

Shri Satguru Ve Nama

SATGURU BHAKTI (SUPREME POWER)

*Avval Sant Kabir hai, dooje Ramanand,
Tasey bhakti pragat hui, sat deep nav khand.*

—Satguru Madhu Paramhans Ji



Sant Ashram-Ranjri, Post-Raya, Distt.- Samba (J & K)

SATGURU BHAKTI (Supreme Power)

-Satguru Madhu Paramhans Ji

Prachar Adhikari

- Ramrattan, Jammu

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Note : Please see the English version of the Roman words at the end.

A Few Words

*Satguru mara tani ke, shabad surange baan.
Mera mara phir jiye, to hath na gabun kaman.*

The Satguru shot with full force an arrow in the form of words. He declared that if munn survives even after his shooting of arrow, he won't hold the bow again.

Many devotees have experienced that whenever they begin to indulge in some wrong act even unknowingly or whenever they are about to meet some accident, some hidden power comes to their rescue. This hidden power is nothing but the power of Nam about which I have repeatedly said—

**The Thing I possess
cannot be found
anywhere else.**

*Nam paye satya jo veera,
sang rahun main dass Kabira.*

Kabir Sahib says that he remains at all the times with the devotee who gets himself blessed with the Holy Nam.

*Kag palat hansa ker deena.
Aisa purush nam main deena.*

I bless with the Holy Nam related to Param Purush that has the power to turn even a crow into a swan.



WHO IS KAL PURUSH AND PARAM PURUSH ? LET'S TRY TO UNDERSTAND THIS SECRET!

Ved charon nahin janat, Satya Purush kahaniyan.
All the four Vedas does not know anything about the reality related to Param Purush.

Kabir Sahib was the first Saint to reveal to the world the secret of the creation of 'Adi'. He did so to satisfy the curiosity of Dharam Dass Ji. He said that at first Satya Purush was all alone & unknown. He was neither created nor will ever perish. That which is created is sure to perish. Kabir Sahib says, "I am talking of the time when there was no existence of Sakar (with form), Nirakar (formless), the universe, the sun, the moon, the stars, Brahma, Vishnu, Mahesh & even Kal Niranjan (Mind)."

First of all, that hidden & unknown Supreme Lord uttered a word of His own accord. It resulted in the production of a wonderful dazzling white light that was altogether different from the worldly light. Every single particle of it was sufficient to put even crores of suns to shyness. Satya Purush Himself got absorbed in that light which then became alive.

After making His appearance in light, the unknown Supreme Lord was called as Satya Purush or Param Purush. It was this, that was later on called as Amar Lok or Satya Lok.

Then, in His own pleasurefull, mood, He scattered His own appearance (the dazzling light into which He had absorbed Himself) from His Ownself. Infinite number of drops were produced. These drops returned to that wonderful & indescribable light but didn't get mixed up with it. All these retained their separate identities. This is because Satya Purush desired so. These were called as Jivas (Souls-Hansas). All the Jivas began to move about in that very light in a manner a fish does in water.

In Amar Lok, the light of Soul is equal to that of 16 suns. After this, Satya Purush uttered 16 words that took the form of His sixteen sons (in the form of words). After this the fifth son of Satya Purush as Niranjan, who is also known as Nirakar, Narayan, Munn, Ram, Karim, Brahma, Parmeshwar, Paramatma, Hari, Bhagwan, Alakh Niranjan, Aadhi Niranjan etc. by the worldly people, concentrated at Param Purush & meditated on Him for 70 Yug's, standing on one foot. Satya Purush got pleased with his devotion & gave him Mansarovar Island (a part of Amarlok) to live.

Niranjan was very much pleased to have it & again meditated on Param Purush like before for the same period. Param Purush was much pleased & asked him the reason behind performing such a hard worship. At this, Niranjan asked Him to either give him the empire of Amar Lok or to give him a separate & rare Loka where he could exercise his full control &

power. Satya Purush said that He would bestow on him the rule for 17 chaukri Asankhya Yug's. He also asked him to get the needed seed from his elder brother, Kuram & create a separate Universe in Shunya (nothingness). Niranjana went to his elder brother & instead of making request, forcibly cut off his three heads & took away from his belly the seed of 5 elements. In this way, Niranjana created 49 crore yojan of land, sun, moon, stars, seven patals, seven Lokas etc. & began to live in Shunya. But, there were no jivas. He thought that such a Universe could be of no use without the jivas. So, once again, he meditated on Param Purush for a period of 64 Yug's. Param Purush asked him as to what more he wanted. Niranjana replied that without souls there was none he could rule over. He requested Param Purush to give him some of the souls.

At this, Param Purush created Adi Shakti & giving her innumerable souls said, "O daughter! Go to Mansarovar & alongwith Niranjana create the real universe. Param Purush didn't allow the souls to be put inside the physical bodies.

On seeing the beauty of Adi Shakti, Niranjana developed lustful thoughts & swallowed her. Param Purush got offended at this & hurled a curse on him saying, "You will swallow one lakh bodies daily & will still remain unsatisfied. You will create 1¼ lakh bodies daily, but you will never be able to reach Amarlok." Since that very time Niranjana has been called as Kal

Purush.

The cruelties meted out to Kuramji & Adi Shakti perturbed Param Purush to such an extent that He decided to put an end to the very existence of Niranjana. But, he thought that in case he did so, the other sons who were connected with him (with the power of concentration) would also lose their existence. Moreover, the word He had given to him to rule for 17 Chaukri Asankhya Yug's would also break.

Param Purush created Kabir Sahib by churning Himself and told him to throw out Niranjana from Mansarovar. He did so to prevent him from coming back to Amar Lok. As per the dictates of Sahibji, Yogjeet (Kabir Sahib) threw Niranjana into Shunya. After some time Niranjana gained consciousness & got up. Adi Shakti remembered Param Purush & came out of his belly. Seeing Niranjana, she felt afraid.

Niranjana said to her politely that he wasn't afraid of any sin or merit & that there was none to whom he was accountable for all this. So she shouldn't feel afraid of him. Param Purush had created her for him. Adi Shakti with eight arms agreed to live with him. She gave birth to three sons-Brahma, Vishnu & Shiv.

Niranjana told Adi Shakti, "You are in possession of the Souls & seeds. I handover the three sons to you. I shall disappear in Shunya (vacuum) & will remain with all the Souls in the guise of Mind. Don't reveal my identity to anyone. None will be able to see me. You rule alongwith the three sons and send them

for churning of the sea when they become mature.”

Just see! Kal Niranjana associated Adi Shakti with him to hide the identity of Param Purush. He also disclosed to her the secret of creating 4 Khani's (modes of creation of living beings like, production out of egg etc.) & 84 lac species. He decided to be present within every human being in the form of Mind so as to prevent them from knowing the real identity of Param Purush.

When the sons became mature, Adi Shakti sent them for churning of the sea. In the meantime, Kal Niranjana performed a miracle. Through his breath he produced Vedas in air. Niranjana hadn't written any book. He had only uttered the words regarding Vedas. That is why the Vedas speak about Nirakar only. These don't reveal his true identity. After churning of the sea, Brahma got Vedas, Vishnu got Glamour & Shivji got Poison. The mother told each of them to keep what he had got.

Kabir Sahib says to Dharam Dassji, “Once again, Adi Shakti sent her three sons for churning of the sea. In the meantime, she produced three girls & asked them to disappear in the sea. After churning of the sea, the three brothers found these three girls. Adi Shakti got her sons married with these girls. Brahma got Savitri, Vishnu got Lakshmi & Shivji got Parvati. All the sons were very much pleased & began to lead pleasurable lives in the company of their respective partners.

Devtas (gods) & Rakhshasas (devils) were born to them. This set in motion the process of the cre-

ation of the universe.

Eka mayi jugti viyayi teeni chele parvan.

Ekun sansari eko bhandari, ek laye dewan.

All the three sons were assigned different kinds of duties for the creation of the universe.

Brahmaji was assigned the duty of creation, Vishnuji that of sustainance & Shivji that of destruction.

Further, 33 crore gods, whom the world worships in one form or the other, are also included in the family of Kal Niranjana.

Out of the five basic elements that are the basis of creation of the entire universe, four can be seen with the naked eye whereas the fifth one, the sky, is present in all the four elements. This fifth element is none else but Niranjana. Out of 84 lac species, the human form (species) that Niranjana made like his ownself is also called as Hari Mandir (temple of God).

The Hansa (souls) has nothing to do with any country, god, goddess, body etc. Niranjana has created 84 lac kinds of Prison houses to keep the Hansa (souls) imprisoned. This Hansa, that is a part of Satya Purush, keeps shining without any wick & oil; it sees without eyes, moves without feet & hears without ears. None can cut it. It is fearless & immortal.

In order to free the Hansa from the bodily cage,

one need to get blessed with the bodiless Nam from some true Satguru. Without doing so, the Hansa can't reach Amarlok.

The five words in the form of seed, that Niranjana used to create the body of five elements, have also their place in the body.

In order to keep the Hansas (souls) away from Param Purush (Supreme Father) & to keep them entangled in his own worship, Niranjana gave them the bodily related mantras to recite. All the jivas including great Rishi-Munies, Sidhs, devotees, Brahma, Vishnu, Mahesh, Peers, Paigambers & the like got entangled in these words.

Niranjana bestowed on such worshippers, various kinds of miraculous powers including four kinds of salvations. As a result, all such worshippers remained absorbed in his worship & enjoying the pleasures arising out of 70 kinds of musical sounds emanating from within the body. They began to seek solitary places in order to enjoy the pleasures derived from these musical sounds. But they remained ignorant of the real identity of Hansa (soul). As a result, the Hansa failed to free himself from the body & also failed to reach back to its real abode-Amarlok.

***Note : To see the complete detail from
Anurag Sagar Vani.***

**Niranjan, the fifth son of Satya Purush,
the ruler of three lokas & the
creator of 84 lac living species**

- ⇒ *Main sirjaun main maroun, main jarou main kharv.
Jal thal nabh mahun rami rabo, mor Niranjan nanv.*
**I Create; I destroy; I burn and I swallow. I reside in
all the three places—water, land and the sky—
and my name is Niranjan.**
- ⇒ *Saat shunya saat hi kamal, saat surat sthan.
Ikkis brahmand lug, kal niranjan geyan.*
**There are seven Shunyas (Nothingness), seven
Kamals (plexus) and seven abodes of Surti
(concentration). Upto the limit of 21 Brahmands
the whole of knowledge is related to Kal Niranjan.**
- ⇒ *Ek paat dharti chaley, ek chaley asmani.
Kal niranjan peesan lagey, sava lakh ki ghani.*
**Kal Niranjan grinds and devours 1¼ lakhs of jivas
every day. One stone of this grindstone is on the
earth while the other one is in the sky.**
- ⇒ *Gupat bhayo hain sung sabb ke, munn hi niranjan janiye.*
**Munn (Mind) resides within everyone in an invisible form.
In fact, the Munn itself is Niranjan.**
- ⇒ *Anhad ki dhun bhamwar gufa mein, ati ghanghor machaya hai.
Baajey bajey anek bhanti ke, sumi ke munn lalchaya hai.*
.....

Yeb sabb kal jal ko phanda, munn kalpit thabraya hai.

Much noise is being produced within the Bhanwar gufa.

Various kinds of musical instruments are being played there. One is charmed to listen to this wonderful music.

All this is nothing but the net of Kal.

⇒ *Taban anhad ki ghor shabad jhankar hai.*

Lug rahey siddh sadhu na pawat par hai.

Different kinds of musical sounds are emanating from there. All the Sages are absorbed in these. But strange to say, none has been able to liberate himself.

⇒ *Munn hi nirakar niranjan janiye.*

Munn itself is the formless Niranjan.

⇒ *Jyoti niranjan lug kal pasara.*

Munn maya in se bhayi kiya sarishti vistara.

Kal (death) is to be found upto the limit of Jyoti Niranjan. Munn-Maya have been produced by this Jyoti Niranjan and the expansion of the universe has taken place out of these.

⇒ *Bina jaaey jo nar bhakti karyi.*

So nahin bhavsagar se taryi.

He who worships without having the proper understanding & knowledge, can't attain liberation.



A GREAT SAVIOUR OF HUMANITY

The incarnation of Sant Satguru Kabir Sahib Ji took place on a full moon day in the early morning of Monday, 1398 in the Lahartala Pond of Kashi. The birth of no other mahatma is shrouded with so many mysteries & doubts as that of Kabir Sahib. Some described Him as the offspring of an unmarried brahman girl, others described Him as a child with uncertain identity & so on. Even today, his birth & life is a mystery for the people of the world in spite of the fact that he himself has described this mystery in his own words. He has said that he has descended as a pure light right from the Supreme Lord.

*Santo avigat se hum aaye, koyi bheid marm na paye.
Na hum rahay gharab vas mein, balak hoyi dikhlaye.
Kashi tatt sarovar bheetar, tahan julaha paye.
Na hamare bhai bandhu hain, na sung girhi dasi.
Neeru ke ghar nam dhraye, jagg mein ho geyi hansi.
Aane takiya ung hamari, ajar amar pur dera.
Hukam haisiyat se chal aaye, katan yam ka phera.
Kashi mein hum prakat huvey, ramanand per dhaya.
Kabai kabir suno bhai sadho, hans chetavan aaya.*

**Kabir Sahib says, “I descended on this
earth from an unknown place & none**

could recognise my real identity. Without remaining in the womb of the mother I appeared as a child. A weaver found me in the Lahartala Pond at Kashi. I have neither any wife nor any other relation. My name ceremony was performed in the home of Neeru—the weaver. It made me a laughing stock. My abode is in Amarlok & I have come as per the desire of Param Purush (Supreme Lord) to liberate the jivas from the grip of Kal Niranjana & to take them to their real abode—“Amarlok.”

At many places Kabir Sahib ji has unfolded wonderful mysteries about himself. These make it amply clear that he didn't take birth in the womb of a mother but rather appeared on the earth out of the wonderful dazzling light of Param Purush. My intention is not to create any confusion or doubt. I want to present only the true reality in a scientific way. The word Kabir hides in itself the meaning it stands for.

*Kakka kewal nam hai, babba varan shareer.
R-Ra sabb mein rum raha, jiska nam Kabir.*

According to a holy saint, a soul which has its true existence beyond five elements and is present in every living being is Kabir.

*Gagan mandal se utrey, Satguru Satya Kabir.
Jal manhi paurhan kiya, sabb piron ke peer.*

According to another saint Kabir Sahib

descended from sky & appeared in water.

He has called Him as the greatest saint.

Many such like words make it clear that He was an extraordinary personality. No other person has been found to possess a multifaced personality like that of Kabir Sahib ji. The society takes Him as a great social reformer much before the time of Karl Marx. The poets take Him as a poet Laureate who produced simple, meaningful & revolutionary literature. The critics take Him as a great plain speaking orator. Those with knowledge of Brahm (God Niranjana) take Him as a great exponent of knowledge of Brahm, while the saints take Him as Sant Samrat or the first saint. The Yogis on learning about His unparalleled mysteries & inner paths of meditation take Him as a great Yogeshwar. The Satirists describe Him as a great Satirist. The Devotees on studying His writings about Bhakti & devotion take Him as a great worshipper. The administrators of justice on studying His reasoning take him as a great judge.

The learned persons describe His status as great as that of the Ganges among streams & rivers. He didn't establish any new religion. His only aim was to awaken the Jivatma (Individual Soul). Alongwith the awakening of a Soul, he preached the worship of all powerful-Param Purush. Some describe Him as a refuter but He threw light on the importance of every kind of Worship & the destination where it could lead one to. He described four kinds of Mukties (salvations)—

(Samipaya, Salokya, Saropya & Sayujaya). He described the ways to attain them. One can find these ways in the Vedas. He told about Param Nirvan (Great salvation) where the soul attains immortality. He also described the whole of Universe as existing within the physical body. His modes of meditation got due recognition. Everyone recognised & accepted his style & mode.

**Kabir Sahib divided worship
into three parts**

Sargun Bhakti	Nirgun Bhakti	Pra Bhakti
(Varn-natmic shabad) (Speakable words)	(Dhunatmic shabad) (Musical sounds)	(Mukat-atmic shabad) (Soundless sound)

*Sunn gagan mein Sabad uthat hai, so sabb bol mein aavey.
Ni-Sabad woh boley nahin, so Satt Sabad kahavey.*
—Paltoo Sahibji

All the words arising in the shunya (Sky-vacuum) forms the subject of speech, whereas the true word is the only soundless sound that in no way forms the subject of speech.

*Sargun bhakti karey sansara,
Nirgun yogeshwar anusara.*

The Sargun form of worship is limited to the worldly people while the Nirgun form of worship is limited to yogeshvars.

He talked of Bhakti that was far beyond these two.

*Jaap marey ajapa marey, anhad bhi mar jaye.
Surti smani shabad mein, usko kal na khaye.*
Sahib ji says that with the passage of time, he who recites Nam with mouth, or inwardly or fixes his

concentration at musical sounds will ultimately be devoured by Nirranjan. But, he who fixes his concentration at soundless sound will escape from the grip of Kal.

There are Dhuns (musical sounds) inside us. Some call these Dhuns as Surti Shabad Abhyas (Practice of concentrating one's surti in musical sounds) as well & get lost in them. Some call these musical sounds as God. But these can't help one to go beyond the state of Turiateet (one of the four states of mind). This is because these Dhuns have their own limits & get destroyed after some definite period. Then what kind of a word it is! That is to say, it is neither the musical sound nor the speakable one.

So to shabad videh

That word is beyond form & formless.

Sahibji says that the real Shabad (word) is a soundless sound.

Do bin hoye na adhar awaza.

The sound can't be produced without the presence of two.

And where there is sound, there is the presence of Maya.

*Hadd tappe so Auliyan, be hadd tappe so Peer.
Hadd-be-hadd donon tappe, tiska nam Kabir.*

He who crosses the limit is called as a Sage; he who crosses the limitless is called as a Peer while he who crosses both—the limit as well as the limitless—is known by the name of Kabir.

But, Kabir Sahib talked about Pra Bhakti that is

far beyond from these two. Dadu Dayal ji said—

*Koyi sargun mein reejh raha, koyi nirgun thahraye.
Dadu atpat chal Kabir ki, mosey kahi na jaye.
Hindu to hadd mein chaley, Musalman hadd par.
Dadu chal Kabir ki, mosey kahi na jaye.*

Dadu Dayal ji says that people are engaged in Sargun (with form) or Nirgun (formless) kinds of worships & seems to be satisfied with such worships. But, Kabirji's philosophy is altogether different from these & is indescribable. The Hindus remain within their limits while the Muslims cross these limits. But, Kabir Sahib shows the rare path to be followed.

All the spiritual saints of the past agreed to His views & principles without any controversy. He touched every aspect of human life with great caution. In a very simple way he told everyone about the principles of easy meditation that they could practise even in their household to realise the ultimate reality. He spoke in the language of the common masses about the ways that could help a devotee to open his/her Sushumna Narhi (nerve) (inbetween the two nostrils) & can see the whole universe inside their body.

*Kheil brahmand ka pind mein dekhye,
jagat ki bharmna door bhagi.
Bahra bheetra ek aakashwat,
sushumna dore tah palat lagi.
Pawan ko palat ker shunya mein ghar kiya,
dhar aur adhar mein bharpoor dekha.*

*Kahey kabir guru poorey ki mehar se,
 trikuti madhya deedar dekha.
 Dekh deedar mast hoye rahun,
 sakal bharpoor hai noor tera.
 Subhag dariyav jahan hans moti chugey,
 kal ka jal tahan nahin tera.
 Geyan ka thal au sabaj mati path hai,
 dhar aur adhar mein agam kiya dera.
 Kahey Kabir tahan brahm bhasai nahin,
 avagaman ka mita phera.*

In order to make the worldly people understand the rare secrets Kabir Sahib says, “I have seen all the happenings in the whole of the cosmos within myself. It has cleared all my doubts about the universe. The same things are happening within & outside the physical body. By reversing the process of breathing I made it move towards Sushumana & was able to have self realisation. I was charmed to see His vision & found that it is His light that is to be found anywhere & everywhere. In a beautiful river I found the Hansas enjoying supreme pleasures. This place was away from the reach of Kal. The way to reach this place is a very easy one. There is no deception of any kind to be found there. And I was able to free myself from the cycle of repeated births & deaths.”

These words take one to pure spiritual world. You can see that a high place has been given to the sayings of Kabir Sahib ji in Shri Guru Granth Sahib. About Kabir Sahib ji, Dadu Dayal Ji has said—

*Ketey santa koop kai, ketey sarita neer.
Dadu agam athah hai, dariya satya Kabir.*

Dadu Dayalji says that there are many saints who are like the water of the well or the river. But, it is not possible to reach the depths of Kabir Sahib ji.

He who in Kalyug is with the Jivatma, destroys sins in the guise of knowledge (Bodh), is to be found in the hearts of all, is called by the name of Kabir.

*Bani arab va kharabloun, granthaan koti hazar.
Karta purush Kabir hai, Nabhey kiya vichar.
—Sant Nabha Dass ji*

Saint Nabha Dassji says that the study of countless sayings of saints & the holy scriptures can't enable us to achieve liberation. It is only Kabir Sahib ji who can show us the path in this regard.

*Avval sant Kabir hai, dooje Ramanand,
tasey bhakti pragat hui, saat deep nav khand.
Yak araj guftam pesh, tu darr gosh kun Kartar.
Hakka Kabir Karim tu, be aib Paravardigar.
—Guru Nanak Dev ji*

Guru Nanak Devji says that Kabir Sahib ji is the greatest saint while Rama Nandji

occupies the second place & it is through these two saints that the mode of worship spread everywhere. He also describes Kabir Sahib as the flawless Supreme Lord.

*Kabir karta aap hai, dooja nabin koye.
Dadu puran jagat ko, bhakti daridavan soye.*

—Dadu Dayal ji

Dadu Dayalji says that none but Kabir Sahib ji is the real doer and that it is only he who showed all the path of real Bhakti.

*Dadu nam Kabir ka, jo koyi levey oat.
Usko kabhi na lagsi, kal bajar ki choat.*

—Dadu Dayal ji

He says that Kal can't do any harm to a devotee who gets blessed with the holy Nam of Kabir Sahib.

*Jaise badal gagan mein, chalte hain bin panv.
Aise purush kabir hain, shunya mein rahay smar.*

—Garib Dassji

Garib Dassji says that just as the clouds in sky move without feet, Kabir Sahib ji also moves about freely in Shunya (vacuum).

*Gagan mandal se utrey, Sahib Purush Kabir.
Chola dhara khwas (Sewak) ka, torhe yam zanjeer.*

—Garib Dass ji

He says that Kabir Sahib ji descended down from the sky, disguised himself as a devotee & broke the complete network of Kal.

Sayings of these saints & others clearly show that Kabir Sahib ji was not a human being. Usually, every one praises & speaks high of His own deity, but there is some weightage & depth in that what I stress. Just be clean at heart & think in an impartial manner! Kabir Sahib ji knew that the people had created many misunderstandings about his birth. So He decided to tell the world about his true identity before His departure from this world. As you know that He incarnated Himself in the guise of a human being on the full moon day of Jyeshat Sudhi (a great day falling on mid of May) in the year 1398. When, after preaching Satya Bhakti in the world for 120 years, He had to go to His original abode, He declared that he would depart from the world on Magh Sudhi Ekdashi (An auspicious day falling on the next day of Lohri festival) in the year 1518 at Maghar. On hearing his declaration lakhs of people gathered at Maghar. Among them there were many prominent disciples including king Veer Singh Waghel of Kashi, Nawab Bijli Khan Pathan of Awadh & many others who wanted to see all this. King Veer Singh ordered his commander-in-chief to take the dead body of Kabir Sahib ji, after the latter's departure from this world, to Kashi so that he could build a Samadhi (Trance) after performing the last rites as per the Hindu tradition. On hearing this, Bijli Khan Pathan said that he won't allow such a thing to happen because Kabir Sahib ji was his guru and he would build a mausoleum after

performing the last rites as per the muslim tradition.

Both of them took out their swords & were prepared to fight against each other. In the meantime, there appeared a wonderful light from the sky with a sound —

*Uthawo parda nahin hai murda,
Aey rey murakh nadana, tumne humko nahin pahchana.*

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

When parda (white cloth Sheet) was removed, there was no dead body of Kabir Sahib. There were only the flowers of lotus. Kabir Sahib performed this miracle in front of lakhs of people next to prove the reality about His own identity. The Hindus took the flowers & built a Smadhi while the Muslims took the sheet & built a Mazar (Mausoleum). These two even today bear witness to the fact that Kabir Sahib was not a human being. He was rather Param Purush Himself (Supreme Lord). Just think over the truth & knowledge contained in my reasoning. None before that had departed from the world alongwith his body. This is in itself the first and the last miracle that Sahib ji displayed before the people. His sayings will ever remain a source of guidance to the people in their path of realising God. The preachings of Kabir Sahib ji will always remain useful for the humanity in

showing up the path of peace & truth and above all the true salvation.

**All the Saints have said
Sahib Kabir was the only truth**

*Vah vah Kabir ke guru poori hai, vah vah Kabir guru pura hai.
Poorey guru ke main bali jaubon, ja ka sakal jahura hai.*

—Guru Nanak Dev Ji

**Great indeed is the Guru of Kabir Sahib
and great indeed is the perfect Guru Kabir
Sahib himself. I bow to such a great Guru
whose grace and blessings are to be seen all
around.**

*Bahut jeev atke rahay, bin Satguru bhav mahin.
Dadu nam Kabir bin, chhute aikau nahin.*

—Dadu Dayal Ji

**Countless jivas remain entangled in the
worldly ocean and none is able to liberate
himself without the blessings and grace of
Kabir Sahib.**

*Dadu baithi jahaj per, gaye samuddar teer.
Jal mein machhi jo rahain, kahay Kabir Kabir.*

—Dadu Dayal Ji

**Dadu Dayal Ji boarded the ship and
crossed the ocean. Like a fish that has
nothing to do with any thing else except
water, he remained absorbed in reciting the
holy Nam ‘Kabir’ ‘Kabir’.**

*Dass Garib Kabir ko chera. Satya lok Amar pur dera.
Amrit pan amiya rus chokha, peeve hansa nahin dokha.*

—Garib Dass Ji

Garib Dass ji says that he is the disciple of Kabir Sahib who resides in Amar Lok. There a Hansa takes the nectar that is totally unpolluted and pure.

*Swami jo tum gvavo so haun gavun, tumhara geyan vicharun.
Kabain Raidaas suno ho swami, bharam karam sabb shadun.*

—Ravi Dass Ji

Ravi Dassji says, “O Master! I sing what you make me sing. I think over the knowledge related to you. Also, I have given up all sorts of superstitions & deeds.”

*Anant koti brahmand mein, bandi chhor kahaye.
So to purush Kabir hai, jan-ni jana na maye.*

—Garib Dass Ji

He who is called as Bandi Chhor (liberator from bondages) in the infinite number of Brahmands is none else but Sahib Kabir who didn't take birth from the womb of any mother.

*Sahib purush Kabir ne, deh dhari na koye.
Shabad swaroopi roop hai, ghat ghat bolai soye.*

—Garib Dass Ji

Kabir Sahib didn't assume any physical body in the real sense. In fact, he is in the form of the sacred word that is present within every living body.

*Pani te paida nabin, shwasa nabin sharir.
Ann abar karta nabin, ta ko nam Kabir.*

—Nabha Dass Ji

He who is neither created out of water (Semen & blood) nor has any breathing organs and nor takes any kind of food, is known by the name of Kabir Sahib.

*Merey kantt Kabir hai, var aur nahin varihaun.
Dadu teen tilak hai, chit aur na dharahaun.*

—Dadu Dayal Ji

My husband (loved one) is Kabir Sahib. I can't have the same devotion and love to anyone else. So to say, I can't allow anyone else to have a stay in my heart.

*Ka-ka kewal nam hai, B-Ba varan sharir.
R-Ra sab mein rum raba, jiska nam Kabir.
Soyi geyani purush hai, Satguru satya Kabir.
Raj viraj paida nahin, swasa nahin sharir.*

He (soul) who is present within every physical body is Kabir. He has no Name in the real sense and has its existence beyond any physical body. Also, he is neither created out of semen & blood nor has a physical body that breathes. In fact, he is the omniscient Satguru Kabir Sahib.



*Panch shabad aur panchon mudra, soyi nishchaya ker mana.
Iske aage Purush Puratan, uski khabar na jana.*
Those who took the five words and the five postures as the sole reality, failed to have any idea about Param Purush.

THE REAL FACE OF SANT-MAT

All the people generally try to associate themselves with the thing, person or place which shoots into prominence at any given time.

If we look at the world of today, even a small child who finds it difficult to hold a bat, thinks himself as Sachin Tendulkar. Sachin has, no doubt, risen to a high position. Even a duplicate copy of him has come into appearance. He looks like him in form but has no idea about the technique of cricket.

We have also come to occupy a place of prominence. We can find many wrestlers with names of Stone Cold, Rock or the Undertaker.

It is the very nature of man to seek opportunity to rise at the highest position. If he is not in a position to attain success by fair means, he doesn't hesitate to use all possible foul means to do so. And many a times he succeeds in it.

There was a time when the Brahmins occupied a high status in the society. The people had a great regard for them & were even afraid of causing annoyance to them for one reason or other. All of us know that religious tolerance has been a special feature of

Hinduism. Taking advantage of this tolerance, many Kashatriyas, Vaishyas & Shudras (class of warriors, traders & small workers) also adopted Brahmanism. In Kushan Kal we find a mention that many foreigners taking advantage of this tolerance became Brahmins.

In the field of business we often find that when a thing of some quality gains recognition and importance, it begins to flood the markets. At first, the rate of such a thing is somewhat higher, but gradually its price begins to decline. We also know the reason thereof. The thing that makes its appearance in the beginning is no more to be seen afterwards. Instead, only the new version has either the original stamp or is only a duplicate of it that other companies brought into the market realising its huge sales.

In the world of today, the saints have gained high status. There was a time, when they had to face strong opposition. It was the time when Satguru Kabir Sahib had ushered in a new era of Sant-Mat.

'Balihari guru aapno, jin Govind diyo bataye.'

Kabir Sahib ji had forcefully popularised Sant-Mat with the slogan "I surrender myself before the guru who enabled me to have a vision of God (Param Purush)."

With these words he had described guru as a medium of realization of God. Later on when the saints were elevated to the highest status, many religious persons practising Karam Kands became gurus. Some

became gurus to earn bread & butter while others did so to earn name & fame. Not only satisfied with this, they even began to use the surname 'Sant' with their name.

In the present times, there are about 60 Lac registered gurus & many more unregistered as well. It throws ample light on the importance of the sayings of holy saints.

The present age is the age of science. Man is performing great miracles in various fields of life. All this is the result of his brain & reasoning power. But it is sad to note that the intellectuals of today have failed to know the guidelines & teachings of the saints who came prior to us. They have failed to know the ways & means described by them for the realization of God. They have failed to know whether the saints of today are preaching the same teachings & telling the same path of God realization. Infact, there has been great deviation from the past. Even inspite of great momentum in the religious field, we find that the Sant-Mat itself is eloping from this world. Every religious person is today trying to associate himself with the teachings of Sant-Mat & this has somewhat hidden the real face of Sant-Mat. Some confusion seems to have been created. The importance of saints has also lessened to a great extent.

If the teachers engaged in the teaching of children in schools start using the surname 'Doctor' with their name, the doctor will no doubt remains a doctor, but

the importance of doctors will definitely fall in the eyes of children. The same is happening with the Sant-Mat today. Where has the Sant-Mat gone? It seems to have disappeared. Only the stamp of Sant-Mat seems to have survived. There is an urgent need to know the Sant-Mat in its right context. We have forgotten Guru Nanak Dev ji, Sant Ravi Dass ji & other saints.

Today, even the idol worshippers associate themselves with the Sant-Mat. Many others including those associated with Sargun Bhakti, Nirgun Bhakti also do the same. It is this approach that has eclipsed the real face of Sant-Mat. A coating of Pakhand (hypocrisy) has appeared on its surface.

Can we worship God through the medium of idol worship? Not only Sant-Mat but even different religious scriptures refuse to agree to it.

According to Rigved—'The worship of God is to be done in an open & natural environment.

The thinking power of man begins to retard within the boundary walls of temples. The highest place for God worship is the soul of human being itself that resides within each of us.

Saints believe that it is not possible to worship God through an idol because it is not possible to picture the real appearance of God through it. Even the imagination of a person finds its reflection in the formation of an idol & thus perfection can never be expected. Not only this much, even a fellow who has had a vision of God, can't bring perfection in the idol

if he attempts to make one. One whose virtues can't be expressed in words, can in no way be put inside an idol. Idol worship can't show the real path to a devotee. An idol can't give any knowledge or advice to a devotee. It can neither scold nor give any punishment to a wrong doer. One is free to do as one likes. Many Mahatmas of modern times are just like idols. They talk like great intellectuals but their disciples are engrossed in vices, like lust, anger, greed, use of intoxicants etc.

The Mahatmas see all this but never scold them perhaps out of fear that their disciples will desert them & seek the shelter of some other guru and this will cut their source of income. On the other hand, in Sant-Mat a perfect Satguru guides his disciples in sleep as well as in awakened state. These disciples receive deep & higher knowledge from the Satguru. They are also reprimanded & scolded by the Guru for any mistake they commit. This is done to prevent them from repeating the mistakes. Repetition of mistakes can invite punishment as well. In this way devotion to Satguru is of great help in removing the vices.

The aim of Sahib Bandgi is not to denounce idol worship. There is no opposition to it. This Issue has been raised to throw light on the real nature of Sant-Mat & to make it clear that in Sant-Mat the worship & devotion to Guru, instead of idol worship, is the real path to reach upto the truth. *i.e.* to attain true salvation.

Sant-Mat is different from Yog Mat as well. In Sant-Mat Yog & Bhog have been placed in one category. The only difference is that lust is associated with our physical organs while Yog is associated with our ethereal organs. One filled with lust enjoys physical organs in five ways.

He does so through mouth, nose, ears, eyes & penis. On the other hand, a Yogi derives pleasures from ethereal cells in five ways. He rises far above the pleasures that can be derived from physical organs. Infact, a yogi awakens the dormant cells through the medium of meditation & derives great pleasures. That is why the yogis develop a liking for some lonely place away from the world. They feel no need for the pleasures of the material objects of the world which seems to appear charmless to them. The source from which yogis derive pleasures is of the following five kinds—

In the first kind, a Yogi concentrates at a point in between the two eyes. In Yogic terminology it is called as Chachri Mudra. They make a practise over the word Jyoti Niranjana, the source of production of fire (Agni Tattva). This Mudra helps the yogi to awaken his dormant cells & enables him to have a vision of a wonderful light that proves a source of strange pleasures to him. Gradually he begins to experience the hidden powers. He rises far higher than ordinary human beings. Concentration at this point, in between the two eyes, makes the region so glaring that an

ordinary man can't even look into his eyes. In this connection Kabir Sahib ji says—

*Jyoti niranjan chachri mudra, so hai nainan mahi.
Tehi ko jana gorakh yogi, maha tej hai tahi.*

In Chachri Mudra a yogi fixes his concentration at a point in between two eyes & recites the word 'Jyoti Niranjan'. Among such Yogis Gorakh Nath was the first to have a complete understanding of this posture.

The worldly pleasures cease to have any attraction for him. He goes in search of some lonely place. Just as a worldly man seeks some lonely place for worldly pleasures, a yogi also moves far away from the worldly people to enjoy the pleasures. The latter tries to remain engrossed in these pleasures at all the time. Sometimes the worldly people think that the Sanyasis don't know the worldly pleasures, but the position is just the reverse. It is only on realizing the sorrows & sufferings of the world that they move in search of pleasures & having found them, remain absorbed in them. The worldly people can't even imagine such pleasures as their imagination is limited to the pleasures of heaven alone, while the pleasures derived by a yogi are far greater than those of heaven.

In the second kind, a yogi concentrates his attention on the sounds being produced within him. It is also called as Agochari Mudra, and make a practise over the word 'Sohang', the source of production of air (Vaju Tattav). Aa means 'no' 'Go' means organs &

‘char’ means to be visible, that is, the path that is not visible to the organs. In this Mudra as well, the yogi can’t have a vision of anything. He listens to these sounds, concentrates his attention on them and enters the Bhanwar Gufa through these sounds. These sounds give much energy to the yogi. Moreover, on entering into the Bhanwar Gufa, he attains some siddhies (miraculous powers) as well. Kabir Sahib ji says—

*Sohang shabd agochari mudra, bhanwar gufa asthana.
Shukdev ta ko pahichana, suni anhad ki tana.*

In Agochri Mudra a yogi fixes his concentration at the musical sounds emanating from within Bhanwar Gufa & recites the word ‘Sohang’. Among such Yogis Shuk Dev was the first to have a complete under-standing of this posture.

These words & sounds are so melodious & sweet that on hearing them a devotee desires to listen to them again & again. The worldly people make payment & listen to the music while the yogis do so without paying any money. Also, the music the yogis listen to, is so sweet that they try to move away from the worldly music & seek some lonely place. The words of this music are called as ‘Anhad’. Some people take these words as God. Kabir Sahib ji has never called them as God. He says—

*Jap marey ajapa marey, anhad bhi mar jaye.
Surti smani Shabd mein, usko Kal na khaye.*

Kabir Sahib says that a devotee who recites ‘Nam’ with the movement of mouth

falls a prey to Kal. And the one in whose interior the recitation of 'Nam' goes on automatically, also falls a prey to Kal. Even he who meditates on the musical sounds within also meets the same fate. But he whose concentration gets absorbed in 'Saar Shabad', (Sound less sound) escapes from the clutches of Kal.

In order to enjoy worldly music it is necessary to have a knowledge of that music. For example, if a person has no knowledge of Shastriya Sangeet, he can't derive joy out of it. But no such knowledge is needed to enjoy the inner music. It provides the same kind of pleasure to all the practitioners.

Listening to the worldly music gives a kind of pleasure to those who have some knowledge of it. They get absorbed in that. If any of them listens to the inner music, he will find all the external music as useless.

In the third kind, a yogi takes to the chanting of Onkar. It is also called as Bhuchri Mudra, and make a practise of word Onkar, the source of production of water (Jal Tattav). A yogi concentrates his attention at Aagya Chakra in the centre right of the forehead. This Mudra is more beneficial than the first two so far as the question of attaining pleasures & powers is concerned. Kabir Sahib says—

*Ao onkar bhuchari mudra, trikuti hai asthaana.
Vyasdev ta ko pehchana, chand surya so jana.*

In Bhuchari Mudra a yogi fixes his concentration at a point in the middle of

**forehead & recites the word 'Onkar (Aum)'.
Among such Yogis Vyas Dev was the first
to have a complete understanding of this
posture.**

In the fourth kind, a yogi concentrates his attention at Sahastarsar Chakra and recite over the word 'Satt' which is also called as Unmuni Mudra, the source of production of earth (Prithvi Tattav). It is the place where the ladies apply vermilion (Sindoor). On concentrating at this point one has a vision of wonderful light. A devotee experiences great powers. He can rise above in a formless manner. In this context Kabir Sahib says—

*Satt shabd so unmuni mudra, soi aakash snehi.
Ta may jhil mil jyoti dikhavey, jana janak vidhehi.*

**In Unmuni Mudra a yogi fixes his
concentration at the place where the ladies
apply vermilion & recites the word 'Satt'.
Among such Yogis King Janak was the first
to have a complete understanding of this
posture.**

The pleasure a devotee derives in such a kind of meditation is far greater than that derived in the first three kinds of Mudras. This is because in this Mudra a yogi, even while living in the body, remains ignorant about the activities of the body.

In the fifth kind, a yogi concentrates his attention at Khechri Mudra and make a practice of word R-Rankar, the source of sky (Aakash Tattav). This kind of meditation enables the yogi to pass through the 10th

dwara which is in the Sushumna nerve. The path followed by all the yogis is the same, but there is variation of limits. After passing through the 10th dwara a yogi can come & go into the universe where he likes. Such a yogi attains a wonderful body that enables him to visit innumerable Brahmands (Universes). The pleasures derived by him are far superior to those derived by other yogis. Satguru Kabir Sahib says—

*R-rankar khechri mudra, daswan dwar thikana.
Brahma vishnu maheshwar deva, r-rankar pabichana.
Panch shabad aur pancho mudra, soi nishchay kar mana.
Aage pooran purush puratan, tinki khabar na jana.*

In Khechri Mudra a yogi fixes his concentration at the 10th dwara—a zero state that emerges during meditation & if the yogi goes beyond that state, it is said that the 10th dwara has got opened. (It is not a particular point within the body)) & recites the word ‘R-Rankar’. Among such Yogis the three gods—Brahma, Vishnu & Mahesh have the complete understanding of this posture. But, Sahib ji says that the each yogi took that which he attained through any of these postures & words as the ultimate reality. But, none could know of the Param Purush (Supreme Lord) who is far beyond these limits.

Just as in sexual act one derives the greatest possible pleasure from the related nerve, in yogic activity the

greatest pleasure is derived from the 10th dwara. Kabir Sahib ji talks of something that is further beyond from it.

*Panch shabd brahm sarupa,
Ta ke aage nam anupa.*

All these five words are the different forms of Brahm (Niranjan) alone. But the rare & real 'Nam' is far beyond these.

But, the matter that deserves our attention is that the pleasures the saints have talked about are not related to the 10th dwara. It is rather the pleasures of the 11th dwara that they have talked about.

*Nau dwara sansar sabh, daswain yogi saadh.
Ekadash khirhki bani, janat sant sujan.*

Whole of the world has knowledge of the nine dwaras (apertures) only. It is only the yogis who can reach to the 10th aperture as well. But the 11th aperture that lies beyond the 10th one is known to the saints alone.

This is the real pleasure that all try to seek but it is some rare ones who enjoy it by the grace of Satguru. What does this real pleasure mean? Just as the lion in the cage as well as the one in the forest eat meat, but there is a great difference in the pleasures derived by the two. Likewise, there is a lot of difference in the pleasures derived by a yogi and a Sant. Also, the pleasures derived by a yogi are short lived. All the pleasures of yogis are that derived from the ethereal cells & among these the pleasures derived from

Sushumna nerve are the greatest ones. Kabir, while apprising the yogis of their temporary pleasures, said that their Sushumna nerve will also get destroyed along with the destruction of their body & asked them where they would fix their concentration then? In Kabir Sagar one finds—

*Sidh sadhu trideva aadi ley,
panch shabad mein atkey.
Mudra saadhi rabe ghat bheetar,
phir aundhey munh latke.*

Kabir Sahib ji says that Sidhs, Sadhus including Tridev (Brahma, Vishnu, Mahesh) in the past times remained entangled within the limit of 5 words mentioned before. They fixed concentration through the said postures but had come once again to hang upside down in the womb of their mothers.

A yogi remains absorbed in awakening the ethereal cells but all his play comes to an end with the death of the Sushumna nerve. The very source of his pleasure is gone. He has to take birth again to reap the fruit of his deeds. So Kabir Sahib says—

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

If the vital force escapes through the 10th dwara, the jiva attains heaven. But the jiva

**attains Amarlok only if this vital force
escapes through the 11th aperture.**

A saint instead of awakening the ethereal cells of the body awakens the soul. Just as stated above, the limit of a yogi is upto the 10th dwara only, whereas a saint has the power to go out of the limit of 11th dwara as well. After all, what do these 10th dwara & 11th dwara stand for? Going out of the 10th dwara means going out of Maya—(Body) whereas going out of the 11th dwara means to go out of the grip of Mind.

Maya is the body whereas Mind is the Brahmand. A yogi moves out of Maya, wanders in Munn (Nirakar) and considers himself as liberated. In Kabir Sagar we find—

Panch shabd pancho mudra, lok deep jam jala.

**All the five postures & five words
including all the Lokas one can attain
through these are nothing but the network
of Kal Niranjan.**

If thought wisely, everyone moves out of Maya for sometime at the time of death. But he can't liberate himself as the Munn throws him into Maya as & when it finds time. So every Jeev comes out of Maya many a times but is again thrown into it. In the same manner, a yogi also comes out of Maya for sometime only & not for ever. On the contrary, a true saint moves out of Maya & Munn for ever. Having come out of the limit of Munn, he doesn't return to Maya again.

It is not the aim of Sahib Bandgi to denounce Yog Mat. A Yogi also goes in search of different ways

& means to seek God & is as such a devotee far ahead of an ordinary devotee of Sargun Bhakti. This is because he renounces the world & controls his desires in order to realise God. So the yogis have in no way been denounced. Here only an attempt has been made to caution the devotees (who desire to attain true pleasures) against those who in spite of being yogis try knowingly or unknowingly to associate themselves with Sant-Mat. Also, attempt has been made to differentiate between the Sant-Mat & the Yog Mat.

In Sant-Mat a disciple concentrates his attention on Guru & through the medium of the latter realises God. Now a question that can arise in the mind of any devotee is whether a Guru is immortal? Then how can one realise God through the medium of Guru.

In fact, a Sant Satguru is not a body. He is a true Satguru in a body. Residing in human body he shows the real path to a disciple & at the time of blessing the disciple with Nam, fixes his attention with the sound of his (guru's) Shabd (sacred word). He gives the disciple a Godly power in the form of Nam which is, in fact, His greatest blessing on the latter. This is because this Holy Nam acts like a ship to take the disciple out of the worldly ocean. It takes him to his real & true abode *i.e.* Amarlok (4th Lok) safe & sound.

The soul has forgotten its true abode & has got entangled in the unreal world of mind. If even unknowingly it tries to go to its real abode, the devil Munn (mind) pulls it back. That is why in spite of all

earnest efforts the jeev can't get salvation without the aid of a true Satguru. But on seeking the shelter of a true Satguru, the Godly power of Nam, in front of which the evil power of Munn (mind) fails, takes jiva to its real abode where it can achieve true pleasures.

In the Ramayana, at one place we find that Hanuman ji of his own accord gets into the bondage of Megh Nath. He does so in order to meet Ravna. In the palace of Ravan he says—**Ravan, it is a matter of sorrow that I have no permission of Sri Ram. If I had it, I would have killed you alongwith your army & have drowned Lanka in sea would have taken Sita ji along with me.** No doubt, Hanuman ji had the power to take Sita ji out of the palace of Ravan. There was none to stop him. Likewise, a true Sant can kill Kalpurush to take all the jivas (souls) out of three lok's to Amarlok, but Parampurush has not given the permission for the same as it would amount to a breach of the promise made to Nirankar or Kal Purush (Niranjan).

In reality, words fail to explain the power of a true Saint. But, the sorrowful thing is that we lack the power to recognise a true Sant. In general, we take the person with 1½ft. long beard, 2 ft. of mated hair (Jatayen), 3ft. long dhoti (a cloth for wrapping the body below navel) & saffron dress as a Sant. Every sadhu can't be called as sadhu because one doesn't become a sadhu by wearing a particular kind of dress alone. Just as we see many people with no connection

with any sport, wandering about in track suits. Many people who are unable to hold even a bat properly are seen wandering in cricket suits bearing the names of Sachin or Saurav. Likewise, many sadhus who don't know even the panth to which they belong & the way they meditate on God, can be seen wandering in our country. They wander only to satisfy their hunger. In this connection, Kabir Sahib ji has said—

*Pait ke karan karey gurwayi,
peerhi sahib narak mein jayi.*

**He who adopts the profession of a guru
for the sake of earning his bread and butter,
goes to hell alongwith his family &
forefathers.**

In the whole of world WWE (Free style wrestling) has gained popularity. In our country as well we can find some small wrestlers who don't show their real identity. They consider themselves as Stone Cold, Rock, The Undertaker etc. Infact, they have become fans to such an extent that they have forgotten their own identity & keep repeating the names of the wrestlers whose fans they are. When someone tries to know their good name, they, instead of telling their own name, speaks out the names of those wrestlers. Such a desire is also to be seen in the religious field as well. In the whole of India, the huge gatherings of people that we see in the field of Bhakti are solely due to their devotion towards Saints.

Today, the people have become great fans of saints. It is as a result of this devotion of the people towards Saints that even small sadhus, irrespective of their mode of worship, like to be called as Saints.

Today, when we go to bazaar to buy some valuable thing, we are not fully sure as to whether we shall be able to get the original one or not. We are forced to accept the duplicate one if we don't have the ability to recognise the original one.

Likewise, we can seek the shelter of a true Satguru only when we have some idea or means to recognise him. But how & from whom can we learn the technique to do so. Just as we can get information about some wrestler from a wrestler & about some batsman or a bowler from a cricketer, we can do the same in case of a Satguru as well. Seeing the style & way of walking of a person, a wrestler can recognise that the person concerned is a wrestler. Then on seeing his tactics in wrestling, he can at once guess the status of that wrestler. Likewise, on seeing a batsman or a bowler trying to turn his hands in a particular way, a cricketer can judge that the person concerned is a cricketer. And after seeing his play in the field, he at once guesses the status he occupies in the field of cricket. In the same manner, it is a Saint alone who can tell us about the real identity of a true Satguru. Has any Saint told the identity of a true Satguru? Yes, His holiness Sant Kabir ji Maharaj has done so. Other Sant have also accepted the same. Kabir ji has described seven features of a true Satguru.

First feature : The first & the foremost feature of a true Satguru is that he should be a Bal Brahmchari (*i.e.* never indulged in sexual acts right from the childhood). He should have no sexual contacts with any woman. If he is not a Brahmchari, he should be one who severs relations with his family before assuming the role of a Satguru. A Bal Brahmchari is considered as a learned person from the very beginning because he has never fallen into the grip of Maya.

Geyan chadariya jisne leeni, maili ker dhar deeni.

Ek kabir jatan se leeni, jyun ki tayun dar deeni.

All those who wrapped the sheet of knowledge (in the form of human body) made it unclean by indulging in lustful activities. But it is only Kabir Sahib who maintained its purity & dignity.

Marriage means attaining sexual pleasures. And how can a person indulged in seeking sexual pleasures prove to be a true guru. Such a guru has not so far tasted the true spiritual pleasures & as such can't be expected to make his disciples realise the true pleasures that are far beyond from the sexual ones. In this connection Kabir Sahib ji says—

Jaka guru hai greehi, girhi chela hoye.

Keech keech ke dhovte, daag na chhute koye.

A disciple whose guru is a family holder, will also become a family holder like his guru. The stains of mud can't be removed by mud itself. That is to say, such a guru

**won't be able to show the path of true
Bhakti to his disciples.**

That is why Sahibji says that if a person fails to seek a Bal Brahmchari Guru, he should seek a guru who has become Sanyasi on becoming enlightened & not on attaining guru Gaddi (succession as a guru). It is very much necessary to refrain from sexual desires & pleasures much before assuming the role of a Satguru. Guru Nanak Dev ji has also said—

*Yeh duniya sakli taje, liya vesh vairag.
Kahu nanak sun re mana, ta ghat brahm nimas.*

**Guru Nanak Devji says that Param
Purush can show his appearance only within
a devotee who leaves aside the worldly
attachments & takes to Vairagya
(renunciation).**

2nd feature : The other main feature in this line is that of non-attachment. It means he should have no relation with his brothers, sisters, sons, daughters etc. That is to say he should have no special love & attachment for them. He should have relation with his disciples alone. If he has special attachment with his family members, he will utilise the money received from his disciples for their welfare rather than for the welfare of people. Apart from it, he will behave in a partial manner in the time to come & will hand over the Guru Gaddi to his son or to one among his nears & dears regardless of the fact whether such a person is fit for the same or not. In this connection Kaibir Sahib ji has said—

*Beej bindd nabin chaley guruvai.
Naad bindd se chaley guruvayi.*

Kabir Sahib says that succession of a guru takes place on the basis of Shabad Puttra (who is blessed with Nam) excluding his son even if he is blessed with Nam.

It means the Guru Gaddi should be kept away from the access of near & dear ones. The very feeling of my son, my daughter, my brother, my sister etc. is attachment. The job of a guru is to take the soul of the disciple to its original & real abode that is far removed from the Moh-Maya. How can a guru be expected to perform this noble job if he himself is entangled in the grip of Moh-Maya (materialistic world).

*Bandhey ko bandha mila, chhutey kaun upaye.
Ker sewa nir bandh ki, pal mein ley chhurbaye.*

One who himself is in bondage can't be expected to remove the bondage of any other. That is why Kabir Sahib admonishes us to seek the shelter of such a guru who is free from any sort of worldly attachments. Such a guru will enable you to seek liberation within a moment.

3rd feature: The third important feature is to be Sargrahi. That is to say he should be self dependent & should not depend on others for his bread & butter. In a beautiful manner Paltoo Sahib has said—

*Mer javun mangoo nabin, apne tann ke kaj.
Parmarth ke kaj mein, mohe na aawe laj.*

Paltoo Sahibji says that he won't beg for the sake of his body. But he won't feel ashamed in begging for the good of others.

Kabir Sahib ji has given a piece of advice—
Mangan maran sman hai, matt koyi mangey bhikh.
Mangan te marna bhala, yeh Satguru ki seekh.

Kabir Sahib says that begging is just like dying. So none should beg. He further says that it is better to die than to beg. This is the advice that Satguru gives.

Fourth feature: The fourth feature is that a guru should not be greedy. He should have no love for the money which the disciples have.

Fifth feature: The fifth feature is that he should be true & unselfish. The Sant have regarded truthfulness as the basis of all the religions.

Sanch brabar tapp nahin, jhuth brabar pap.
Ja ke bridey sanch hai, ta ke bridey aap.

Kabir Sahib ji says that no sort of worship can match truthfulness & there is no sin as great as falsehood. Param Purush resides only in the hearts of such devotees who are truthful.

To realise that truth Sahib ji has laid stress on the truthfulness of Guru, Shishya & Nam.

Guru satya nam satya ho, aap satya jo hoye.
Teen satya jabb ek haun, vish se amrit hoye.

Kabir Sahib ji says that if all the three—the Guru, Nam & disciple are truthfull, even the

poison turns into nector. That is to say, the realization of ultimate reality (Supreme Lord) becomes possible.

Alongwith being lover of truth, the Guru should be one who serves the society in an unselfish manner.

Sixth feature: The sixth feature is that he should have a knowledge of all the religious scriptures. It is through this knowledge alone that he will be able to clear the doubts of his disciples.

7th feature: The greatest & most important feature of a Satguru is that his Atma (soul) should be in union with the God. A guru who possesses the first six features can be expected to possess the seventh one as well.

Many Mahatmas talk of true Nam & Param Dham but don't go beyond Shunya (Niranjan) & three lokas. They are describing the inner light, the sun, the moon, the stars & Anhad Dhuns (musical sounds) alone as Paramatma. Kabir Sahib has described all this as a mere show of Kal.

*Anhad ki dhun bhanvar gufa mein,
ati ghanghor machaya hai.
Baje bajey anek bhanti ke,
suni ke munn lalchaya hai.
....
Yeh sab kal jal ko phanda,
munnn kalipat thahraya jai.*

Kabir Sahib says that there is great noise of all sorts of musical sounds within the Bhanwar Gufa. The beatings of musical bands of different varieties attract ones mind to their sweet & charming tunes. But, all this is the play of Niranjan to keep jiva (soul) entangled.

Kabir Sahib ji has furthur said—

*Panch shabad aur panchon mudra,
Lok deep yam jala.*

All the five postures & five words including all the Lokas one can attain through these are nothing but the network of Kal (Niranjan).

Even after realizing all this, if the Munn (mind) is out of control, rest assured you have not been blessed with the true Nam. After the true Nam a great power becomes your companion. This power guides you in your sleep as well as in your awakened state. Seeing your devotion & firm faith it brings a sea change in you. Guru Nanak Dev ji has said in this connection—

Khinn mein karhve ho gaye, jitne maya bhog.

Guru Nanak Dev ji says that all the worldly dishes began to taste bitter soon after getting blessed with the holy Nam.

If nothing happens like that.....About a Guru, Kabir Sahib ji says—

*Jabh takk guru miley nabin sancha,
tabh takk guru karo das pancha.*

Kabir Sahib ji says that a devotee can seek the shelter of different gurus as long as he is able to seek some true Satguru.

The possession of all the above said features is a touchstone for a true Sant Satguru. If such a sant is the mirror of Paramatma, undoubtedly, the panth 'Sahib Bandgi is the mirror of such a Satguru.

The Formless 'Nam' from Amarlok

*Kaya nam sabhin gun gavai, vidhey nam koyi birla pavai.
Videh nam pavey ga soyi, jiska Satguru sancha hoyi.*
Everyone is singing in praise of Nam with some definite form but it is only some rare one who attains the formless Nam. And only a devotee, who has sought the shelter of some true Satguru, can attain this bodiless Nam.

*Panch teen adheen kaya, neyar shabad videh ho.
Surti manhi videh darshai, guru mata nij eh ho.*
The five words and the three gunas are all within the authority of Kal, but the rare Nam is bodiless. The Satguru is of the belief that this Nam appears within concentration.

*Cbhin ik dhayan videh samayi.
Ta ki mahima barnin na jayi.*

The supreme miraculous powers that a devotee experiences when his Concentration gets absorbed in the bodiless Nam even for a moment, can not be described in words.

*Saar nam Satguru se pavey. Nam dor gahi lok sidhavey.
Saar shabad videh swarupa. Ni-Akshar woh roop anupa.
Tattav prakriti bhav sabb deha. Saar shabad ni:tattav videeha.*
After getting blessed with the Holy Nam from a Satguru, the jiva ascends the ladder to Amarlok. The true Nam is bodiless and wordless. The five material elements and their 25 features are all related to the body, but the true Holy Nam is far beyond the limit of these materialistic elements and the body.

*Bavan akshar mein sansara. Ni:Akshar so lok pasara.
Soyi nam hai akshar vasa. kaya te bahar parkasa.*
**Whole of the world is absorbed in the net of words
whereas the wordless Nam is to be found in Amarlok
alone. This wordless Nam is indestructible and is
beyond the limit of body.**

*Shabad shabad sabb koyi kahey, woh to shabad videh.
Jibhya per avey nabin, nirakh parakh ke leh.*
—Kabir Sahib

**Everyone is talking about Nam but the real Nam is to
be found beyond the limit of the body. Also, it can't be
recited by the tongue. So a devotee should assay well
before getting blessed with it.**

*Pind brahmand aur ved kitaib, panch tatt ke para.
Sat lok yahan purush videhi, woh sahib kartara.*
—Dadu Dayalji

**Satya lok is far beyond from the limit of the body,
cosmos, Vedas, Kitaib (holy book of the Muslims) and
the five material elements. That Amarlok is the abode
of the bodiless Purush who is the real creator of all.**

*Nam videhi jabb miley, unter khulen kapat.
Deya Sant Satguru bina, ko batlavey baat.*
—Tulsi Sahib (Hathrus waley)

**Tulsi Dassji says, "The inner gates get opened only
after getting blessed with the bodiless Nam. None but
the grace of Sant Satguru can show the needed path in
this regard."**



SPIRITUAL PHILOSOPHY

The word Sahib is a very sweet & fragrance filled word coined for Param Purush (Paramatma) by the holy saints, while Bandgi means to offer salutations. That is to say Sahib Bandgi is another name for offering our salutations to Param Purush.

If we make an indepth study of the Sant-Mat, we shall find no difference between the Sant-Mat & Sahib Bandgi. And if instead of making a complete study of Sant-Mat, we should make a brief study of Sahib Bandgi organization, we shall find in it the charming waves of the Sant-Mat with all its glare & shine.

The Sahib Bandgi organization has a due place for the sayings of the Saints. But the sayings of his holiness Sahib Kabir Sahib has been given the highest place. Some important aspects of the spiritual philosophy of this organization are as—

The form of Ishwar, Jeev, Munn & Maya : God is far away from the authority of Sargun & Nirgun. All the saints have called Him by the name of Sahib. It is He who has been called as Parampurush as well. He is far beyond the boundaries of Sakar & Nirakar. These views of the saints have been opposed at different times because the great Yogis, Rishis, Munies, Peers, Palgambars etc., due to their limited approach upto

Nirgun Bhakti alone, find it hard to believe that there is some supreme authority even beyond these limits. The sayings of Guru Nanak Dev ji make it amply clear—

*....Aath atnaki atari mazara, dekha purush neyara.
Na nirakar, aakar na jyoti, na tahan ved vichara.
Aunkar karta nabin kahiye, nabin tahan kal pasara.
Vah Sahib sabh sant pukara.....*

Nanak Devji says that in the 8th chakkar (plexus) he was able to have a vision of a rare Purush who was neither formless nor with any form & nor in the form of light even. The Vedas even have not made any mention of Him. Furthur, He was neither Onkar nor the creator of the universe. There was no Niranjan there. All the saints have called that Supreme Lord as Sahib.

Kabir Sahib also says—

*Agun kahon to jhuth hai, sagun kaha na jayi.
Agun sagun ke beech mein, Kabira raha lubhayi.*

Kabir Sahib says that it is falsehood to call Him Nirakaar. He can't be called as Sargun as well. So he says that He remains absorbed in between Sargun & Nirgun.

Dadu Dyalji's views about Kabir Sahib have a great weightage—

*Koyi sagun mein reejh raha, koyi nirgun thabraye.
Atpat chal Kabir ki, mo se kahi na jaye.*

Dadu Dayalji says that people are engaged in Sargun (with form) or Nirgun (formless) kinds of worships & seems to be satisfied with such worships. But, Kabir Sahib ji's philosophy is altogether different from these & is indescribable.

In reality, there is not much difference between Sargun & Nirgun Bhakti's. Sometimes when the worshippers of Nirgun Brahm happen to meet me, they ask me as to what distinguishes Sargun from Nirgun? I say that in reality Sargun Bhakti involves five elements, all of which are perishable. There is no doubt that all these five elements are subject to change. Our body also is made up of these five elements. So it is also perishable. Then I ask them to tell me the five elements that are perishable.

*Geyani se geyani miley, hovey do do baat.
Murakh se murakh miley, khavein do do laa.*

When two intellectuals meet, they talk about some spiritual thoughts, but when two fools meet, each has to receive some kicks from the hands of the other.

Now they begin to count the five elements.

Devotee	:	jal (water)
Sahibi ji	:	I understand. Next...
Devotee	:	Agni (Fire)
Sahibi ji	:	It is also understandable. Next....
Devotee	:	Vayu (Air)
Sahibi ji	:	It is also clear. Fourth...

Devotee : Prithvi (earth)
 Sahibi ji : Correct. Fifth...
 Devotee : Aakash (Sky)
 Sahibi ji : What is this?
 Devotee : Shunya (Vaccum)
 Sahibi ji : What is that Shunya?

Devotee of Nirgun (Holding both the hands away from each other, they point towards the empty space in between & say in a low voice....'This....

In this way, when they get startled on finding the Nirakar included in the five perishable elements, I make an idea that I should clear to them. I said that when the fifth element is Aakash (Sky), Nirgun is naturally included in five elements. So it is also perishable. Shunya is also perishable.

Those indulged in Nirgun Bhakti should give a serious thought to it.

Now let me tell you how this Nirgun Nirakar gets perished—

Laghu Pralaya : When there is flood, small incidents take place, diseases spread & a large number of people die. It is called as laghu Pralaya.

Pralaya : In pralaya, the living beings perishes. Water waves rise to a height of about 100km & drown the whole of earth. Life perishes but the sun, the moon, the stars & the planets escape destruction.

Mahapralaya : At the time of Mahapralaya, the four elements—water, fire, air & earth perishes while the fifth element 'sky' escapes.

Virat Pralaya : Here all the five elements perish. That is why the saints have talked of the Supreme authority that is far beyond Niranjan. There is no Pralaya at all over there. The saints believe that when both, the Sargun as well as Nirgun themselves are perishable, where can the jivas worshipping makes them go. Clearly, they (soul) will remain entangled in the 84 lakh yunis. He (soul) will take birth & die again & again & will never get liberated. How can a thing be called as Truth when it is bound to perish sooner or later. In the last moments of life, one realises him whom one worships. So we won't be able to realise truth by the time we remain entangled in perishable things.

Sargun & Nirgun Bhaktis can, no doubt, keep us away for some time from the cycle of birth & deaths but certainly not for all the times to come. These kinds of Bhaktis can give us 4 kinds of salvations—**Samipaya, Salokya, Saropya & Sayujaya.**

1. Samipaya Salvation : Those who do noble deeds, don't harm anybody & also do acts of charity etc., attain this kind of salvation. After death they find a place in Pitar Lok (Ancestral Lok). They enjoy the comforts of that place for thousands of years & after the expiry of their period as per their karmas, they again come to this universe.

2. Salokya Salvation : Those who do noble deeds, refrain from taking meat, wine & worship one or the other diety for the whole of their life, attain this kind

of salvation. After death they find a place in Heaven. But they also have to return to this universe after the expiry of their period as per their karmas (deeds).

3. Saropya Salvation : Those who rise above Sargun Bhakti & wander in the limits of Brahm, attain this kind of salvation. They find a place in Brahm Lok. They remain there for lakhs of years but after the expiry of their period as per their karmas (deeds), have to return to this universe.

4. Sayujaya Salvation : Those who worship Nirakar, gets absorbed in Nirakar after death. They remain there till Pralaya (Dissolution) & after the re-creation of the universe, they have to return to this mortal world.

In vedas, we can find the mention of these four kinds of salvations. Beyond this, we don't find any mention of permanent salvation (where there is no rebirth) & of Amarlok in any Shastras or other holy scriptures. All are limited in their approach to Nirakar alone. In Kabir Sagar one can find—

Munn hi nirakar niranjan janiye.

Kabir Sahib says that Munn itself is formless & Niranjan.

How did this happen so & why didn't the saints talk about Amarlok prior to it? This is because Kabir Sahib had given a word to Kalpurush not to spread true worshipness. So it is in Kalyug that the real salvation & true worshipness made its appearance. About Kabir Sahib ji, Guru Nanak Devji has said—

*Avval sant Kabir hai, dooje Ramanand.
Ta sey bhakti praghat hui, saat deep nav khand.*

Guru Nanak Devji says that the Kabir Sahib is the greatest saint while Ramanandji occupies the second place & it is through these two saints that the mode of worship spread everywhere in the whole of universe.

No doubt, the devotee finds pleasure in these four kinds of salvations but these pleasures are limited & perishable. This is because the devotee gets only a Sooksham Deh (ethereal body) which enables him to go to any place he likes. The body—be it material or ethereal one is bound to perish. That is why there is rebirth in these salvations. The saints have described the Sayujya salvation attained through the worship of Nirakar as Kal. This very authority has been called as Niranjan as well. Now the question arises as to where is the Supreme Authority where there is no dissolution. Kabir ji's sayings clearly reflect that there is Mahashunya above the Shunya (in the form of Niranjan). There are seven Lok's in Maha Shunya separated by huge distances. First of all there is the Achint Lok, 5 Asankhya yojan above Shunya. After a distance of 3 Asankhya yojan above Achint Lok, there is Sohang Lok. After 5 Asankhya yojan above it, there is Mool Surti Lok. After 3 Asankhya yojan above it, there is Ankur lok. Above it there is Ichha Lok, then Vani Lok wherefrom one hears Anhad sounds. And above

it there is Sahaj Lok. These seven Lok's are also called as seven skies. In comparison to these Lok's of Maha Shunya, Niranjana appears to be a small Shunya (zero). These Lok's are so huge that crores of our universes can be accommodated in these. Even upto Sahaj Purush, that is upto seventh sky, there is Pralaya (dissolution). The nine Lok's of Niranjana & Maya are also upto this place. In this connection Satguru Kabir ji says—

*Sahaj purush takk jetak bhakha,
yeh rachna parley te rakha.
Aage achhya lok hai bhai,
Aadi Purush yahan aap rahayi.*

All the Lok's upto Sahaj Lok I have talked about get perished at the time of great dissolution. But, there is a Lok beyond these that never gets perished. This Loka is the abode of Parampurush.

Above these Lok's, *i.e.* one Asankhya yojan above Sahaj Lok, there is the Lok of Parampurush (Amarlok). This is the place which never perishes away & where all the jivas (souls) remain in permanent bliss. Here all the jivas (souls), absorbed in wonderful & unheard of pleasures, revolve around Satya Purush (Supreme Lord). Kabir Sahib says—

*Jahvaan se hansa aaya,
amar hai va lokva.
Taban nabin pralaya ki chhaya,*

*nahin tahan kachhu moh aur maya.
 Geyan dhayan ko tahan na lekha,
 pap punya tabanva nahin dekha.
 Pavan na pani purush na nari,
 hadd-anhad tahan nahin vichari.
 Brahm na jeev na tattav ki chhaya,
 nahin tahan dass indri nirmaya.
 Tahan nahin jyoti niranjan rayi,
 aksar achint tahan na nayi.
 Kam krodh madd lobb na koyi,
 tabanva harash shok na hoyi.
 Nad bindd tahan na pani,
 nahin tahan sarishti chaurasi jani.
 Pind brahmand ko tahan na lekha,
 loka lok tabanva nahin dekha.
 Aadi purush tabanva asthana,
 yeh chariter eko nahin jana.*

Kabir Sahib says that the Loka wherefrom Hansa has come, is beyond dissolution. There is no element of any sort of attachment or material things. There is no state of spiritual knowledge or meditation there. There are no merits or sins. Even water & air are not to be found there. Again there is no male or female. That Loka is beyond any thing like limit or limitless. There is no Brahm (God) or jiva or material element. Also ten kinds of

organs are also not to be found there. There is no existence of Jyoti Nirranjan. Even Akshar & Achint can't reach there. There is no vice like lust, anger etc. Also, no sorts of pleasures or sorrows are to be found there. Even words are not to be found there. There is nothing like 84 lakh species. No pinds (bodies) or Brahmands are to be found there. No sign of other kinds of Lokas etc. exists there. That is the abode of Param Purush. But none knows this secret.

This description of Amar Lok made by Kabir Sahib is in a sense scientific one. How can there be Pralaya where there are no 5 elements to be found? This is the ultimate reality about which Guru Nanak Dev ji has said—

*Aadi sach ! yugadi sach ! hai bhi sach !
Nanak hosin bhi sach !!*

Guru Nanak Dev Ji says, “That was the truth from times immemorial, is still the truth & will remain the truth for all the times to come.

Jivas (souls) are the parts of Ishwar that have separated from Him & are in the prison of this world of Munn (mind) and Maya (Body). Their real abode is Amarlok—a very rare & unique one. But the jivas (souls) have forgotten all about this Loka & are taking

considering this universe of Kal Purush as the real one. All this is the play of Kal Purush (Mind) where man is dancing like a monkey & is thinking his welfare in it. This Kal Purush is the devil that resides in our bodies in the form of Munn. This Munn (mind) has imprisoned all the jivas (souls) in a cage of Maya (body). Because of this they are unable to know themselves. Five basic elements constitute Maya & this body is also Maya because it has been made out of these five elements. Nature is also Maya. Both Munn & Maya have united. Maya resides in Munn. This is a hidden mystery that is known to some rare ones. Munn itself is Niranjana or Nirakar. Man is able to see His activities only. The following lines of Kabir Sahib ji make it quite clear.

*Munn hi sarupi dev niranjan, tohi rakhe bharmayi.
Hey hansa tu Amar Lok ka, parha kal bass aayi.
Panch pachees teen ka pinjra, ja mein tohi rakha bharmai.*

Sahibji says, “O Hansa! Amar Lok is thy real abode. But at present you have fallen in the grip of Kal. In fact, Munn itself is Niranjana (God) who has imprisoned you in the bodily cage of 5 material elements.

The confusion of jeev & the way to escape : This jeevatma has got so much confused by Munn that it has begun to take itself as body far removed from soul. The position of the soul has become just like that of an encaged bird that begins to consider itself a cage instead of a bird. Infact, a bird also has a soul but this example

has been cited to highlight the sad plight of soul. It is only Munn & soul that reside in this palace like body. Mind exercises its control over soul during all the 24 hours & doesn't give it any opportunity to think & use its reasoning power. It continues to educate the soul that it is nothing but body & the soul also begins to think so & remains absorbed in the task of protecting the body. It doesn't make any earnest attempt to reach upto its original abode. The soul is also called as Dheyman or Surti (concentration). Munn is ever busy in disturbing this Surti & doesn't allow it to concentrate at one point. If this Surti concentrates for a moment, it gains much power. The soul has got mixed up with Munn. Munn has got mixed up in body; body in senses (Indries) & senses in the world. In this way our attention (Surti, Soul) has got mixed up with the material world through Munn. The soul has to escape from this unreal abode to its real & original abode—the Amarlok. Because the Sakar & Nirakar Bhakti's are within the limits of Munn & Maya. The jeev will have to rise above both of these bhakti's to reach Amarlok. He will have to seek the shelter of a true Satguru & adopt the path of Pra-Bhakti (True worship). He will have to get blessed with the true Nam. This is because—

*Koti nam sansar mein, tinte mukti na hoye.
Mool nam jo gupat hai, janey birla koye.*

Sahibji says that there are crores of 'Nam' in the world. But they can't help jiva to attain liberation. The real Nam is a hidden one known to some rare true saints only.

Soul is in pains & sufferings under the influence of mind and body.

He is bound with Maya (body & universe) through Munn (mind). In fact, this bondage is also nothing but only the imagination because jeev is chetan (active) & Maya is jarh (inactive). There is no relation between Jarh (inactive) & Chetan (active) but jiva (soul) has been caught treacherously.

When a monkey puts its hand into a narrow pitcher & collects a handful of grams, it finds it difficult to pull out his fist & begins to think that someone has caught hold of it. A parrot also, when it catches hold of a Nalni (An instrument fitted with a mirror to catch parrots) & looks into a mirror, thinks that some other parrot has caught hold of him. Likewise, a jeev has also caught hold of Maya & thinks that he has been caught by it.

It is not easy to catch a monkey or a parrot. They are caught in an unreal & confused state of mind. It is all due to the clever thinking of the hunter that monkey finds someone catching hold of it & the parrot finds some other parrot doing the same to it. None can catch hold of Jeevatma. But it is the Devil Munn (mind) that has put it into such a confusion. This hunter, in the guise of Mind (Munn), is far cleverer than the hunters who catch monkeys & parrots. This is because the monkeys & parrots think that some one else has caught hold of them & try to make themselves free, but they consider themselves as separate from pitchers & Nalnies. On the other hand, jiva (soul) has begun to consider Maya (Body) as its ownself & doesn't try to understand its real identity. Infact, this is the greatest & the only wonder of the world. Jeev wants to get rid

of Maya & liberate himself from the ocean of births & deaths. But the problem is that he has fallen in a great confusion & has been taking the Maya (body), from which he wants to liberate himself, as his own. In such circumstances how can he seek liberation. Jeev is finding it hard to pull himself out of this confusion which has been there since ages. Without a Satguru (Perfect Spiritual Master) it is not possible to get liberation from it. The power of Nam removes all the confusion of Jeev from his very interior. He begins to understand the whole play of Munn Maya. Now he makes earnest attempts to seek liberation. In such a state sometimes the power of Nam, acting like a ship, comes to the rescue of Jiva (soul) & tries to take it out of this ocean of birth & deaths to Amarlok. But the Jiva catches hold of Maya & doesn't want to lose its company. Since ages together he has taken Maya as truth & has enjoyed the short lived pleasures out of it. Jeev can come out of Maya only when it makes itself free from its (of maya) unreal intoxication. The power of Nam helps in relieving it from this unreal intoxication. It begins to feel the world as a dream & a worthless place & its interest in worldly things begins to decrease. Its attachment for worldly objects & relations fades & it grows more sad. Power of Nam again comes to its rescue. At this moment, Munn begins to show its play because under no circumstances it allows Jeev to escape from its grip. It tries to frighten Jeev & creat doubts for him about the path it has followed. This is the time when jiva has to show firm faith in its Satguru who is sure to take it out of this ocean of births & deaths.

*Dariya bhavjal agam hai,
Satguru karhu jahaj.
Te hi per hans charhayi ke,
utaro bhavjal par.*

Darya Sahib says that it is not possible to move out of this worldly ocean. But the Satguru provides the devotees with the ship (in the form of Nam) that can help them reach Amarlok.

Infact, this Nam is like a ship that helps the disciple go across the ocean of births & deaths. A true Satguru is the pilot of this ship & the faith of the disciple acts as a fuel. All that is needed is to board the ship with the needed material. It must be remembered that the pilot will appear only when the disciple has the said fuel with him. But the wind of Kal tries its best to destroy this fuel & when this fuel is about to exhaust, the pilot (Satguru) has to return back & the disciple remains where he was. If the faith is firm & perfect, the wind of Kal can't frighten the disciple & the ship of Nam is sure to take him to Amarlok. Sahibji has beautifully remarked in this connection—

*Ja ke munn vishwas hai, sada guru tehi sung.
Koti kal jhikjhor hi, tou na hoye chit bhang.*

Sahibji says that a Satguru remains always remains with the disciple who has deep faith & devotion in him. All the attempts of Kal fail to shake the faith of such a devotee.



THE OPPONENTS

As the Sahib Bandgi Organization has taken the right path & has given a call for discarding the unreal rites & rituals (pakhands), it cautions the society against various sections that are proving a hurdle in the path of devotion (Bhakti). These sections are neither in any way related to the Bhakti Marg nor they have anything to do with path of devotion (Bhakti). They keep the people entangled in their own net far removed from the real path of Bhakti. There are five main kinds of these sections.

One section is that of chelas (Seyanas or Ojhas) who entangle the people in the bhakti of evil spirits rather than in the bhakti of God. If a cow doesn't give milk or a person happens to be suffering from some disease, they will say that the cause behind it is that of Hatya. To earn their means of living they keep the rich people entangled in their net as long as they can. In the Gita, Vasudev Krishan has admonished Arjun that one who worships the pitars, goes to Pitar Lok & one who worships the devtas, goes to Dev Lok. Likewise, one who worships the evil spirits, goes to Prait Yuni (evilspirit). So he asks Arjun to give up the worship of all these three kinds & concentrate on him (his guru) alone.

The other section is that of astrologers who inspite of being themselves ignorant of astrology, somehow or the other manage to cheat people. They devise ever new means to cheat & rob people. Astrology is the subject of intellectuals, but, to earn their living, many Tota Rams can also be seen telling fortunes. These unreal astrologers are responsible for turning the attention of the people from the worship of God to the worship of planets & nakshatras. Can the planets, Nakshatras & the likedones be superior to Paramatma (God). He who dies in Kashi gets salvation, while he who dies in Magghar becomes a donkey, is also the view point (theory) of these people. Kabir Sahib says that if He can get salvation from death in Kashi, what is the obligation of Supreme Lord whom he has worshipped the whole of his life. To keep the people out of this confusion & misunderstanding, Kabir Sahib had decided to seek departure from this world at Magghar. Thus, those who take to the worship of planets, Nakshatras etc. knowingly or unknowingly take them as superior & powerful than the Paramatma or the God they worship. They don't seem to have the firm faith in the power of their Paramatma.

The 3rd section is that of the Tantriks. This section Sites different kinds of siddhies to create confusion among the people. Kabir Sahib has cautioned the people to beware of this section. In this regard Sahibji has said—

*Tantar mantar sabb jhuth hai, mat bharmo koye.
Satya nam janey bina, kaga hans na hoye.*

Sahibji says that Tantar (Incantation with special technique), Mantar (Incantation) etc. are nothing but falsehood. It is not wise to get misled by these. Without knowing the real 'Nam' a jiva can't be expected to give up its crow like habits & turn into Hansa.

The fourth section tries to cheat the people in the name of donations while the fifth one creates confusion among the people in the name of casteism, untouchability etc.

All these five sections divert the attention of the people from the true worship of Supreme Lord & mislead them to a great extent. The Sahib Bandgi organization cautions every person against these wrong doers & cheats. The present society is moving away from the true devotion of Paramatma (God) due to the wrong acts of these people. They have been misleading the people since ancient times. This is the only mode of their living. That is why when they find that some social reformer is going to bring their wrong acts to light, they unite together & begin to devise ways & means to kill him. But when they fail to do so, they denounce him with all their might & create many confusions in the minds of people. They do all this to prevent the people from going to him & to see to it that their own business keeps on flourishing.

Sometimes the Saints descend on this earth with precious **Nam** to give eternal peace & permanent bliss to the people. But what will be the future of those who

welcome the arrival of Saints by defaming them in every possible manner. I have no hatred for even those who are at all times busy denouncing the path of Sahib Bandgi. I have never been pained at the hands of my critics. I take them as my preachers.

My critics have done so much job for me as my disciples couldn't do even in fifteen years. My disciples ask for a vehicle, money for oil, mike & the like, whereas my critics ask for no such material aid & in every street & crossing continue to talk about Sahib Bandgi. In connection with the denouncers Paltoo Sahib has said—

*Nindak jiye jagan jug, kam hamara hoye.
Kam hamara hoye, bin kaurhi ka chakar.
Kamar baandth ker karey, tihun lok ujagar.
Usey hamari fiqar, pal bhar na visare.
Pal bhar na visare, prem mein deta gari.
Paltoo nindak mar geya, tabb hi deen mein roye.
Nindak jiye jagan jug, kam hamara hoye.*

Paltoo Sahib says, “I desires that my denouncer should live long as it is he who makes my work easy. He is my selfless servant. He sets forth with full preparation to make me popular in the 3 Lok's. He is worried at all the times about me & doesn't forget me even for a moment. He loves me much & often uses bad language for me out of love. That is why I weep when any of my critics dies.

I have great love for my critics. I consider them as my own. That is why many of them have now become my disciples. During his life time Kabir Sahib also had great love for his critics. In this regard he has said—

*Jidhar dekhta hoon, udhar tu hi tu hai.
Har shei mein tera jalva, dikhta ru bru hai.*

Sahibji says, “O Param Purush! It is your vision that I see all around & in every thing.



*Main sirjaun main maroun, main jarou main kham.
Jal thal nabh mahun rami raho, mor Niranjan nam.*
**I Create; I destroy; I burn and I swallow. I reside
in all the three places—water, land and the
sky—and my name is Niranjan.**

CLARIFICATION OF SOME DOUBTS

The organization of Sahib Bandgi has a great respect for all religious scriptures. There is no place for the criticism of any of these. It stands for welfare of all. Its aim is not only to think of the welfare of all but also to fight against the social vices & evils. This is because rising above these vices alone can help man to proceed on the path of Bhakti. Just as nectar can't be placed in a pot of wine, the lamp of Bhakti can't be lightened in an impure heart. For treading on this path of Bhakti a devotee has to free himself from cheating, falsehood & other vices.

Is dil ka hujra saaf ker, jana ke aane ke liye...

Sahibji says that a devotee has to sweep his heart in order to pave the way for the arrival of Param Purush there.

That is why to adopt the panth of Sahib Bandgi, the refraining from vices & evils is the pre-requisite. Before being blessed with Nam, a devotee has to take a pledge that hence forth he—

1. won't tell a lie **2.** won't take meat **3.** won't take wine **4.** won't commit a theft **5.** won't gamble **6.** will have a good character & **7.** Will earn his living in

a rightful manner. Sahibji describes these as main features of worship & so one has to observe these under all circumstances.

You have to reap the fruit of your Karma. But after being blessed with Nam, all the previous deeds get destroyed because then you had not taken the shelter of a Satguru & were in darkness. But now you will have to suffer for your bad deeds. The power of Nam makes it easy for you to keep away from vices. Many disciples say that whenever, even unknowingly, they are about to indulge in some bad act, some hidden power prevents them from doing so. This is nothing but the power of Nam about which I have time & again stressed—**The thing that I possess, is not to be found with anyone else in the entire Brahmand (Universe).** Because—

*Kag palat hansa ker deena,
aisa nam purush mein deena.*

I have blessed my disciples with such a holy 'Nam' of Param Purush which has enabled them to give up their crow like bad habits & become pure & flawless like a Hansa.

Some good & civilised persons because of their inability to understand this panth in a true manner, have developed many misunderstandings. Infact, some doubts have crept into their hearts & it is these that have prevented them from having faith. If a devotee lacks faith, he can't experience the power of Nam.

Some think that this organization criticises the Vedas, Shastras & other religious scriptures. But, the fact is that I have a great respect for all the religious books. I myself have made an indepth study of Vedas & Shastras. Not only this much, I have also studied the Quran, the Bible, the Ramayana etc.

According to the Vedas there is Nirakar Brahm but it is not possible to unfold its secrets fully. Furthur from it there is nothing to be known (Neti Neti). All religious scriptures give us the knowledge limited to Nirakar alone. According to the Bible—**I am the only son of my heavenly father.** And heavenly father means Nirakar. The Quran Sharif also talks of BechoonaKhudah, that is Nirakar. Kabir Sahib says that we should take Munn (mind) itself as Nirakar Niranjan. Following Sant-Mat, the organization of Sahib Bandgi also accepts the authority of Nirakar. But it doesn't stop there. It also gives some hints about what lies beyond Nirakar.

*Iske aage bhed hamara, janey ga koyi jananhara.
Kahein Kabir janey ga soyi, ja per daya Satguru ki hoyi.*

Sahibji says that his mystery is far beyond the limits of Niranjan. Only such a devotee as has the blessings of a Satguru with him, can know of it.

There are a large number of saints in the world today, but none talks of any other authority that lies

beyond the Vedas & the Shastras. On the other hand, the Sant Samrat Satguru Kabir Sahib has clearly said—

*Ved hamara bheid hain, hum vedan ke mahin.
Jaun bheid mein main bason, vedbhi janat nahin.*

Sahibji says that the Vedas have in them the secrets of all of us. But even these can't tell about the secret of my abode.

Like the saints, the panth organization of Sahib Bandgi also points to the Supreme Lord *i.e.* Parampursh Sahib that lies far beyond to the reach of vedas. It doesn't mean that in any way He denounces the Vedas.



*Sunn gagan mein Sabad uthat hai, so sabb bol mein aavey.
Ni-Sabad woh boley nahin, so Satt Sabad kahavey.*

—Paltoo Sahibji

All the words arising in the shunya (Sky-vacuum) forms the subject of speech, whereas the true word is the only soundless sound that in no way forms the subject of speech

WORSHIP

Some people believe that Sahib Bandgi organization prohibits the worship of the Gods and the Goddesses and thereby denounces them. But, the fact is that this panth doesn't denounce any God or the Goddess. So far as the question of different kinds of worships is concerned, we should turn to ancient scripture 'Rigved' which talks of—

'Eko brahm dutiya nasto.'

That is, there is one God only. Even the AduetMat (Soul itself is God) of Shanker Acharya says so. Not only this, if we study our sacred book Gita, we shall come to know that Vasudev Krishna advises Arjun to give up the worship of Pitars, Gods & Evil spirits & take instead, to Guru Bhakti. Different saints also have given the message of the oneness of God.

Devi deval jagat mein, kotin pooje koye.

Satguru ki pooja kiye, sabb ki pooja hoye.

Sahibji says that the worldly people are engaged in the worship of crores of gods & the goddesses. But the worship of a Satguru alone includes the worship of all of them.

In the worship of Satguru alone, lies the worship of all. Infact, Sant Satguru is the mirror through which we can see God.

*Alakh purush ki aarsi, santan ki hi deh.
Lakha jo chahe alakh ko, inhin mein lakh leh.*

Sahibji says that the body of a saint is the mirror of Param Purush. He who desires to have a vision of Param Purush can do so in the vision of a saint himself.

Giving the message of oneness of God, Guru Nanak Dev ji has said—

*Nanak eko sumriye, jal thal raha smaye.
Dooja kahe sumriye, jo janmey aur mer jaye.*

Nanak Dev ji says that we should worship only the Supreme Lord who is omnipresent. It is useless to worship other dieties who take birth & die.

The Organization of Sahib Bandgi also gives the message of the worship of one God. God can be realised through love alone & this love should be pure & holy.

Love remains holy as long as it flows in the same direction. But, when it divides into two parts & begins to flow in two different directions, it becomes impure. This is because the element of faith gets removed from it. Faith is such an important part of love that its absence destroys the very basis of love. And whenever this faith divides in two or more than two parts, it gets shattered & as a result of it love itself can't escape from being shattered. Now the question arises as to why does the faith waves or divide into two parts? The simple answer to the question is that if a guru tells his disciple

something about Amarlok & blesses him with the holy Nam that has the power to give complete liberation & the disciple on the basis of faith experiences & hears inside all that he does outside, it take for granted that the knowledge given was that of the body & not of the soul. In Kabir Sagar we find—

*Kaya nam sabbbhin gun gavey,
videh nam koyi virla pavey.
Videh nam pavey ga soi,
jis ka satguru sancha hoyi.*

Sahib Sahib ji says that all are reciting the Nam that remains up to the limit of body alone & is recited by the tongue. But it is only some rare devotee who gets blessed with the Nam that reaches his very soul. And a devotee of a true satguru alone can do so.

Kabir Sahib has again said—

*Jabb takk guru miley nabin sancha,
tabh takk karo guru das pancha.*

Kabir Sahib says that a devotee can seek the shelter of different Gurus as long as he is able to seek some true Satguru.

Keeping this in view, we should worship & love Param Purush only.

Just as a wife never likes that her husband should have love affairs with some other woman & a husband also doesn't like that his wife should have love affairs with some other man, Parampurash also doesn't like to see that His devotee should worship some other diety who is also His own creation. God has a great love for His devotees & in return expects nothing but love. Jeevatmas having been separated from Parampurash have got entangled in this Mayajal. These (souls) all are a part of Parampurush. How can the Parampurash see the souls, that are a part of Him, love someone else.

A devotee can't be considered as a true devotee unless he has full faith in his Guru or God. So when a devotee begins to worship some other diety to relieve himself from some problem, he knowingly or unknowingly insults his Guru or God because such an action clearly shows his lack of faith in his Guru or God.

It also shows that he considers some other diety as more powerfull than his own Guru. To site an example, if some devotee, in order to relieve himself of the problems given by evil spirits, goes to some person who practises Tantar Mantar (Ojha), it clearly shows that he thinks his Guru or God can't relieve him of his problems. He thus underestimates the power of his Guru or God.

For achieving salvation as well, if some disciple shows faith in some other Guru, it means he believes that his own Guru can't take him out of the ocean of births & deaths. Doing so, he attaches less importance

to his Guru. His Guru should be all powerful. What kind of a Guru is he, who can't make his disciple achieve salvation & forces him to show faith in some other Guru or God.

The Organization of Sahib Bandgi lays stress on the worship of who has all the power to take the Souls out of the circle of birth and death (out of three Dimensional Universe) and has true faith on Sahib ji.



*Hadd tappe so Auliyān, be hadd tappe so Peer.
Hadd-be-hadd donon tappe, tiska nam Kabir.*
He who crosses the limit is called as a Sage; he who crosses the limitless is called as a Peer while he who crosses both—the limit as well as the limitless—is known by the name of Kabir.

GURU & GOBIND

Some people think that in Sahib Bandgi panth it is the Guru who has been considered as everything & that doesn't look fair at all. I would like to draw the attention of such people to our ancient scripture, the Rigved that says—

*Guru brahma guru vishno,
guru devaan maheshwara.
Guru saksat perbrahm,
tasmey shri guruve nama.*

According to Rigveda, it is Guru alone who is Brahma, Vishnu & Shankar as well. He is the visible Param Brahm (God). So salutations are offered at the holy feet of a Guru.

In Ramcharit Manis we find—

*Guru bin bhav nidhi tarhin na koyi,
hari biranch shankar samm hoyi.*

Tulsi Dass ji says that none can cross the worldly ocean without the guidance of a Guru even if he be equivalent to Brahma, Vishnu or Shiva.

The whole philosophy of saints revolves around Guru. Sahjo Bhai has worked wonders in this field.

She considers the status of a Guru as higher than that of God. Her following sayings clarify the reason for her saying so—

*Hari ko tajun, guru ko na visarun.
 Guru ke samm, hari ko na niharun.
 Hari ne janam diyo jagg mabin.
 Guru ne aava gaman chhurbahi.
 Hari ne panch chor diye satha.
 Guru ne chhurbaye liye snatha.
 Hari ne kutumbh jal mein gheri.
 Guru ne kati mamta meri.
 Guru na tajun, hari ko taji darun.
 Guru ke samm, hari ko na niharun.*

Sahjo Bai says, “I can leave God but I can’t leave my Guru. I don’t want to see God even in the presence of my Guru. God threw me in the worldly ocean but it is my Guru who saved me from it. God had sent along with me five thieves like lust, anger etc. but my guru freed me from their grip as well. Further, God had entangled me in the net of family but the Guru freed me from this net of attachment as well. As such I can’t leave the company of my guru even if I have to forget all about God.”

Infact, a Satguru has been accorded a high status simply because it is through his medium alone that we can realise Parampurush.

Some people with the modern views think that God realization is possible even without the aid of a Guru. They think that without the aid of a Guru even, they will recite the holy Nam and can achieve salvation. Kabir Sahib says that if simple recitation of Ram Ram can help in realizing Ram, then certainly it should be possible to sweeten our mouth by uttering the word **Sugar** & to satisfy our hunger by uttering the word **food**. Likewise, a person who desires to become wealthy, has to labour hard to earn money. Simple uttering of the word, wealth wealth, can in no way help him in becoming wealthy. In the same manner the ignorant ones recite the holy name of Ram, but in order to realise that Ram they don't seek the shelter of a Guru. Just as a parrot on being taught begins to recite Ram Ram, but due to lack of knowledge doesn't understand the importance of Ram and on finding the opportunity flies back to the forest where he forgets the holy name of Ram, a foolish man also, inspite of reciting Ram Ram, is not going to reap any benefit. No doubt, uttering the word sugar-sugar can't sweeten our mouth but if someone puts sugar in our mouth, we shall definitely feel the sweet taste. All that we need to do is to keep our tongue and teeth in motion. Likewise, Paramatma can't be realised by simple recitation of words but when some true Satguru makes the Holy Nam appear in the interior of a disciple, the latter has not to make any extra attempt in this regard. All that he has to do is to keep

on reciting that holy Nam. This simple technique enables him to realise Paramatma and achieve salvation.

Infact, this Nam itself is the Godly power that lies asleep in every human being. A Satguru awakens that sleeping Godly power which remains with the disciple for the whole of his life. It protects him at the time of need & takes him to his original abode. That is why after seeking the holy Nam almost all disciples experience some invisible power with them at all the times. This power helps them in their times of difficulties. It will be right to mention some wonderful incidents experienced by the disciples. The readers can find some such happenings in the next capter.

Distinction between Guru & Satguru

The readers will find the frequent use of the words Guru & Satguru in the books published by the Sahib Bandgi organization.

In the ordinary sense we call even a teacher as a Guru though his teachings are limited to the material world alone and have nothing to do with the spiritual world.

It is in the spiritual line alone that we make use of the words Guru and Satguru.

A Guru is considered as a religious teacher who possesses the spiritual knowledge & is in a position to impart the same to his disciples for their spiritual upliftment.

We find the mention of the word ‘Guru’ in our holy scriptures like the Ramayana, the Gita & the like. But, it is important to know that the knowledge of a Guru is limited to that of 3 lok’s alone. As such a guru can in no way be expected to help us to attain true salvation.

It is, rather, a Satguru alone who can help us in this regard. Now the question arises as to how can we distinguish a Guru from a Satguru? For this we have to remember that there has been no mention of the word ‘Satguru’ anywhere & in any holy scripture before the incarnation of Kabir Sahib. A Satguru alone possesses the complete knowledge of the 4th loka. It was only Kabir Sahib who used this word for a Guru who possesses the following seven virtues :

1. He should keep away from lustful life.
2. He should have no attachment.
3. He should depend on his own earnings.
4. He should not be greedy.
5. He should be truthful & unselfish.
6. He should have knowledge of all the holy scriptures.
7. He should have attained union with Param Purush.

So wherever the readers may find the mention of the word ‘Guru’ in relation to Param Purush, they should have no doubt

in their mind that the guru mentioned is Satguru alone.

Such a Satguru alone has the power to bless the jivas (souls) with the real Holy Nam & help them attain Amarlok—the real abode of Param Purush.

Panch shabad aur panchon mudra, lok dweep jamjala.

Guru

1. Guru's Nam is of five elements, concentrates in a body.
2. Guru's reach is only upto the 10th aperture.

Kahain Kabir aksar ke aage, ni aksar nabin pahichana.

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

*Kaya nam sabhin gun gavai, videh nam koyi virla pavai.
Videh nam parey ga soyi, jiska Satguru sancha hoyi.*

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

Jab tak guru miley nabin sancha.

Tab tak karo guru dus pancha.

One can seek the shelter of even five or ten gurus by the time one is able to find some perfect Satguru.

Satguru

1. Satguru Nam is beyond five elements, concentrates out side body.
2. Satguru directly has a reach upto the 11th aperture which is Amarlok.

Chhin ik dhayan videh samayi.

Ta ki mahima barnin na jayi.

The supreme miraculous powers that a devotee experiences when his Concentration gets absorbed in the bodiless Nam even for a moment, can not be described in words.

*Shabad shabad sabb koyi kahay, woh to shabad videh.
Jibhya per avey nabin, nirakh parakh ke leh.*

—Kabir Sahib

Everyone is talking about Nam but the real Nam is to be found beyond the limit of the body. Also, it can't be recited by the tongue. So a devotee should assay well before getting blessed with it.

*Pind brahmand aur ved kitaib, panch tatt ke para.
Sat lok yahan purush videhi, woh sabib kartara.*

—Dadu Dayalji

Satya lok is far beyond from the limit of the body, cosmos, Vedas, Kitaib (holy book of the Muslims) and the five material elements. That Amarlok is the abode of the bodiless Purush who is the real creator of all.

*Nam videhi jabb miley, unter khulen kapat.
Deya Sant Satguru bina, ko batlavey baat.*

—Tulsi Sahib (Hathrus waley)

Tulsi Dassji says, "The inner gates get opened only after getting blessed with the bodiless Nam. None but the grace of Sant Satguru can show the needed path in this regard."

Dasvein dwar te neyara dwara. Taka bheid kahun mein sara.

—Kabir Sahib

*Nau dwarey sansar sab, dasvein yogi sadhu.
Ekadash khidki bani, janat Sant sujan.*

—Kabir Sahib



WHAT DO THE DISCIPLES SAY

1. A disciple came to me after being blessed with Nam & said—

Disciple: Sahibji, I am fully convinced today.

Sahib ji: Why not earlier? Let me know how did it happen now?

Disciple: Sahibji, I was standing in my room. A sound from within asked me to come out.....the roof is about to fall. I thought as to how can the roof fall. I kept standing in the room. Then, all of a sudden, some invisible power pulled me out in a moment & the roof fell down. Now I am fully convinced.

2. Hira Singh from Sai Kwaan camp phagla, Jammu says that after serving for 28 years in army he got blessed with a Nam from some guru belonging to some other panth. He served in that panth for 18 years. He also served as secretary Satsang Ghar & even as Jathedar. In 1977, he came to Akhnoor Ashram & listened to the satsang. An idea that came to mind was **‘Sewa Ek Guru Anek’** & he decided to be blessed with holy Nam. Next month, he came to Ranjri Ashram for the said purpose.

He clearly says that he has wasted all those 18 years. He has clarified his remarks in a beautiful statement—

I obtained within a year of my association with Sahib ji that which I couldn't obtain in my 18 years of association with the other panth. It is not in my power to explain the sights I have seen under the shelter of Sahib ji.' To give a final turn to his statement, he says that he has been in the service of Sahibji since August 1977. He is very happy. All the members of his family have sought the shelter of Sahibji. Also, about 5000 more people have been blessed with Nam. Those belonging to the other Panth haven't taken these activities pleasantly & call him as the agent of Sahibji. They say that it is he alone who is taking the devotees of their Panth to Sahibji. But the truth is that it is not he who has been doing all this. It is Sahibji who is doing the same.

3. Ashok Kumar, a resident of Toaf Morh, Jammu speaks about his problems before being blessed with Nam "I couldn't sleep. Often I felt as if some invisible thing was trying to over power me. There were quarrels among family members. The son was suffering from fits. Doctors failed to provide cure to my son as well as to myself."

After being blessed with Nam, he says, **"There is peace & calm at home. The son has also recovered fully. Even at the lonely places I don't feel afraid of anything. It appears as if some power always remains with me."**

4. One Krishan Lal from Chhanni Himmat says that once his younger son, while playing near a

wedding hall, tried to pass through two narrow pillars. In the attempt his head got caught in between them. People gathered there. All the attempts to free his head from there failed. Some suggested that the pillars should be broken, but that didn't appear proper. Now he turned his attention to Sahibji. A little force made it possible to free the child from there. In many such like cases, Sahibji has come to the rescue.

5. One Satpal from Talore, Samba says that they were suffering from the problem of Hatya. After seeking the shelter of Sahibji, everything seems to have become normal. It appears as if some invisible force appears from nowhere to protect them at the time of need.

6. One Balkrishan from Old Mahavir Nagar, New Delhi, a youngster of present age says **“All my inner vices perished altogether right on the day I got blessed with the holy Nam. I have succeeded in gaining control over my senses. All my desires to see the movies or to wear beautiful clothes & the like have vanished. It doesn't take me long to come out of any problem that appears. I have developed sympathy for the poor & the needy. I take pity even on animals whom I find in trouble & try to remove their problem to the extent I can. I enjoy the grace of Satguru ji & even though I find it difficult to sit in meditation, I enjoy the spiritual joys. All this is possible due to the deep faith that I have in Sahibji.”**

7. Smt. Poonam Devi from Peerkho, Jammu says **“I was suffering from Kidney pain for the last 10-11**

years. All kind of medical treatment proved to be of no avail. After seeking the shelter of Sahibji, I don't feel any need to go to any doctor. I feel as if I have got everything one can desire. At all times I feel as if some one is helping me. Reciting the holy Nam, I don't remember when any problem appeared & perished. About 10 months back I sought the shelter of Sahibji & have achieved much more than one can think of."

8. One Smt. Janko Devi from village Akhal says "Earlier we were suffering from the problem of Hatya. Elder son, because of brain injury, was sad. After being blessed with Nam, everything seems to have undergone a complete change. Earlier we had no definite jobs to do."

Recalling an incidence concerning her husband she says "Once my husband was going some where. On the way he happened to touch an electric wire that was lying on the ground. He fell down unconscious. In the meantime, I also came out in connection with some work and finding him in such a condition ran out towards him. He was lying unconscious but, all of a sudden, he uttered the words—Do Something. I collected some people & they ranged to the electric station. The electric current was cut off. He regained consciousness. He remained in contact with the electric wire for about 10-15 minutes but still nothing happened to him. What more can I say about the power of Sahibji."

As mentioned earlier, some selfish sects ask people not to associate themselves with this panth because I, with my spiritual power, attract every ongoer to myself & the person concerned finds it hard to go to some other panth.

But, in reality, it is the power of Nam that saves man from going astray. One receives all comforts through the power of true Nam.

The wonder & strange thing about the Sahib Bandgi Panth is that every Naami feels the presence of some invisible power with him/her for all the 24 hours. This mysterious power guides him/her in the time of difficulty—be it relating to the outer world or the inner world. That is why every Nami feels so much satisfaction here that he seldom thinks of wandering from pillar to the post.

You are also welcome to this Panth (organization). Don't care for the world if you want to make a search for the truth. The world doesn't spare anyone. Neither it allows anybody to laugh nor does it allow anyone to weep. If one laughs, it takes him as mad & if one weeps, it takes him as a fool. If you have nurtured some wrong notions, it hardly matters. This is because these notions are not your own creations. It is rather the world that has given you all this. Return it back to the world. Don't delay to correct the wrong that has been done by you knowingly or unknowingly.



DIFFERENT FROM THE WORLD

Sahib Bandgi organization has brought a scientific revolution in the spiritual world. First of all we are going to tell five different things to the world.

- ⇒ This is the world of kal Niranjana. Niranjana rules here.
- ⇒ Yogis have to struggle hard to reach upto their abode. That is the 14th loka. Vedas have called him by different names like, Niranjana, Nirakar, Nirankar, Par Brahm.
- ⇒ Gunn, Gandharv, Sidh, Rishi, Muni, Peer, Peigambar etc. have gone upto this place only. *i.e.* 14th Lok
- ⇒ Beyond Shunya there is Maha-shunya. There is nothing to be found here. Achint Lok, Sohanga Lok, Mool Surti Lok, Ankur Lok, Ichhya Lok, Vani Lok & Sahaj Lok, are all in this Maha Shunya. All the lokas upto Sahaj Lok are perishable.

*Sehaj purush takk jetak bhakha,
yeh rachna parley te rakha.
Aage achhya lok hai bhai,
Aadi Purush yahan aap rahayi.*

All that is described in relation to Sahaj Purush falls within the limit of dissolution. Further from it there is the immortal loka where the Supreme Lord Himself resides.

*Jahvan se hansa aaya,
 Amar Hai Vo Lokva.
 Taban nehin parley ki chhaya,
 nahin taban kachhu mob aur maya.
 Geyan dhayan ko taban na lekha,
 pap punya tabanva nahin dekha.
 Pawan na pani purush na nari,
 badd anhadd taban nahin vichari.*

⇒ **The place from where Hansa (Soul) has descended, is beyond any kind of dissolution. There is neither water, nor air, nor earth, nor sky. There are no sun or moon and no play of day and night. Also, there is no Jyoti Niranjana, Brahma, Vishnu, Mahesh, Parvati and Ganesh. There are no yogis and munies! No beginnings and endings and no sufferings and tortures from Kal even.**

Sahibji says that he has come with a message from that loka and our real welfare lies in getting blessed with the true Nam that alone has the power to take us there.

It is from here that Sahib ji descends down for showing the path of salvation to Jivatmas (Souls).



WHEREABOUTS OF THE DEAD

*Antt kal jab jeev ka aavey,
 yatha karam tabb dehi pavey.
 Haith dwar jabb jeev nikasha,
 narak khani mein pavey vasa.
 Nabhi dwar se jeev jabb jayi,
 jalcher yoni mein praktayi.
 Mukh dwar se jeev pyana,
 ann khani mein tasu thikana.
 Swans dwar se jeev jabb jayi,
 Andaj khani mein mein praktayi
 Netar dwar jeev jabb jata,
 makhi aadi tann ko pata.
 Shravan dwar te jeev jabb chala,
 prait deh paye tatkala.
 Dasham dwar se jeev jabb jayi,
 swarg lok mein vasa payi.
 Raja hoye ke jagg mein aayi,
 bhogey bhog bahu vidhi bhayi.
 Gyarvein dwar se jeev jabb jata,
 Param Purush ke lok smata.
 Bahuri na is bhavsagar aata,
 phir phir nahin garabh hi smata.*

—Kabir Sahib

After death, a Jeev will born again in a yuni (Specie) depending on his Karmas (Deeds). Sahib ji has talked about how one can know about the yuni, a

person attains after death. He says that if after death the pranas escape from Anus (Mal Dwar), the person goes to hell. This is because that is the gateway to hell. The waste products of such a person come out at the time of death. If the pranas escape from the opening of urine gland (Mutar Dwar), the person will be born in Jalchar yuni (aquatic animals). The urine of such a person comes out at the time of death.

If the pranas escape from mouth, the person will be born in Ann Khani (crop feeders). Such a person will be born as an insect. The mouth of such a person remains wide open at the time of death. If the pranas escape through nostrils, the person will be born in AndajKhani (flying). He will be born as a bird etc. If the pranas escape from eyes, the person will be born as a fly etc. At the time of death his eyes will remain open. If the pranas escape through ears, the person will at once be born in prait yuni (Ghost etc.). The very sight of the body of such a person will appear to be fearful. If the pranas escape from the 10th dwara (aperture), the person will go to heaven and come to the world again as a king. The person looks in a happy mood at the time of death. If the pranas escape through the 11th dwara, the person becomes liberated from the cycle of births & deaths & goes to Amarlok, the abode of Param Purush (the permanent Salvation).



DIFFERENCE BETWEEN YOG MAT & SANT MAT

Yog Mat	Sat Mat
<ol style="list-style-type: none"> 1. In Yog Mat there is Nam with a definite body. 2. It moves around five postures (techniques of meditation)—Chachri, Bhuchri, Agochri, Unmuni & Khechri that are present in our body. 3. Here Nam falls within the limit of 5 elements & is used in our daily expression. 4. Here the musical sounds themselves are taken as God. 5. It is a path of earning merits through performance of noble deeds. 	<ol style="list-style-type: none"> 1. In Sant Mat there is bodiless Nam. 2. Here the concentration is fixed at a height of about 1¼ hands above the head. 3. Here Nam doesn't fall within the limit of 5 elements & is not used in our daily expression. 4. Here Param Purush—the real God, is far beyond these arrow limits. 5. It is an easy path in which the grace of Satguru is considered as Supreme. Here the Satguru turns the disciple like himself.

Yog Mat	Sat Mat
<p>6. Here Surti Shabad (musical sounds for fixing concentration) is practised.</p> <p>7. Here the disciples are blessed with Nam that is associated with Kal Niranjana who is present within us.</p> <p>8. Here a guru has almost no role to play.</p> <p>9. It has some definite limits. Here the devotee can reach upto the 10th aperture only.</p> <p>10. Yog Mat considers the formless Niranjana as the Supreme Lord.</p> <p>11. Here the jiva has to return again to the material world after consuming the fruit of noble deeds.</p>	<p>6. Here awareness is being created in our Surti.</p> <p>7. Here the disciples are blessed with a living Nam that is associated with Hansa (Soul).</p> <p>8. Here the very essence of worship is the Sant Satguru.</p> <p>9. It is limitless. It speaks about the 11th aperture that lies within our Surti (concentration).</p> <p>10. In Sant Mat there is the talk of the 4th loka (Amarlok) and Parampurush that lies far beyond the limit of 3 lokas of Niranjana.</p> <p>11. Here the jiva attains permanent salvation & will never return back to this material world.</p>

Yog Mat	Sat Mat
12. It does not function independently & depends on the teachings of religious scriptures.	12. Here the Satguru speaks out of his inner experiences.
13. Here the jiva attains miraculous powers but not the spiritual knowledge.	13. Here the jiva can attain spiritual powers on the basis of true spiritual knowledge.
14. It is the path of Meen & Papeel. (moving like a fish or an ant)	14. It is the path of Bihangam. (flying to Amarlok like a bird)
15. There are five steps in Yog Mat & all of these are within the control of Kal Purush.	15. Sant Matt is related to the direct worship of the Satguru.
16. Nirgun worship is the worship related to the interior of the body & is, as such, under the control of Kal Purush.	16. The worship of the bodiless Nam is the worship related to Amarlok & Param Purush.

*Panch shabad au pancho mudra, soyi nishchey ker mana.
Aage puran purush puratan, tinki khabar na jana.*

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

*Nau nath chaurasi siddh laun, panch shabad mein atke.
Mudra sadh rahain ghat bheeter, phir aude mukh latke.*

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

*Panch shabad aur pancho mudra, lok dweep jamjala.
Kabain Kabir aksar ke aage, ni aksar nabin pahichana.*

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

*Kaya nam sabhin gun gavai, videh nam koyi virla pavai.
Videh nam pavey ga soyi, jiska Satguru sancha hoyi.*

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

Jab tak guru miley nabin sancha.

Tab tak karo guru dus pancho.

One can seek the shelter of even five or ten gurus by the time one is able to find some perfect Satguru.



Aarti

Aarti karhun Sant Satguru ki,
 Satguru Satya Nam dinkar ki.
 Kam, karodh, madd, lobh nasavan,
 moh rahit kari sursari pawan.
 Harhin paap kalimal ki,
 Arti karhoon.....

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

Bhulehun jo jeev sangti aavey,
 karam bharam tehi bandhi na paavey.
 Bhei na rahey yam ghar ki,
 Arti karhoon.....

Yog agni pragti tin ke ghat,
 gagan charey shurti khule bajaran.
 Darshan hon hari har ki,
 Arti karhoon.....

Sahastra kanwal chari trikuti aavey,
 shunya khikhar chari teen bajavey.
 Khule dwar Sat Ghar ki,
 Arti karhoon.....

Alakh Agam ka darshan paveyn,
 Purush Anami mein jaye smaveyn.
 Satguru Dev amar ki,
 Arti karhoon.....

Ek aas vishwas tumhara,
 Para dwar sabb vidhi Mein Hara.
 Jai, jai, jai Guruver ki,
 Arti karhoon.....



Arti

Jai Satguru Deva, Swami jai Satguru Deva.
Sabb kuchh tum per arpan, karhoon padd sewa.

Jai guru dev daya nidhi, dinan hitkari,
Swami bhaktan hitkari.
Jai jai moh vinashak, jai jai timar vinashak,
bhav bhanjan haari. Jai Satguru.....

Brahma Vishnu Sada Shiv, guru murat dhari,
Swami Prabhu murat dhari.
Ved Puran bakhanat, shaster puran bakhanat,
Guru mahima bhari. Jai Satguru.....

Japp tapp tirath sanjam, daan vividh dinhey,
Swami daan bahut dinhey.
Gurubingeyannahovey, databingeyannahovey,
koti yatan kinhey. Jai Satguru.....

Maya moh nadi jal, jeev bahey sarey,
Swami jeev bahey sarey.
Nam Jahaj bitha ker, Shabad jahaj chara ker,
Guru pal mein tarey. Jai Satguru.....

Kam, krodh, madd, lobh, chor barey bhari,
Swami chor bahut bhari.
Geyankhadagdekermein, shabadkhadagdekermein,
guru sabb sanharey. Jai Satguru.....

Nana panth jagat mein, nij nij gunn ganwein,
Swami neyare neyare yash ganwein.
Sabb ka sar bata ker, sabb ka bheid lakha ker,
Guru marg lavein. Jai Satguru.....

Guru charan-amrit nirmal, sabb patak haari,
Swami sabb doshak haari.
Vachan sunat tam nasey, Shabad sunat brahm
nasey, Sabb sanshey taari. Jai Satguru.....

Tann Munn dhan sabb arpan, guru charnan kije,
Swami daata arpan kije.
Satguru Dev param padd, Satguru Dev achal
padd, koksh gati lije. Jai Satguru.....



English version Of Some Vernacular terms

1. **Satya Purush, Param Purush, Sahib** ⇨ Supreme Lord who produced 16 males & one female (mother of Brahma, Vishno & Mahesh) including our worldly God simply by the power of sound.
2. **Amarlok, Satyalok** ⇨ The abode of Param Purush.
3. **Kal Niranjana, Jyoti Niranjana, Kal Purush, Niranjana, Kal, Paramatma** ⇨ Son of Param Purush whom the worldly people worship as God.
4. **Adi Shakti or Adh Shakti** ⇨ The mother of Brahma, Vishno or Mahesh.
5. **Munn** ⇨ Mind.
6. **Maya** ⇨ Illusion or anything including human beings that is made of five elements.
7. **Atal, Vital, Suta, Talatal, Mahatal, Rasatal, Patal (7 Patalas)** ⇨ 7 lokas (abodes) within our body below our legs.
8. **Five Karam Indries** ⇨ Five working organs—Mouth, Hands & legs, Anus, Urethra & Sex organs.
9. **Five Gyan Indries** ⇨ Five sense organs—skin, ears, eyes, nose & tongue.
10. **Salokya, Samipya, Sarupya, Sayujya** ⇨ Four kinds of salvations.
11. **Peer, Faqir, Sadhu, Sage, Sanyasi, Mahatma, Guru, Rishi, Muni, Prophet, Paigambar etc.** ⇨ Religious teachers.

Stages of mind

Sushupati ⇨ Sleeping stage

Swapan ⇨ Dreaming stage

Jagrit ⇨ Waking stage

Turiya ⇨ Silence stage

Five Mudras or postures or techniques of meditation

Chachri, Bhuchri, Agochari, Unmuni & Khechri

Three Veins

Ida, Pingla, Sushumna

A

Ahankar ⇨ Ego, Pride

Ahankari ⇨ Egotist

Agni ⇨ Fire

Akash ⇨ Sky

Amalta ⇨ Purity

Aujhas ⇨ Persons who pose to be expert in curing ill effects of evil spirits

B

Bandhan ⇨ Bondage

Bhajan ⇨ hymns

Bhakti ⇨ Worship, devotion

Bhav ⇨ Emotion & devotion

Bhog ⇨ Seeking of pleasures

Bhotak ⇨ material, worldly

Bindeu ⇨ Semen

Brahm Gyan ⇨ Knowledge of God, Revelation

Brahm Gyani ⇨ He who has knowledge of God

Buddhi ⇨ Intelligence

C

Chaitanya ⇨ Consciousness

Chakra ⇨ Plexus

Chakor ⇨ A bird having four equal sides

Chit ⇨ Remembrance, The senses, the mind

D

Darshan ⇨ Sight, Vision

Dehik ⇨ bodily

Devik ⇨ given by gods

Dhun Attachment, any absorbing thought

Dwaras ⇨ Apertures, Doors

G

Gann ⇨ A body of Shiva's attendants

H

Halwa A sweet meat made of flour, ghee & sugar

Hansa ⇨ Pure soul

Hatya ⇨ The spirit of some deceased person (who died an unnatural death) that enters into the body of any of its previous relations

I

Indries ⇨ Organs

J

Jal ⇨ Water

Japa ⇨ Concentration on deity

Jiva ⇨ Individual

Jivatma ⇨ Individual Soul

K

Kacha ⇨ Weak, Imperfect

Kalaan ⇨ Any field using the skills or techniques of art

Kalap Briksh ⇨ A tree which given the desired articles

Kam ⇨ Lust

Karam Kand ⇨ Rituals

Karan Sharir ⇨ Causal body

Karma ⇨ Thought, Word or Deed

Karodhi ⇨ Short tempered

Katha ⇨ Religious recital, Fable

Khadi A ⇨ coarse kind of cotton cloth

Khara ⇨ Saltish

Kosas ⇨ A distance of nearly a mile & a half (2040) yards

Kundalini Shakti ⇨ Serpent power

L

Laip ⇨ Plaster

Loka ⇨ Abode or place of residence

M

Maha Pralaya ⇨ Great Dissolution

Mahima ⇨ Glory, greatness

Mang ⇨ The line between the divisions of a woman's hair.

Mantra ⇨ Power in the form of sound, Incantation

Maya ⇨ Illusion or anything made of 5 basic elements (fire, air etc.)

Maya Jal ⇨ Mayaic mesh

Misri ⇨ Crystalline sugar, lump sugar

Moksha ⇨ liberation

Mudras ⇨ Postures or endurance exercises or techniques

Munn ⇨ Mind

N

Nalni ⇨ A reed

Nigura ⇨ having no religious teacher

Nindak ⇨ Back biter, Denouncer

Nirakar ⇨ Formless

P

Pakhand ⇨ Hypocrisy

Pakhandy ⇨ Hypocrite

Pap ⇨ Sin

Papiya ⇨ The black & white crested cuckoo, a bird

Partiti ⇨ Faith

Patak ⇨ Division, breach

Phika ⇨ Insipid, distasteful

Prait Yuni ⇨ A species of bodiless beings—ghosts etc.

Pralaya ⇨ Dissolution

Prana ⇨ life force or vital force

Pretas ⇨ The dead in the vesture of their animal nature, ghosts etc., Evil spirits

Preet Lok ⇨ Habitation of pretas

Prithvi ⇨ Earth

Puniya ⇨ Merit, Noble deeds

R

Rahat ⇨ A bird with a natural necklace in neck, The wheel around which a rope is adjusted to draw water from a well

Rajo ⇨ Passion of love & pleasure

Rasa ⇨ Moisture of body

Rati ⇨ Intense attachment, Wife of lust

Roop ⇨ appearance

Rog ⇨ Disease

Rukhi Sukhi ⇨ Dry

S

Satguru ⇨ living true master

Sathool ⇨ Gross

Sathool Sharir ⇨ Physical body, material body

Satsang ⇨ Association with good people

Sato ⇨ Goodness

Shap ⇨ curse

Shok ⇨ Mourning

Shunya ⇨ Zero level, Niranjana Himself

Simran ⇨ Act of remembering

Smadhi ⇨ Trance

Sooter ⇨ thread, a carpenter's line, medium

Suksham ⇨ Subtle, Ethereal

Suksham Sharir ⇨ Astral body, subtle body

Sunnat ⇨ An Islamic ceremony of cutting a small piece from the upper portion of the penis of a male child, Sunnah

Surti ⇨ Attention

Syanas ⇨ Persons who pose to be expert in curing the ill effect of evil spirits

T

Tamo ⇨ Darkness of ignorance

Tap ⇨ Austerity

Tapasvi ⇨ A worshipper who observes austerities in worship

Tar ⇨ Palm tree

Tattav ⇨ Element

Tyagi ⇨ Who has renounced the world

V

Vaishya ⇨ Prostitute

Vayu ⇨ Air

Vairagi ⇨ Who has no attachment with material things

Vyang ⇨ Satire

Vyangkar ⇨ Satirist

Y

Yajman ⇨ For whose benefit yagya is performed

Yajya ⇨ A religious ceremony of putting into burning fire a mixture of rice, sesame, ghee, camphor etc. along with chanting of mantras

Yoga ⇨ Science to approach truth. cessation of mind, discipline

Yogan ⇨ A measure of distance differently reckoned at 4½, five, eight & nine miles.

Yuga ⇨ A definite period of time, an era, epoch

Yuni ⇨ Species of living beings





SAHIB BANDGI