but I am unable to meditate. Under such circumstances, Guruji! What will happen to me? Will I reach somewhere or will I keep drifting like this?" He was asking, "Where will I reach?" I said, "I have told you seven Rules. Do you follow them?" He said, "Yes." I said, "Then you will cross the worldly ocean." He said, "I have not done any

penance.” I said, “There is no greater penance than this. You are following the great Rules.”

Sanch Barabar Tap Nahin.

There is no bigger penance than being truthful

In today's era (Kaliyug), there cannot be a greater penance than this. You don't worry.

*Banat Banat Ban Jayee, Guru Ke Dware Lage Raho Bhayee.
(Eventually you will get success; you just have to keep your faith intact in your Guru)*

Sahib says -

Dware Dhani Ke Pade Raho Bhai, Dhakka Dhani Ka Khaye.

Dhani Garib Newaj Hai, Jo Dar Chhadi Na Jaye.

Keep standing in front of the rich man's door even at the cost of being pushed aside. He will certainly oblige you if you are persistently there

Therefore, I was saying that whatever states of consciousness are there, they are that of mind itself. Even when a person reaches Turiyatit state, he merges into formless God (Nirakar) only. There also the mind is present in coma state. Here too there is no salvation and you are in bondage. Similarly you are in bondage in heaven also.

You go there only to reap the fruits of your good deeds. Therefore without taking the holy Name from a Satguru, one cannot fathom the worldly ocean.

*Koti Janma Ka Panth Tha, Guru Pal Mein Diya Pahunchaye.
The path of salvation that you have been traversing for many lives can be completed in a moment with the Guru's grace*

Sahib has talked about the salvation which is beyond the reach of form (idol) and formless worship. In today's society you can see two types of devotion but they also are not being practised correctly. If we analyse those forms of devotion, we find that 'hurting' anybody is prohibited. To tell a lie is a sin. Forgery, fraud and eating meat etc. are prohibited. Almost every religion is preaching this. Both these systems of worship were prevalent in the society.

Sahib has spoken beyond these. Sahib has talked about the Fourth World. Some other people are also talking about the 4th World, but on asking about this, I have found that they do not know anything nor do they display any characteristics to know them.

When I asked somebody to explain how he went to Amar Loka he told whatever he had read in the literatures. It is described in one of the Mohammad Sahib's book 'Dusmukami Rekhat' how did he go to Amar Loka after crossing the ten barriers (the intervening points) which come in between. But when I ask him how he went there for the second time, he told me that he had gone there in the same way. Then I said, "Go away, you do not know it. You do not know about Vihangam Chhaal (Path of Bird-of-Sant Matt)". Meen and Pipil Mode (Path of Fish and Ants -Yog Matt) can be undertaken with anybody's own efforts but Vihangam Mode can not be undertaken without the grace of a Satguru. That is--

Ek Bar Jo Darshan Pate, Jaye Bahuri Vilamb Na Late.

Those who have seen the Supreme Lord once reach there instantaneously

In that mode one need to concentrates there and does not do anything else here. All the intervening points then disappear.

Kahain Kabir Vihangam Chal Hamari.

Kabir Sahib says that he uses Vihangam mode to travel)

At that time you do have not to cross the ten barriers the intervening points.

What is the matter? Why is it so? It is because the attraction of the Supreme Lord is so much that, if one concentrates on Him, then here no attraction left. Due to this Sahib says -

Ek Bar Jo Darshan Pate, Jaye Bahuri Bilamb Na Late.

This movement is called Vihangam. Then one does not have to go that way. With the other two modes one cannot

go beyond the 10th aperture. Beyond this one cannot travel without the true Guru's grace. Without the grace of a Satguru the Vihangam mode of travel cannot be done. When the true Guru's grace is showered on one, he obtains even the subtle bodies. The worshipper sees the whole universe during this voyage. There the mind is not present. There the mind is not present because one has to go to the Supreme Lord's abode. There the entry of mind is prohibited. The mind has been cursed not to enter there. Due to this it is possible to visit the Supreme Lord's abode only in the Vihangam mode but it cannot be achieved without the grace of a true Guru (Satguru) even though you may try a million times. One reaches in front of the Supreme Lord with the grace of a true Guru.

Kotin Bhanu Uday Jo Hoyee, Aise Hi Puni Chandra Lakhoyee.

Purush Rome Some Ek Na Hoyee, Aisa Purush Nyara Hai.

Just as the millions of sun's glow and thousands of moon's glows, the Supreme Lord's each pore glows

Is there the sun in Amar Loka? No, this has been described figuratively. Here in this world, the intensity of light from the sun and moon is highest. He (Kabir Sahib) is only indicating it taking their comparison. In reality there are no words to describe that. There is no comparison. He is only trying to describe in words something which cannot be described.

Thus once he reaches there, his concentration always remains there.

Khavata, Pivata, Sovata, Jagata, Kahain Kabir So Rahe Mahin.

His concentration remains there – while he is awake or even while he is eating, drinking or sleeping

Only then the Sant has Paras concentration (surati). From where has this Paras concentration come? It comes after the confluence of his concentration with that of the Supreme Lord. The holy Name is given with this concentration only. This does all the wonders.

Lali Mere Lal Ki, Jit Dekhun Tit Lal.

Lali Dekhan Main Gayee, Main Bhi Ho Gayee Lal.

When I went to see the Supreme Lord, I could see him everywhere and I too became like him.

Sahib Teri Sahibi, Sab Ghat Rahi Samaye.

Jyon Menhdi Ke Pat Mein, Lali Lakhi Na Jaye.

The Supreme lord's presence can be felt in all the living beings. However it cannot be visibly seen, just like the redness in the leaves of henna is not visible until it comes in contact with our hands

Due to this Sants have highly active and supreme concentration. They awaken you. At the time of giving the holy Name to you, they will awaken your concentration in a moment.

Koti Janam Ka Panth Tha, Guru Pal Mein Diya Pahunchaye. Kabir sahib says that the destination I was trying to reach from millions of my lives was reached within a second by the grace of the true guru

This was done within a short moment. You have been traversing this path for millions of your lives but when the Satguru showered His grace on you, you reached there in a moment. He did this in the same way as the Supreme Lord did it to Him when He saw the Lord.

Kag Palat Hansa Kar Dina, Karat Na Lagi Bar.

I have transformed you from a crow to a swan and you did not even realize this fact.

Paras Mein Aru Sant Mein, Tu Bado Antaro Man.

Wo Loha Kanchan Kare, Guru Kar Le Aap Saman.

Kabir sahib says that there is a vast difference between a touch stone and a Guru. While the touch-stone changes iron to gold and not into another touch-stone, the true Guru will transform you into the one like himself

I have transformed you like a bhranga insect transforms any insect into its own form.

Guru Ko Keejea Dandwat, Koti Koti Pranam.

Keet Na Jane Bhranga Ko, Guru Kar Le Aap Saman.

You must thank the guru a million times because he has transformed you and made you like himself. This is just like a bhranga insect transforming an unknown insect into its own self

He (guru) transforms you and makes you like himself.

Purush Rachan Te Nari Hai, Nari Rachan Te Purush.

Purushe Purushe Je Racha, Te Virla Sansar.

There is a hidden secret in every message of Sahib. 'Purush Rachan Te Nari Hai' i.e. Supreme Lord created Adi Shakti. This can be understood. Then Adi Shakti gave birth to Brahma, Vishnu and Mahesh i.e. 'Nari Rachan Te Purush.' This fact can also be understood. We can understand upto this point. After this he says-

Puruhe Purushe Je Racha.....

How can a man create another man? 'Yes, of course!' Genesisism will not accept this fact. The day the Guru gives the holy Naam, he does spiritual genesisism in the disciple. He transforms your personality similar to himself through his concentration. At this point Sahib has said-

Jab Main Tha To Guru Nahin, Ab Guru Hai Main Naahin.

Prem Gali Ati Sankari, Ta Mein Dui Na Samahin.

When I had my own personality Guru's did not exist. Now when I have taken the holy name, my personality has transformed and become similar to my Guru's. This path of spiritualism is very narrow; here only one personality survives not both

Earlier you were steeped in mind, brain etc. Now 'Ab Main Naahin,' i.e. the Guru has coloured you in its own colour. The worldly feelings hidden inside you are henceforth crushed. He has dyed you in his colour.

Satguru Mor Rangrez, Chunari Mori Rang Dari.

Syahi Rang Chhudaiya, Diya Majitha Rang.

My satguru is like is like a dyer who has coloured the dirty cloth of my personality to a clean one

After removing the black colour, he has given you the white colour i.e. he made you pure. He has enlightened

your heart. This work is done by Bhranga-mata-Ideology (the way a Bhranga insect transforms another insect into its own type). Therefore-

Bhrang-Mata Hoya Jehi Pasa, Soi Guru Satya Dharma Dasa.

Sahib tells Dharma Das that the Guru (teacher), who possesses this Bhranga Mata Ideology, is the only true teacher (Satguru) and none other.

The creation of a man from another man i. e. making you super conscious with his super (Paras) concentration, changing your personality is what true Guru does.

Lali Mere Lal Ki, Jit Dekhun Tit Lal.

Lali Dekhan Main Gayee, Main Bhi Ho Gayee Lal.

When He entered into me, I too became like Him.

This way the super concentration came to the Sants. With this he (the Sant) will transform you and make you like himself because that super concentration came from the Supreme Lord himself.

A touch stone cannot transform the iron into another touch stone. At best it can convert iron into gold, but the Sant transforms the disciple making the latter like him. That is the reason for Guru being held in high esteem

Guru Hain Bade Govind Se, Man Mein Dekh Vichar.

Hari Sumire So Var Hai, Guru Sumire So Par.

Kabir sahib says that you must analyze why the Guru is held to a higher esteem than the God. This is because if you meditate on God, you will not attain salvation but if you meditate on a true Guru, you will get the same instantly

But people are not aware of these facts. Further no symptoms are visible either. If somebody claims to be a mustleman (pahelwan) but has a frail structure, then how can you believe that he is a mustleman? If someone is visiting witch-doctors believing in their witch craft, believing in their stars and is also indulging in other types of devotion, then it means that he is in utter confusion.

Khelana Ho To Kheliye, Pacca Ho Ke Khel.

Kachchi Sarason Paire Ke, Khali Bhaya Na Tel.

If you want to play the game, try to play it with full might. Like if you try to crush unripe mustard seeds, you would neither get mustard oil nor the oil cake

Just like a seed in sown in the field, then it is watered. After this, the plant grows automatically. In the same way on the strength of the faith, the seed of devotion grows. Always keep this feeling -

I have handed over the burden of my life in your hands. Now all my successes and failures are also yours

Concentration and faith are the two principles of devotion, whether it is form (sagun) or formless worships. These principles must to be followed but we are telling you beyond these. Sahib is talking beyond these two. He has given importance neither to the action nor to the knowledge or to yoga. He gave importance only to the Guru's grace.

Come here and give salvation to your disciple. I am a criminal by birth full of vices. You are my savior so please save me. I am full of lust and am ruthless; I am imperfect to the hilt. Keep me in your grace and consider me as your servant. I have done lot of wrong things and never regretted. Treat me as you like – either forgive me or kill me

That is why he is saying to leave everything on guru.

Teen Lok Nav Khand Mein, Guru Se Bada Na Koye.

Karta Kare Na Kar Sake, Guru Kare So Hoye.

In these three Worlds there is none greater than a Guru. No one else can give salvation other than a true Guru

You may ask how this will happen. You try it out. One person told me a very nice thing. He said, "I own a small shop. Earlier, sometimes I had to suffer losses in shop's operations. Then I took the holy Name from you. I surrendered everything with the core of my heart to you. Now, whenever there is expectation of loss, you yourself stand in my support. Now I am free from all the worries. I feel that you only are doing everything.

You must, in true sense, surrender. Small children roam about freely. They are not worried about anything. They know that their mother will feed them and will put them to sleep too. In the same way the ideology of Sants is based on surrender. This is the devotion in true sense. The Sants' ideology has talked about the devotion only.

Age Bhakta Bhaye Bahu Bhari, Kari Bhakti Par Yukti Na Dhari.

There have been a lot of devotees but they have not been able to adopt the right method of salvation

Sahib has elaborated the intricacies of devotion.

Khak Ho Guru Ke Charan Mein, Tab Tujhe Manjil Mile.

Surrender yourself fully on the feet of your Guru to reach your goal

And---

Ki Dana Khak Mein Mil Kar, Gule Gulzar Hota Hai.

(Reduce your 'self' to the dust of your Guru's feet if you want to achieve anything)

Because, whatever you plan, will be from the mind only. Due to this I told you to surrender. Only then you will get His grace and that should be the only desire you must have.

In the army of a king, two soldiers played an important role. They saved the king from losing the battle. The king said, "Bravo soldiers! I ask you what you want." One of them demanded a battalion of 10000 soldiers, a number of elephants and horses, and a huge amount of wealth and the rule of one district. The king said, "O. K. given." Then he asked the second soldier. The second soldier said, "Your Majesty! I do not want anything. Just bestow your grace on me. That's all." At this the king said, "O soldier! You have asked for me."

You don't ask anything from Sahib. Whatever you ask for, will be from this world only. You say, "Whatever you wish, give that to me."

Jo Tu Raj Deve, Teri Badiyayee.

Jo Tu Bhikh Mangaye, Te Ki Ghat Jayee.

Kabir sahib says that whether you make me a king or you make a beggar, I shall still look up to you

Sahib has also said—

Na Sukh Hal Mein Maja Hai, Na Dukh Hal Main Maja Hai.

Jis Hal Mein Tu Rakhe, Us Hal Mein Maja Hai.

I do not find happiness in the joys and sorrows, I find happiness only in the way you wish to keep me

There is fear in the comforts that they might be lost.

Tera Bhana Mitha Lage.

I am happy the way you like it

Whenever you are in sorrow, consider it to be a gift without which you will start loving the world and you would not like to leave it. Whenever you start loving it, Sahib gives you a jolt.

Therefore, the three worlds are within the limits of Kaal (Niranjan). Sahib has talked beyond this. Will the being (jiva) reach there by performing penance? No!

Kitne Tapasi Tap Kar Dare, Kaya Dari Gara.

Grah Chhod Bhaye Sanyasi, Tau Na Pawat Para.

Kabir sahib says that innumerable people have done extreme penance. They even left the comforts of their home for it but to no avail

The Guru is a bridge to reach to Supreme Lord. If a bridge is built across the river, even an ant can cross it. In the same way the Guru is a bridge with which you can fathom the worldly ocean. Due to this Sahib has given the message of guru's devotion.

Guru Agya Le Avahi, Guru Agya Le Jahin.

Kahain Kabir Ta Das Ko, Teen Lok Dar Nahin.

Kabir sahib says that if you seek the permission of your Guru before doing anything, then you need not fear anything in these three worlds

This devotion is very subtle. I had to toil hard in order to establish this devotion and to get my message across to the people. But the common man does not understand this

devotion easily. I travelled far and wide from one road to another, from one locality to another and from one village to another. I have travelled to mountain-regions too and have even crossed rivers, wherever required.

Initially in Himanchal Pradesh, I went to the house of Jyoti Prakash (one of my disciple) 2-3 times. I had to travel 6-7 kms on foot in the mountains. After such hard work, I managed to convince 5-10 people there. People do not understand this devotion easily. Drunkards do not want to join us. The seven rules ward off many people. Some people feel that their occupation will be at stake. Hence they do not want to come.

One person went to Haridwar (a Hindu pilgrim place). There people usually quit some of their bad habits. He too was asked by the priest to commit to quitting some bad habit. The man asked, "What should I quit?" The priest suggested, "Stop taking alcohol." The man said, "I cannot leave it. This is only the thing which gives me complete enjoyment."

What kind of enjoyment is this? After drinking it, one will fall down in the gutter. Is this enjoyment? The priest further suggested, "Quit consuming non-vegetarian food." He said, "It's the only healthy food, I am eating." Again the priest said, "Leave the habit of telling a lie." The man said, "My factory is pulling along due to lies only. It is operational due to this" Finally, the priest said, "Then quit some bad habit as per your own choice." The man paused for some time and said, "Alright, I will stop coming here."

Likewise people say that they do not want to join Sahib Bandgi sect. We are saying-

Ahar Shuddham To Buddhi Shuddham.

Purity of food leads to purity of thought

Therefore, I have toiled hard for establishing this devotion. Whenever I have to go for a discourse in Himanchal Pradesh, I have to travel 10 hours one way. It

is 400 km away. In this manner I have toiled hard day and night to convince people to join the Sahib Bandgi sect. I work hard up to 11-12 PM daily. Gradually I have purchased land and constructed the Ashrams. At every place I have worked similarly. First of all, I set up the Ashram. Then I invite people to come over and attend my discourses. I never ask for donation.

For the first time, when I went to Mumbai, there were only 10-12 people attending my discourse. At that time I use to take my disciples from Bhopal to Mumbai. Now there some thousands have gather. I have gathered my disciples gradually and with great efforts. Huge crowd does not come to me. Niranjan does not let them come to me. One man told one of my secretaries, “I really appreciate that Shahibji has managed to convince lacs of disciples, but I am unable to convince my father, my mother and even my wife.” I told him, “This work has been done by my disciples. You also should keep on persuading them. They will definitely understand one day.” Some of my lady-disciples have added almost 200 disciples each to this sect.

But the truth is that all these disciples have been brought here by Sahib (the Supreme Lord) himself. If Lahar Singh claims that he has brought 200 disciples here, then it is not correct to say so. This was possible only when Sahib governed his thoughts and he could bring them. Otherwise it would be impossible for him to bring even a single person.

One person told, “I am totally illiterate, but when I explain someone the philosophies of our sect, I don’t know from where the words pile up into my brain. Later on I start thinking that I myself didn’t have any prior knowledge of what I told him.” I said, “You will not understand this.” Sahib is saying—

Apahi Kanda Taul Taraju, Apahi Taulan Hara.

Apahi Leve Apahi Deve, Apahi Hai Banajara.

Apahi Guru Puni Shishya Apahi, Aap Aap Ka Khel Hai Sara. Kabir sahib says that the Supreme Lord or Sahib is the balance, He is the weight and He is the one who is weighing. He is the one who gives, He is the one who takes and He is the vagabond. It is He who is the Guru, it is He who is the disciple and all of us are in your scheme of things

Lahar Singh is not the disciple. He is the disciple because Sahib (the Supreme Lord) wishes so otherwise Lahar Singh is nothing but the mind. Lahar Singh would have run away from here. He is able to devote himself to Sahib only because Sahib wishes it.

*Kabir Kalyug Aa Gaya Sant Na Poojay Koey,
Kaami Krodhi Laalchi Inki Bhakti Hoey.*

Sahib Ji says that in the duration of Kalyug people will not worship a true living Sant who holds the supreme power to liberate the beings from the entrapment of mind(mann) and body(maya). People will only worship and follows such Gurus who are filled with lust, anger and greed in this phase of Kalyug.

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

Sahib Ji says that everyone wants to cross this worldly ocean of mind and body which in reality is an entanglement for all the beings, but without a true Satguru

no being can liberate himself from the endless cycle of birth and death which is the creation of 'Kaal Niranjana' (Mind) not of 'Sahib' (Supreme Lord).

Kabir Says Listen Attentively

Purush Bheid Nahin Kahun So Kahaee

*Kahain Kabir Suno Chit Layee, Dharmdas Tum Lehu
Arthayee.*

*Teen Lok Nayak Bhagawana, Tin Kah Purush Dinha
Rajdhana.*

*Tate Krida Karai Ananda, Khel Anek Khel Govinda.
Tini Lok Baji Dayi Rakha, Parapanchi Apane Mukh Bhakha.
Satya Kahai Satya Bhav Lakhavai, Kari Prapanch Jeevan
Bharmavai.*

*Jeeva Jo Mool Bij Ke Ahi, In Paya Sab Purush Ke Pahi.
Beej Adi Tihu Lok Jo Phoola, Apuhi Janain Purashahi Toola.
Kari Abhiman Purush Bisarawa, Apuhi Puran Purush Kahava.
Sarva Mein Vyapak Apuhi Rahayee, Purush Bhed So Kahu Na
Kahayee.*

He is saying that the God of our three worlds has been crowned as the king by the Supreme Lord. Now the same God plays different tricks with the jivas (living beings) deceiving and confusing them. Being proud of himself, he has forgotten the Supreme Lord. He is residing in

everyone in the form of mind and does not tell them about the Supreme Lord.

Satguru Shabd Karahu Vishwasa

*Bhed Kahai Ujarai Pur Teeno, Apan Thapan Tate Kino.
Charihu Ved Neti Jo Gavain, Satguru Rahit Purush Batlawai.
Jeeva Jantu Rakhain Arujhayee, Beej Purush Jo Dinho
Bhayee.*

*Jab Nahin Beej Purush Panh Jayee, Tabai Purush Ham Kahn
Upjayee.*

*Beej Ankuri Lok Le Awau, Dharmaraj Te Hansa Chhudavau.
Sewa Vashi Wahi Dinaha Raju, Ab Metau Tau Sukratahi Laju.
Sut Hamar Bhaya Variyara, Jehi Dinhon Tihun Lok Ke Bhara.
Tum Ankuri Sewahu Jayee, Bar Bar Main Kahauan Bujhayee.
Tate Main Sansarahin Awa, Purush Shabda Nahin Taro Jawa.
Nahin To Teenau Lokahi Taraun, Dharmraj Te Sabahai
Ubaraun.*

*Jo Jan Ansha Purush Ke Ahee, So Sab Awai Hamare Pahee.
Awar Sakal Jag Kal Basera, Nit Nit Pralaya Hot Jhakjhera.
Yahi Kar Kal Purush Diyo Nama, Teen Lok Te Nyara Dhama.
Dharmadas Man Mahin Vicharo, Kal Roop Sab Bhav Niharo.
Jo Tum Kahau Purush Ki Asha, Satguru Shabda Karau
Vishwsa.*

Sahib is saying that if Niranjana ever divulges the secret of the Supreme Lord to someone, his three worlds will become deserted. Due to this, he establishes his own greatness in the three worlds. Saying ‘infinite’, ‘infinite’ for the God of this world, the four Vedas also talk about Niranjana only. He has misled everyone. Sahib is telling Dharma Das that due to all this when none of the jeevas reached the Supreme Lord, He churned me out of Himself and said, “You bring those jeevas who are Ankuri jeevas (deserving living beings who have done good deeds in their past lives) to me thus saving them from Kal Niranjana’s clutches. The Supreme Lord has given the Kingdom of three worlds to Niranjana as He was pleased with his services. Now if I kill him, His (the Supreme

Lord's) words shall be overruled which shall be shameful. So He has sent me to bring the Ankuri Jeevas to His abode. Due to this, I repeatedly come to this world to persuade the jeevas and take them back to Him. Since His Words cannot be disregarded, I cannot give salvation to all the jives of the three worlds and take them to His abode after getting them released from the jaws of Niranjana."

Bina Nam Nahin Thaur Thikana

Dharmdas Main Kahon Bujhayee, Bina Bhed Loke Nahin Jayee.

Andhi Surati Shabda Bin Janau, Lok Deep Kaise Pahichanau. Shabdda Paye Jab Susthir Hoyee, Than Mukam Lakhai Puni Soyee.

Jo Lakhi Pavai Than Mukama, Surati Chalai Tab Pavai Nama. Bina Nam Nahin Thaur Thikana, Andh Surati Ho Rahe Thagana.

O Dharmdas! Without knowing the holi Name, the jiva cannot go to the Supreme Lord's abode. Without holy Name the concentration is blind. After getting It (holy Name) the concentration becomes stable and is able to reach its destination. Without the holy Name it cannot reach its abode. It remains cheated in this manner.

Ta Din Purush Aap jo Rahate

Nahin Dharati Nahin Tab Akasha, Sakhi Shabda Nahin Parakasha.

Tabahin Purush Kahan Dhaun Raheu, Kaun Tattva Mein Vasa Laheu.

Guptahi Tattva Gupt Asthana, Gupt Vastu Mein Rahe Nidana. Gupt Hate Tab Prakate Bhaye, Amar Deep Uchcharan Layau. Shabda Uchcharo Amar Akhanda, Bira Sar Videhi Panda. Ta Din Purush Ap Jo Rahate, Kaun Pind Mein Vasa Karate.

Sahib is saying that at the time when there was no earth, sky, witness and words etc, where was the Supreme Lord? In which element was He residing? He was unexpressed

and his where about were unexpressed too. Then He emerged from there and uttered a word calling it (word) again and again to create His abode. At that time the Supreme Lord was alone. Then in which body He was residing?

Nam Hamar Sumirae jo Koyee

Nam Hamar Sumirae Jo Koyee, Avagaman Rahit So Hoyee.

Hamara Nam Let Ghar Avai, Sukh Sagar Nirmal Ho Javai.

Nam Let Jo Kal Darayee, Sumirat Nam Door Ho Jayee.

Hamaro Nam Sar Hai Bhayee, Jo Chinhe Tehi Kal Na Khayee.

Sahibji is saying that, “one, who chants the holy Name, gets out of the cycle of birth and death. The fear of death is also overcome by him. The holy Name, I give, is the Essence (Sar) Name. One, who recognizes it, is released from the clutches of Kal (Niranjan).”

Shabda Ami Supurush Likh Dinha.

Ami Shabda Sumirae Jo Koyee, Ami Roop Hohi Puni Soyee.

Ami Shabda Jin Nahin Payab, Soyee Jeeva Pralaya Tar Ayab.

*Ehi Shabda Main Kahaun Bakhani, Brahma Vishnu Mahesh
Na Jani.*

*Ih Puni Nahin Niranjan Pawa, Dharmadas Main Tumahin
Batawa.*

*Shabda Ami Supurush Likh Dinha, Ekahu Ank Parai Nahin
Chinha.*

Kabir Sahib says, “One, who chants the holy Name, which is like Nectar, becomes like Nectar. Anyone, who does not get this holy Name, will perish on the Dooms’ Day. Even Brahma, Vishnu and Mahesh do not know about the holy Name, which I am telling. Niranjan also cannot get this holy Name. O Darmadas! Such is the Name, I have given to you. The Supreme Lord has given the Nectar in the form of holy Name to you.

Panchahi Ami Purush ne Kinha

Panchahi Ami Purush Ne Kinha, Panch Tattva Tahi So Chinha.

Achal Ami Jo Akash Bakhani, Shabda Ami Vayu Utpani.

Ajar Ami So Tej Pasara, Akah Ami Jal Tattva Samhara.

Rang Ami So Prithvi Bhayau, Rachana Sab Yahi Paya Thayau.

Pancho Amrat Tahvan Chhajai, Panch Tattva Tamein

Uparajai.

Panch Tattva Son Deh Sanvaree, Tino Guna Tame Anusaree.

Atam Roop Rang Jin Jana, Prafullit Hoyo Kamal Vikasana.

The Supreme Lord first created five forms of Nectar. From them the five elements were created. From Achal Ami the sky element, from Shabda Ami the air element, from Ajar Ami the fire element, from Akash Ami the water element and from Rang Ami the earth element was created. From these elements our mortal body was created in which three different characteristics (three gunas) were added. Nobody could comprehend the secrets of the body. The moment jeeva got into the body, death (kal) and lust started troubling it. Only one who recognized the soul could attain the state of bliss.

Guru Binu Ant na Koyee Pawai

*Guru Hohi Wahi Tahi Lakhavai, Guru Bin Ant Na Koyee
Pawai.*

Jin Guru Ki Kinhi Paratiti, Ek Nam Kar Bhav Jal Jiti.

*Guru Purush Jiya Karahi Marala, Guru Saneh Bin Kag
Karala.*

*Guru Daya Guru Shabda Hamara, Guru Pragat Hai Gupt
Adhara.*

*Guru Prithvi Guru Pavan, Akasha, Guru Jal, Thal, Manha
Kinha Nivasa.*

*Chandra, Surya Guru Sab Sansara, Guru Gandharva Guru
Sab Vyohara.*

*Guru Brahma Aur Vishnu, Mahesha, Guru Bhagawan, Kurm
Au Shesha.*

*Characharahi Jahan Lagi Sab Dekha, Guru Bina Kachhu Aur
Nahin Pekha.*

*Uttam, Madhyam Aur Kanistha, Ye Sab Kinhe Guru
Sharishtha.*

*Ye Sab Jiv Gurumay Jano, Guru Se Bhinn Anya Nahin Mano.
Kahai Kabir So Hansa Piyara, Yehi Bhanti Guru Darash
Nihara.*

Only a Satguru can help disciple see the Supreme Lord. Without His (Satguru's) help, no one can get the end of this worldly ocean. Those, who have faith in their guru, will overcome this worldly ocean and reach the Supreme Lords' abode. On the strength of the true (satya) word, one who loves his guru from the bottom of his heart is like a swan (hansa) and the man who is devoid of this is like a crow. Guru himself is the true holy Essence (Sar) Name. Physically guru is visible in the form of the body and subtly he is in the form of the Satya Naam. The Guru himself is the earth, the air, the moon, the sun and the sky. The guru is one who is residing in the water and earth. Guru himself is Brahma, he is Vishnu and he himself is Mahesh (Shiva). Guru himself is the God, Kurm and Shesha. The disciple should see the Guru himself in all that he sees in this mortal world and no one other than the Guru. He should consider that Guru is present in all the jeevas and not a single jeeva is without him (Guru). Sahib is saying that one, who sees only Guru in every jeeva, is an adorable hansa (pure soul).

Guru Charan je Rakhe Dhyana

*Guru Charan Je Rakhe Dhyana, Amar Lok Wah Karat Payana.
Bhramar Kamal Jyon Rahain Lubhayee, Ya Vidhi Guru
Charanan Lapatayee.*

*Tan, Man, Dhan Nyochhawar Rakhe, Darsh Parsh Ami Ras
Chakhe.*

*Charan Dhoye Charnamrat Pawai, Purush Samip Pahunch So
Javai.*

*Guru Bihoon Amrat Nahin Deejai, Amrat Ras Chhandi
Vishaya Ras Lijai.*

One, who always keeps his attention focused on his Guru's feet, goes to the Supreme Lord abode. Just as a honey bee is always attracted to the lotus flower, similarly the disciple should always keep his focus on his Guru's feet. He should dedicate his body, mind and wealth to the Guru. He should always try to see him to taste the nectar flowing from Guru's eyes and should drink the holy water (charanamrut). This way he will reach closer to the Supreme Lord. One, who is without the Guru, should not be offered the holy water because he is entangled in the worldly affairs.

Tab Guru Shishya Hradaya Sanchare

*Seekh Guru Ya Bichi Jo Dharahin, Jaisi Vidhi Tum Ham So
Karahin.*

*Tan, Man, Shish Nyochhawar Darai, Tab Guru Shishya
Hradaya Sancharai.*

*Ranchak Kapat Hiye Manh Rakhe, Guru Saneh Ras Kaise
Chakhe.*

Kaise Taakar Hoye Ubara, Budhahin Bhavasagar Ki Dhara.

O Dharmadas! Just as you are following my teachings, similarly every disciple should follow the teachings of his Guru whole heartedly. He should dedicate every thing to his Guru i.e. his body, mind and his self respect. In such situation the Guru enters in the heart of the disciple, but if he has even a hint of deceit in his heart, he can not enjoy his (Guru's) affection. Then he can not get the spiritual benefit. He will sink in the current of the worldly ocean.

*Koi Sargun Mein Reejh Raha, Koi Nirgun Thaehtaye.
Dadu Atpat Chaal Kabir Ki, Mujse Kahi Na Jaye.
Hindu To Hadd Mein Chaley, Musalman Hadd Paar.
Dadu Chaal Kabir Ki, Mujse Kahi Na Jaye.*

Dadu Dayal ji says that people are engaged in Sargun (with form) or Nirgun (formless) forms of worship & seems to be satisfied with such worships. But, Kabir Sahib's philosophy is altogether different from these & is indescribable. The Hindus remain within the limits of shunya whereas the Muslims has there reach above shunya. But, Kabir Sahib shows the rare path to be followed which is beyond the reach of both shunya and maha-shunya creations.

Satguru Bhakti-Bringa Matt

Easy And Difficult

It is very easy--

To go on committing sins,
To aggravate your temperament under the influence of mind,
To harm and kill,
To argue and quarrel,
To shed other's blood and
To hurt others like demons.

It is difficult. It is indeed very difficult--

To forget and forgive the others' faults from the bottom of
your heart and
To keep on forgiving.

It is very easy--

To give in to the lust,
To be blinded by lust and
To indulge in misdeeds.

It is of course difficult—

To think before doing something,
To stop the feeling of lust and
To renounce the worldly pleasures.

It is very easy--

To give into the greed and
To exploit the poor to fill our own coffers.

But it is very difficult—

To devote oneself to the truth and
To spend one's money for others' needs.

It is so easy—

To remain overwhelmed with the affection of near and dear
ones' and
To keep remembering often one's wife, children and near and
dear ones.

But it is very difficult and rather extremely difficult—

To forget everybody even for a moment,
To remove your attention from the world and
To focus on the Satguru.

It is very easy---

To be steeped in pride,
To boast of your wealth,
To show the glamour,
To show off your knowledge after convincing others,
To show off the pride of high caste,
To scare others by showing off your strength and
To terrorise innocents.

But it is very difficult-

To overcome the pride,
To face the truth and
To accept criticism in a positive spirit.

It is even very easy—

To please the mind and
To keep on drifting in the waves of the mind,

But my dear friends! It is very difficult—

To rein in your mind,
To always follow the Guru's words,
To sacrifice the name and fame in the society and
To please the Satguru by your deeds.

*Teen Lok Jo Kal Satawe, Tako Sab Jag Dhyani Lagawe,
Nirakar Jehi Ved Bakhanai, Soyee Kal Koyee Maram Na
Janai.*

The formless god, which is being talked about in the Vedas, is Kaal (the god of death) but nobody knows about him. His sons are the three gods (Brahma, Vishnu and Shiv) and the whole world is worshipping them. The whole world is entangled in the clutches of the three characteristics (gunas). The one, who is being worshipped by the world, eats up all the jeevas in the end. All the souls (jeevas) belong to the Supreme Lord—Sahib but Yama (another name of the god of death) has misled and entangled them in his clutches.

First Niranjana takes up the form of demons to trouble the living beings. And then he himself incarnates to kill those demons. Jeevas do not realize this. They reach out to this God to get relief from their troubles and pray to God for their protection. Everyone thinks that he is our master, he is our savior. However Kaal is deceiving everyone. The living beings see his grandeur, and mistakenly believe him to be their savior, but in the end he himself disappoints them and eats them. Kaal disguises himself into a kind hearted God, shows his kindness to everyone and later on kills them.

Na Kuchh Kiya Na Kari Saka, Na Karane Yog Sharir.

Jo Kuchh Kiya Sahib Kiya, Bhaya Kabir Kabir.

I did not do anything. Neither am I capable nor is my body capable of doing anything. Whatever has been done has been done by the Supreme Lord (Sahib) only who is residing within me. Only then I could become one like Him.

The guru, who tells you to do good deeds and to meditate etc. in order to attain salvation, is not a Sant at all. He is an imposter in the guise of a Sant who does not have the real knowledge. He is imparting you only bookish knowledge. The Sants are capable of giving

salvation while he is incapable. The Sant tells you what he has actually seen while other one talks on the basis of his bookish knowledge. The Sants have really been to the Supreme Lord's abode (Amar Loka) but the other one has not even dreamt of it (Amar Loka). Had he seen It in his dreams, he would have realized that he has not seen It with his own efforts but someone else has shown It to him. It is a fact that the Supreme Lord's abode cannot be seen even in dreams, let alone reaching there. Hence someone, who does not know about the Theory of Branga Mat (transforming someone to make him like himself), is a big enemy of yours because he is keeping you in dark. Always keep in mind that someone, who is telling you to do good deeds, practice meditation etc. to get salvation, will not do you any good rather he will only doom you and nothing else because that imposter does not know even this fact that--

As per the Sant's ideology, a disciple is Initiated only by placing the Guru's palm on the disciple's head. Some disciples of other sect say that their teacher blessed them with the holy Name over the microphone while some say that they were blessed over T.V. No, Initiation cannot be done like this. One person asked me, "If you have to indoctrinate 1000 disciples, will you place your palm on each one's head?" I said, "Even if I have to indoctrinate one lakh people at the same time, I shall do it this way because this is the process of Initiation. It is done like this only. This is the only way of indoctrinating the disciple as the Guru has to pass on the spiritual energy to the disciple."

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.....*

01. Satguru Bhakti
02. The Truth
03. Meditation On A Real Satguru Ensures Permanent Salvation
04. The Whole Game Is That Of Concentration
05. Without Soul Realisation Man Has to Wander
06. Atma-An Exposition (Atam Bhodh)
07. Satguru Bhakti (Uniqueness)
08. Crossing The Ocean Of Life With The Grace Of Satguru
09. Amrit Vani
10. Naam-Words Of This World Cannot Give Real Salvation
11. The Real Naam Is A Hidden One
12. Stealer Of Devotion
13. Seventy Dissolutions On The Path
14. The Secret Of Salvation
15. Anuragsagar Vani
16. The Real Disciple
17. The Formless Mind
18. Now He Is The Disciple Of Satguru

Na Kuchh Kiya Na Kari Saka, Na Karne Yogya Shareer!

Jo Kuchh Kiya Soh Sahib Kiya, Bhayo Kabir Kabir!!

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