

Salute to Complete God

Way of Living

(Jeene Ki Raah)

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Disciple of
Swami Ramdevanand Ji Maharaj**

Our Race is Living being, Mankind is our Religion
Hindu, Muslim, Sikh, Christian, there is no separate Religion

Must Watch
Auspicious Sermons of
Sant Rampal Ji Maharaj
on

Nepal One 6:00 to 7:00 am
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Introduction

The Book “Jeene Ki Raah (Way of Living)” is worthy of being kept in every home. By reading and following it, you will remain happy, both in this world and the other. You will be saved from sins. The unrest in the house will end. Sons and daughter-in-laws will serve their parents extraordinarily. God will reside in the home. Evil souls like ghosts-spirits, manes (pitra)-bhairav-betaal will not even come near that family. Demi-gods will protect that devotee family. A devotee, who on reading this book will take initiation and worship according to the rules, will not have an untimely death.

Ruined families will become prosperous after reading this book. A family that will have this book will read it. As a result of which, they will become de-addicted because there are such pieces of evidence in this book that touch one’s soul. One will have so much aversion to alcohol, tobacco and other intoxicating substances that even on mentioning their names, one’s soul will tremble. The entire family will lead a happy life. The journey of life will pass easily because the path of life will become clear.

In this book, you will find all the information about – who is Complete God? What is His name? What is His way of worship? The human life will become successful. There will be no vice in the family. God’s grace will always shower on it. By getting the supreme way of living, one’s journey will become easy. One who will not keep this book at home, he/she because of not getting the supreme way of living, will be lost in the jungle of the world and will destroy his/her precious life. After going to God’s abode, one will have nothing but remorse. At that time, you will realise that because of not finding the supreme way of living, you wasted your life. Then you will appeal to God that – ‘O God! Please give me one more human life. I will do true bhakti with a true heart. I will go to satsang to find out the true way of living. I will do bhakti for the whole of my life. I will get my welfare done.’ The film of your previous lives will be played in the court (office) of that God, in which whenever you obtained a human life, each time you said the same thing that – ‘Give me one more human life; I will never commit any evil deed. I will do bhakti for the

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whole of my life. I will also do my work to earn my livelihood. On taking initiation from a Complete Satguru, I will get myself salvaged. I will never repeat the mistake that I have committed in this human life.'

Then God says that – 'You made a fool of yourself and destroying your life, have come here with a truckload of sins. Now you also want to befool me. Go to hell. Then revolve in the bodies of eighty-four lakh types of living beings. Whenever you get a human life (man/woman), carefully listen to the satsang (sermons) of saints and get yourself salvaged.'

It is a request to the readers that hundred and one generations of yours will remain happy, both in this world and the other, by reading this sacred book. Considering it to be the order of God, the entire family should read it. One may read and others may listen, or everyone may get their own copy and read it daily. Consider each and every topic written in this to be true. Do not take it lightly. It has not been made up by a jester. It has been written by the slave of Supreme God, Rampal Das, from my heart with the aim of the welfare of the mankind. Take full advantage of it.

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Two Words

A person's journey of life begins at birth. His/her destination is pre-determined. Here in this holy book, there is a detailed description of the path of a person's journey of life. The goal of a human being (man/woman) is attainment of salvation. There are potholes and thorns of sins and good deeds in one's path. On hearing this, you must be surprised that sins are indeed hindrances, but good deeds are giver of happiness; it is not right to call them potholes. Its brief description : -

❖ **Sins-like potholes and thorns : -** A human life is attained to achieve salvation by doing scripture-based worship of God. The suffering of sinful deeds causes hindrance in bhakti. For example, due to sins, one suffers from a disease in the body, incurs loss in livestock and crop, and hence one's debt increases. A person under debt remains worried day and night. He/she cannot do bhakti. After taking initiation from a Complete Satguru, Supreme God eliminates all the above-mentioned crises of that devotee. Then that devotee starts doing his/her religious practice with more devotion. His/her faith in God increases; becomes firm. But a devotee should be surrendered to God. Like, a faithful wife does not think of anyone other than her husband, even in her dreams, to fulfil her sexual desire, no matter how handsome the other person may be. Her husband makes every possible effort to provide her with all the comforts. He loves her exceptionally. Similarly, after taking initiation, a soul is united with God. Guru ji marries the soul off with God. If that human-bodied soul remains dedicated to her Supreme Husband/Master God like a faithful wife, that is, she does not wish for fulfilment of her desire by any other god/goddess, then her Supreme Husband/Master God sweeps away all the obstacles, the thorns of sinful deeds, from her path of life. That soul's path of life becomes easy and free from obstacles. He/she easily reaches the destination. What does God do for that soul? Sant Garibdas ji has described it from the knowledge gained from Supreme God Kabir ji: -

Garib, pativrata zameen par, jyon-jyon dhar hai paavae |
Samrath jhaadu det hai, na kaanta lag jaavae||

Supreme God Kabir ji has stated that: -

Kabir, sadhak ke lakshan kahun, rahae jyon pativrta naari |
 Kah Kabir Parmatma ko, lagae aatma pyaari ||
 Pativrta ke bhakti path ko, aap saaf karey Kartar |
 Aan upaasna tyaag de, so pativrta paar ||

Sins that are obstacles in the path of bhakti are destroyed by doing bhakti.

Kabir, jab hi Satyanaam hridaya dharo, bhayo paap ko naash |
 Jaise chingaari agni ki, padae puraane ghaas ||

There fore, after taking initiation from a Complete Guru, everybody, man-woman, children (after 3 years of age), and young-old, should definitely do bhakti.

❖ **Good deeds are also hindrances in the path of bhakti: -**

As a result of the good deeds of previous life, one has wealth in the house, has all the comforts. Somebody gets a high position, which is a hindrance in bhakti. That comfort takes a person miles away from God. Such a comfort is also a hindrance in the path of life. It moves the destination of attainment of God further away.

Kabir, sukh ke maathe patthar pado, naam hriday se jaavae |
 Balihaari vaa dukh ke, jo pal-pal naam rataavae ||

If you try to narrate the tale of God to a rich and highly-ranked person, he will have no interest in it. On the other hand, discuss the topic of God with a person who is suffering from the blows of sinful deeds. Tell him that - 'God removes all sufferings. You may worship God. See, such and such person from our village became happy by taking initiation from that Saint. He was also suffering like you.' Then that distressed person starts doing bhakti. That misery became a blessing for him. How do we explain to a person who is happy? He has a sufficient stock of good deeds. That rich person, after consuming the fruits of his good deeds, becoming empty, and accumulating a goods-train load of sins, after death, hanging his head, will fearfully go to the court of God. He will get the lives of dog, donkey and pig. Contrary to this, a distressed and poor person after doing bhakti of God, by doing charity, will become happy in the current life. By saving oneself from sinful deeds, loading a goods train of virtuous deeds, enriched with the wealth of bhakti, one will fearlessly go to God's court. God will embrace him. By granting salva-

tion to that devotee, God will make him happy forever.

If a rich and highly-ranked happy person also starts doing bhakti, then his task is accomplished; there is no hindrance in salvation.

Question: - A gentleman said that - 'I do not consume any intoxicating substance. I am away from all the vices. I consider others' sisters and daughters as mine. I do not commit any sin. I do not need to do bhakti. I have seen such men and women going to satsang who used to commit all sorts of evil deeds, and had a bad reputation.

Answer: - Like, there is a two acre land. One acre land has been ploughed and cleared, that is, digging the weed, bushes and grass out, ploughing with a plough or tractor, it has been cleared up, but the seed hasn't been sown.

In the second acre land, all the weeds, bushes and grass are growing. Then both of them are useless. If ploughing and clearing the second acre land, someone sowed wheat in it and did not sow anything in the first cleared land, then the second land is much more useful than the first one, which was left after clearing and no seed was sown in it.

There fore, if you are free from defects/vices, then you will have to sow the seed of bhakti. Only then the field-like body of yours will prove beneficial.

Those, who used to perform wrongdoings, gained knowledge. On quitting the wrongdoings, if they do bhakti, then they have changed their way of life; they have cleared it. Their destination has come closer.

You will further read that a prostitute listened to the satsang of God Kabir and changed her way of life. Taking initiation, she started going to satsang. The people of the city did not use to like it. They started talking in whispers that - 'Infamous women go to Kabir's satsang. He is not a good saint. Only such men and women go to his satsang. Do not let your sister or daughter go there.' On hearing these views of the people, some devotees also started speaking the language of the village people to Guru ji. Then Supreme God Kabir told that :-

Kushti ho sant bandgi keejiye |

Je ho vaishya ko Prabhu vishwas, charan chit deejiye ||

Meaning: - If a devotee has leprosy and he has started doing

bhakti, then the devotee society should not hate him. They should greet him like they do to the other devotees. They should respect him, encourage him. His life will become successful by doing bhakti and his disease will also get cured. Similarly, if a prostitute daughter or sister has thought of doing bhakti, of coming to the satsang, then she has developed faith in God. If she will listen to the teachings of satsang, she will quit her vice. Her welfare will be done. Vices will disappear from the society. If she will not even come to the satsang, then how will she come to know about her sinful deeds? Like, if a dirty cloth will not come in contact with soap and water, then how will it become clean? Therefore, if such infamous woman also does bhakti, then greet her also with special respect so that she does not hesitate to come to the satsang. If you will stop her, then you will incur sin. To know the story further, read in this very book "Way of Living" on Page 137, whose heading is "Tests of disciples by Kabir Ji".

The same evidence is also in Shrimadbhagavat Gita Chapter 9 Verse 30. It is written that even if someone is a very wicked person, but he has started doing bhakti of God with faith, then he should be considered equivalent to a Mahatma. He will be reformed after listening to the viewpoints of saints, and he will get his welfare done. Therefore, a human being after acquiring the refuge of a Guru should definitely do bhakti of God, auspicious deeds and charity.

Venerable Supreme God Kabir has stated that: -

Kabir, maanush janm durlabh hai, mile na baaram-baar |

Tarvar se patta toot girey, bahur na laage daar ||

Meaning: - God Kabir has explained that O Human being! This human life (man/woman) is obtained with great difficulty after eras. It is not obtained repeatedly. Do bhakti of God and perform auspicious deeds while you are in this body; otherwise, once this body finishes, you will not be able to attain the same state again, that is, will not be able to attain the human body. Like a leaf after detaching from a tree does not get reattached to the same branch.

Therefore, do not lose this opportunity of human life. Kabir Ji has then said that: -

Kabir, maanush janm pay kar, nahin ratae Hari naam

Jaise Kuaan jal bina, banvaya kya kaam

Meaning: - If one does not do bhakti in human life, then that life is like a beautiful well with no qualities of a well. If a well does not have water in it, or it has water, but it is salty (not worth drinking), still it is called a well, but it does not have the merits of a well. Likewise, if a human being does not do bhakti, then he/she is also called human being, but he/she does not have the qualities of a human.

Someone is healthy due to the auspicious and inauspicious deeds performed in the previous lives. Suddenly, he becomes ill and after spending lakhs of rupees on the treatment, dies. Someone is ill from birth. After suffering throughout life, he/she dies. Someone is poor. Someone is born rich. Someone has boys and girls, and someone does not have any children. Someone only has daughters and does not get a son even if he/she wishes.

A human being bears all this as a result of the deeds done in the previous lives. Until one commences bhakti again, one continues to get what is already destined. When one starts doing bhakti according to the rules after taking initiation from a Complete Satguru, then due to an upsurge in the auspicious deeds, the period of suffering starts converting into happiness.

Common Belief of Human Life

Until one gains the true spiritual knowledge, the belief of a common man is that: -

1. On growing up, after gaining education and finding a job, I will get married and look after my family. I will provide higher education to my children. Then they will get jobs. Then we will marry them off. God will grant kids to our children. Then our duty will be over. Many times, elderly people of the village and the neighbouring village used to gather together and ask about each other's well-being. One of them said, "By God's grace, I have two sons and two daughters. I toiled to bring them up and educated them. Now I have married them off. All of them have sons and daughters. My task has been accomplished. I have turned 75. Now I can die; my life has been successful. The family line has commenced; my name will remain in the world.

Interpretation: - Whatever was obtained in the above-mentioned account was pre-determined in the fate. Nothing new was obtained.

A man got married, and had a daughter. It has been a belief of the human society that if one does not have a son, his clan does not propagate. (But from the viewpoint of spiritual knowledge, there is no difference between a son and a daughter.) He hoped that the next child would be a son. The second was also a daughter. Then he hoped that on the third occasion, God will grant him a son. The third was also a daughter. In this way, he had five daughters. He never had a son. It is clear from this example that neither one gets what one wishes for, nor what one does. Whatever happened was destined to happen. This is God's rule. A human being in the present life should take initiation from a Complete Saint and do bhakti. He should also definitely perform charity, religious and meritorious deeds; otherwise, finishing the fruits of the auspicious deeds of previous lives, he will go empty-handed to God's court. Then he will have to suffer in the lives of animals etc.

❖ Like, a farmer sows wheat, chickpeas etc in his field. Then after working hard and making them mature, he brings them home and stocks them in his storeroom. If he does not sow the seeds again and prepare a crop, and is only eating the wheat and chickpeas from the previous year, then currently he will not face any problem because the wheat and the chickpeas from the previous year are still remaining, but one day those already stored grains will finish and that family of the farmer will become poor. In a similar manner, whatever is being obtained in the human life is a collection of the previous lives. If one does not do bhakti and auspicious deeds in the present time, then the future life will become hell.

After gaining spiritual knowledge, a man like a wise farmer will sow the crop of charity, meritorious deeds and recitation of mantra every year in every season, and will consume it after storing it in his house, and will also sustain himself by selling it, that is, after taking initiation from a Complete Guru, he will collect his wealth of bhakti by doing worship and charity in every Samagam as told the Guru ji. Therefore, a Supreme Saint teaches the way of life to a human being. It is based on the true spiritual knowledge that is certified by all the holy scriptures.

Like, in the aforesaid account, an elderly person said, "Raising all my children, I have married them off. The aim of my human life

has been fulfilled; my life has become successful. Now I do not mind dying." It is a point to consider that he has only spent whatever was previously accumulated. He has done nothing for the future. As a result of which, his human life has been wasted.

Kabir Ji has said that: -

Kya maangu kuchh sthir na rahayi, dekhat nain chala jag jaayi |
Ek lakh poot sawa lakh naati, us ravan kae deeva na baati ||

Meaning: - If a person wants to maintain his family line forever through a son, then it is his misconception. Like, King Ravan of Sri Lanka had one lakh sons and one lakh twenty-five thousand grandsons. Currently, there is not even a single person of his family (lineage) to even light a lamp at home. All got killed. Therefore, O Man! What is this that you ask from God that is not even permanent? This desire arose due to lack of spiritual knowledge. God gives you whatever is in your fate. Nothing is happening as a result of your efforts. If we believe that old man's statement that by having a son, one's family line propagates and one's name remains in the world. In a village, initially there were only four-five people. Hundreds of families have been formed from their descendents. Their family line is continuing. Their name is also continuing in the world. But because of not doing bhakti according to the method mentioned in the holy scriptures, according to God's rule that gentleman may be suffering somewhere in the life of a donkey. By propagating the clan of donkey there, then he will take birth as a dog. Then by propagating that clan, he will take birth in the lives of other creatures and suffer for infinite births. The import is that a person in human life, while doing worldly tasks, should also perform task of self-welfare. As a result of which the blows of previous sins about to befall the family will also be averted. The family will remain prosperous. otherwise, due to the results of both good and bad deeds, one has to intermittently bear the havoc of happiness and sorrows.

Once, this Das (author) was doing a three-day Satsang-Paath (Spiritual Discourse + Recitation of a Holy Book) in a village. A relative of that very family brought a four years old boy with him. During a conversation, he said, "I had four sons and two daughters. I married them all off. Perhaps, there was no one as happy as me in the village. Then things reached such a pass that within two years

my family got ruined. Two sons were going on their motorcycle to their in-laws. They died in an accident. Their wives got married in other villages. A year later, at night another son got stung by a snake on the tube well in the field. He was found dead. Due to this tragedy, the fourth son died from heart attack. All the daughter-in-laws also left home. My wife became mentally disturbed. This is my eldest daughter's son. I am passing my days with him. I have kept my daughter at home." It is a request to the dear readers that act with discretion and acquire the true path of human life. Definitely do Bhakti.

❖ Whether you will have a child or not is based on the deeds of your previous lives. If the child does not know about correct religious practice and meritorious acts, then no matter how noble he/she is, he/she will certainly commit a mistake sometime. It will all occur due to the effect of sins. A person told, "My father-in-law was a Jaat farmer and owned four acres of land. By working hard day and night, he acquired in total sixteen acres of land, that is, he bought another twelve acres. He had four sons and one daughter. He married them all off. At the age of sixty years, my father-in-law suffered from stroke. All the four sons used to live separately."

"For some days, he stayed with his eldest son. But only after six months, his clothes started to smell. Then he stayed with the third son at his place. After a few days, he also gave up. In this way, all the four sons got frustrated with looking after him. The Panchayat (village council), with the motive of getting my father-in-law looked after, decided to give two more acres of land to that son who would serve him. Lured by this, the youngest son accepted to take care of him. After six months, he said that it is not my cup of tea. The relatives gathered. They counselled all the children in every way, but nobody got ready to take care of him." That devotee was saying that - "My father-in-law could not even speak. When his young grandson came in front of him, then by moving his neck he indicated that - "Come to me, I will give you a cuddle." This is the misconception. Sons have brought laurels and now grandchildren are pending! A servant was kept for him by giving those two acres of land on contract, and he had a terrible death.

Just think that even if such a hardworking person had this knowledge that without bhakti and meritorious deeds, a human life be-

comes hell, then at least along with that he would have also done Bhakti of God and would not have suffered such a plight. His children would have also served him. These very teachings are given in satsang. Devotees are taught the lesson of kindness and meritorious deeds. During a satsang, elderly people, people who are ill, disabled, women with small children, sisters and daughters come to the ashram. Male and female devotees are delegated in the ashram to look after the visiting elderly people, the sick and other helpless people. They give them a bath, wash their clothes, and bringing blessed food from the kitchen, they feed them in the hall (Pandal) itself where they are sitting. They serve them tea and milk at their place. Just think that those children (who go to satsang) and daughters, sisters, mothers and devotee brothers, who serve the unrelated people coming to the satsang, will serve their own parents, brother-sister, father and mother-in-law in their homes with the same attitude, because it becomes their nature. They are filled with compassion in their hearts. They thoroughly know the rule of God. In the previous topic about the hard-working farmer who suffered from stroke and got ignored by his children, if those sons and daughter-in-laws had been attending the satsang, they would have taken a lot of care of their father. If that farmer had done bhakti of God, his body would have remained healthy and due to his bhakti, impressed by the splendour of the worship performed by him, his family would have automatically respected him. For example, sadhu-saints only do bhakti. As a result of which, the entire village serves and respects them. Likewise, because of doing bhakti, the power of God automatically inspires others and makes favourable circumstances for the devotee. That is why, saints urge to do bhakti. The way of living becomes good through Satsang.

❖ Supreme God Kabir has then stated that: -

Kabir, kaya teri hai nahin, maya kahan se hoye |

Bhakti kar dil paak se, jeevan hai din doye ||

Bin updesh achambh hai, kyon jivat hain praan |

Bhakti bina kahan thaur hai, ye nar naahin paashaan ||

Meaning: - God Kabir is saying that - O innocent man! I am surprised that with which hope you are living without taking initiation from a Guru. Even your body is not yours; you will have to

abandon this as well when you die. Then how can the wealth be yours?

Those who do not have this realisation that without bhakti a living being has no respite, they are not humans; they are stones. Their intellect has been subdued. Kabir Ji has then said that: -

Definition of 'Begaar' : -

Agam nigam ko khoj le, buddhi vivek vichaar |
Uday-ast ka raaj miley, to bin naam begaar ||

Meaning: - In olden days, there were no jeeps, cars etc vehicles in the police stations. When the police had to raid a place, they forcefully used to get hold of a private three-wheeler or a four-wheeler owner, and sitting in his vehicle (three-wheeler or four-wheeler) used to take it wherever they wanted. The driver used to be the owner of the three-wheeler and he only used to pay for the petrol or diesel. He did not even use to earn his livelihood that day. The police used to make him drive here and there all day. A common man used to think that this three-wheeler driver will earn a lot of money today; he has driven the whole day. But only the driver used to know what had happened to him that day. He did "begaar" (full effort, no outcome). Similarly, the kings instead of doing bhakti in this birth are finishing their lives only in the maintenance of their kingdoms, so they are doing "begaar". One becomes a king as a result of the meritorious deeds performed in the previous life. He is consuming the fruits of those meritorious deeds in this current life. The public thinks that the king is enjoying himself. From the spiritual point of view, he is doing "Begaar". He is not doing bhakti. If a person does not do bhakti by taking initiation from a complete guru, then even if he gets a kingdom of the land between the sun-rise and the sun-set, that is, of the entire world, he is still making a futile effort like that three-wheeler owner. He will gain nothing. Therefore, whether it is the king or the public, rich or the poor, everybody should do bhakti afresh. Only bhakti will make their future bright.

❖ God Kabir explained Tatvgyan (true spiritual knowledge) to his disciple Sant Garibdas Ji, which is as follows: - (Rag Aasavari Hymn No. 1)

Man tu chal re sukh ke sagar, jahan shabd sindhu ratnagar | (tek)
Koti janm tohe martaan hogey, kuchh nahin haath lagaa re |
Kukar-sukar khar bhayaa baure, kaua hans buga re || (1)

Koti janm tu raja kinha, miti na man ki asha |
 Bhikshuk hokar dar-dar handya, milya na nirgun rasa || (2)
 Inder Kuber Ish ki padvi, Brahma, Varun, Dharmaraya |
 Vishnunaath ke pur koon jakar, bahur apootha aya || (3)
 Asankhya janm tohe martey hoge, jivit kyun na marae re |
 Dwadash Madhya mahal math baure, bahur na deh dharae re || (4)
 Dojakh bahisht sabhi tae dekhe, raaj-paat ke rasiya |
 Teen lok se tript naahin, yeh man bhogi khasiya || (5)
 Satguru milae to ichchha metaen, pad mil padae samaana |
 Chal hansa us lok pathaaun, jo aadi amar asthana || (6)
 Chaar mukti jahan champi karti, maya ho rahi daasi |
 Das Garib abhay pad parsae, milae Ram Avinashi || (7)

Meaning of the speech of Sukshm Ved: -

Translation of Speech: - By making soul and (*man*) mind as characters, Sant Garibdas ji has advised the human being of the world. He has said that "This world is an abode of sorrows. There is another world separate to this where there is no misery. That place is (Eternal Supreme Abode = Satyalok), and the God there (Immortal Supreme God) is the ocean of happiness.

A brief definition of the Ocean of happiness, that is, the Immortal God and His kingdom Amar Lok (Eternal Place): -

Sankhon lehar mehar ki upjaen, kehar nahin jahan koyi |
 Das Garib achal avinashi, sukh ka sagar soyi ||

Meaning: - When I (author) am alone, then sometimes such emotions arise in me. At that time, everybody appears to be mine. No matter how much one has tormented me, I do not develop hatred towards them. I develop mercy towards everyone. This state only lasts for a few minutes. It is called the "*lehar of mehar*" (the wave of mercy). Every soul experiences this amount of happiness after going to Satlok, that is, to the Eternal Supreme Abode. Infinite such emotions keep arising in the soul there. When that emotion disappears from my soul, then that same miserable state commences - "Why did he say this? That person is not nice. That loss has occurred. What has happened?" This is called the (*Kehar ki Lehar*) wave of disaster (misery).

Infinite waves of mercy arise in that Satlok. There is no disaster (terrible misery) there. As such, there is no misery in Satlok. The

meaning of "Kehar" is terrible misery. For example, in a village, due to mutual conflict the rivals killed three members of the opponent family; at some place thousands of people are killed in an earthquake; that is when it is said that - disaster befell. In the above-mentioned speech, a brief definition of the ocean of happiness has been given. It has been stated that, that Eternal Place is unchanging, indestructible, that is, never gets destroyed, and the Supreme God who lives there is Immortal. That place and the Supreme God is the ocean of happiness. For example, when a ship goes 100 or 200 km away from the shore of the port, the passengers do not see anything apart from the water, that is, other than the ocean. Similarly, there is nothing other than happiness in Satlok (Satyalok), that is, there is no sorrow there.

Now the translation of the previously mentioned speech is being done: -

Man tu chal re sukh ke sagar, jahan shabd sindhu ratnaagar | (tek)

Koti janm tohe bharmat hoge, kuchh nahin haath lagaa re |

Kukar-sukar khar bhayaa baure, kaa hans buga re ||

Meaning: - Supreme God Kabir explained Sukshma Ved to His virtuous soul Garibdas ji. By making the soul and (*man*) mind as characters, Sant Garibdas ji (of village Chhudani, district-Jhajjar, State-Haryana), explaining the sufferings of Kaal Brahm's Lok and the comforts of Satlok, have inspired the human being of the world to do the true worship mentioned in the holy scriptures to go to that Supreme Abode. "Man tu chal re sukh ke sagar", means, O *Man* (mind)! Come to the Eternal Supreme Abode where the (*Shabd*) word does not get destroyed. Therefore, the meaning of "Shabd" is to do with eternity that, that place is an (*Sindhu*) ocean of eternity, and is a (*Aagar*) depot/mine of salvation-like precious stone. In this Kaal Brahm's Lok, you even did bhakti, but because of not finding a Tatvdarshi Saint who tells scripture-based way of worship, you have been wandering for millions of births. You spend the whole life in accumulating millions and billions of rupees, and then you die. You left the world leaving behind the accumulated wealth that you obtained as a result of the previous deeds. The sins that you incurred while accumulating that wealth went with you. You did not do scripture-based way of worship in that life by taking initiation from a

Tatvdarshi Saint. As a result of which, you went empty-handed. You acquired wealth in return for the previous meritorious deeds. That wealth remained here. You did not get anything. You got the sins of accumulating wealth and not doing scripture-based worship.

Due to which, you suffered in the lives of *kukar* = dog, *khar* = donkey, *sukar* = pig, *kaau* = crow, *hans* = a bird who only eats pearls in a lake, *buga* = heron bird etc.

Koti janm tu raja kinha, miti na man ki asha |

Bhikshuk hokar dar-dar handya, milya na nirgun rasa ||

Translation: - O Human being! You performed extremely difficult religious practice of Kaal (Brahm). Renouncing home, you resided in jungle. Then you roamed in villages and cities from door to door. A worshipper who is engrossed in worship in the jungle goes to the nearby village or city to obtain alms. If he does not get complete alms from one home, he goes to other homes to get food and then returns to the jungle. Sometimes, worshippers bring alms one day and then subsist on that alone for two-three days. A thin handkerchief like cloth is called a sieve. Folding the chapattis into that thin cloth (sieve), they tie them to the branches of a tree. Those chapattis become dry. They eat them by softening them by soaking in water. Saving the time that is wasted in going to beg for alms, they devote that time in the worship of Kaal Brahm. The meaning is that to get rid of birth and death, that is, to attain complete salvation, they used to perform intense penance according to the method mentioned in the Vedas and Lokved (folklore). Because of not finding a Tatvdarshi Saint, they did not find the *Nirgun Rasa*, that is, the hidden knowledge which is called Tatvgyan, because it is mentioned in Yajurved Chapter 40 Mantra 10 and in the summary of the four Vedas, Shrimadbhagavat Gita Chapter 4 Verse 32 and 34 that the detailed knowledge of the yagyas, that is, the religious rituals which the Sachidanand Ghan Brahm, that is, Param Akshar Brahm narrates by uttering from His lotus-mouth is Tatvgyan, that is, Sukshm Ved. The Giver of the knowledge of Gita, Brahm, has stated that you may understand that Tatvgyan by going to the Tatvgyanis (Knower of the Tatvgyan). By prostrating before them and politely asking a question, those Tatvdarshi Saints, who are well-versed with the essence of God, will instruct you about Tatvgyan. This proves that

neither is the Tatvgyan in the Vedas, nor in Gita. Had it been there, Brahm would have uttered one more chapter. He could have said that read the Tatvgyan in that chapter. Sant Garibdas ji on the behest of (*man*) mind has advised the human beings that, because of not finding that *Nirgun Rasa*, that is, Tatvgyan, by worshipping Kaal Brahm, you became a king in millions of births. Nevertheless, the desire of mind did not end because a king thinks that there is happiness in heaven; there is no happiness in this kingdom; there is no peace.

Meaning of *Nirgun Rasa*: - The meaning of Nirgun is that the thing is present but its benefit is not being reaped. Fruit and a tree are in Nirgun form in the seed of a tree. After sowing that seed in the soil and irrigating it, that Sargun thing (tree, fruit of tree) is obtained. Because of not having this knowledge, we remain devoid of the fruit and the shade of mango tree. Rasa = difficulty, that is, a complicated task. In Sukshma Ved, Supreme God Kabir has stated that: -

Nau man (9 maund = 360 kg) *soot* (raw thread) = (9 maund yarn)

Kabir, nau man soot ulajhiya, rishi rahey jhakh maar |

Satguru aisa suljha de, uljhe na dooji baar ||

Translation: - Supreme God Kabir has said that the nine maund yarn of spiritual knowledge is entangled. It used to take weavers more than a day to disentangle one kilogram of entangled yarn. If the thread broke while disentangling it, the cloth used to get a knot in it. Nobody used to buy a cloth with a knot. Therefore, Supreme God Kabir Weaver has explained by giving the precise example of weavers that nobody used to disentangle an excessively entangled yarn. The spiritual knowledge is just like that nine maund of entangled yarn which a Satguru, that is, a Tatvdarshi Saint will disentangle in such a way that it will never entangle again. By doing worship based on the entangled spiritual knowledge, that is, according to the Lokved (folklore), we went to heaven and hell, went to the lives of eighty-four lakh types of living beings, acquired the kingdom of a piece of land on earth, or the kingdom of heaven, and then by again falling in the cycle of birth and death, we suffered hardships one after another. But by worshipping Kaal Brahm according to the method mentioned in the Vedas, that supreme peace and the

eternal supreme abode were not attained, which have been mentioned in Gita Chapter 18 Verse 62, and neither did we attain that supreme state of the Supreme God, having gone where, worshippers never return to the world as has been mentioned in Gita Chapter 15 Verse 4. The following benefit is obtained by the worship of Kaal Brahm.

Speech no. 3: - Indra-Kuber, Ish ki padvi, Brahma, Varun, Dharmaraya |
Vishnunaath ke pur koon jakar, bahur apootha aya ||

Translation: - By performing religious practice of Kaal Brahm, a worshipper also acquires the position of Indra. Indra is the position of the King of Heaven. He is also known as Devraj, that is, King of the demi-gods, and Surpati. He also keeps the irrigation department, that is, rain ministry under him.

Question: - How does one acquire the position of Indra?

Answer: - One (Dharm Yagya) religious sacrificial ceremony is accomplished by either practising excessive (*tap*) meditation or by performing a (*yagya*) sacrificial ceremony with hundred maund (4 thousand kg) of cow's or buffalo's ghee. By performing hundred such uninterrupted Dharm Yagyas, a worshipper attains the position of Indra. If during the meditation or the sacrificial ceremony, there is breach of convention, then the meditation or the sacrificial ceremony has to be done afresh. In this way, the position of Indra is obtained.

Question: - What is the tenure of Indra? Which life does a soul go to on leaving the post of Indra after death?

Answer: - Indra stays on the post of the king of heaven for 72 Chaukadi, i.e., 72 Chaturyug. One Chaturyug consists of Satyayug + Tretayug + Dwaparyug and Kalyug, which is 1728000 + 1296000 + 864000 + 432000 respectively. The combined period of Satyayug + Tretayug + Dwaparyug + Kalyug, that is, a period of 43 lakh 20 thousand years makes one Chaturyug. That worshipper enjoys the luxuries of the king of heaven on the post of Indra for 72 such Chaturyugs. In one Kalp, that is, in one day (which is of one thousand eight [1008] Chaturyug) of Brahma ji, 14 souls acquiring the position of Indra enjoy their virtuous deeds. After enjoying the position of Indra, those souls acquire the life of a donkey.

Story - Dialogue between Sage Markandey and an Apsara (Celestial Nymph)

Once, Sage Markandey was doing meditation in the Bay of Bengal. It is a condition for the soul seated on the post of Indra that if during his tenure of 72 Chaukadi Yugas, someone on earth performs meditation or a religious sacrificial ceremony required for attaining the post of Indra, and if there is no hindrance in his action, then that worshipper is given the post of Indra, and that position is taken away from the current Indra. Therefore, as far as is possible, Indra does not let any worshipper's meditation or sacrificial ceremony get accomplished during his tenure. He causes hindrance in that worshipper's religious practice; no matter what he has to do for it.

When Indra's messengers told him that a sage named Markandey is doing meditation in the Bay of Bengal, Indra sent Urvashi (Indra's wife) to interrupt Sage Markandey's meditation. With all the make-up and adornments, the angel started singing and dancing in front of Sage Markandey. She created a spring-like environment in that place with her supernatural power. Sage Markandey did not show any excitement. Urvashi broke the string around her waist and became naked. Then Sage Markandey said, "O Daughter! O Sister! O Mother! What are you doing? Why have you come alone in this deep jungle?" Urvashi said, "Sage, looking at my beauty, all the worshippers of this jungle lost their equilibrium, but you did not waver. I do not know where your attention was. Please come with me to Indralok. Otherwise, I will be punished that I returned defeated." Sage Markandey said, "During trance, my concentration was in Brahmlok, where I was watching dance of those Urvashis (Apsaras) who are so beautiful that each one of them has seven maids like you. Therefore, why would I look at you; why would I get attracted to you? If there is someone else more beautiful than you, then bring her." Then the Apsara said, "I am the main queen of Indra. There is no one else more beautiful than me in the heaven."

Then Sage Markandey asked, "What will you do when Indra will die?" Urvashi replied, "I will be a wife to 14 Indras." The purport is that there are 1008 Chaturyug in one day of Shri Brahma ji;

during this time, 14 Indras die after finishing their tenure of 72 Chaturyug each. The soul of the queen of Indra had done so many virtuous deeds in some human life that as a result of them, becoming the main queen of 14 Indras, she will enjoy the luxuries of heaven and the joy of having a husband.

Sage Markandey said, "Those 14 Indras will also die. What will you do then?" Urvashi said, "Then I will become a female donkey in the mortal world (earth is called world of men, i.e., mortal world), and all those Indras who would be my husband, they will also become male donkeys on earth."

Sage Markandey said, "Then why are you taking me to such a Lok (place) whose king will become a male donkey and the queen will become a female donkey?" Urvashi said, "To keep my honour. Otherwise, they will say that I have returned defeated."

Sage Markandey said, "What honour do female donkeys have? Currently also you are a female donkey because you will have fourteen husbands, and you are yourself confessing that after death you will become a female donkey. What honour does a female donkey have?" Meanwhile, Indra also arrived there to give his kingdom to Sage Markandey as per the rule. He said, "Sage, you won, we lost. You may please accept the position of Indra." Sage Markandey said, "Arey-Arey Indra! The position of Indra is of no use to me. It is like a crow's droppings for me." Sage Markandey then said to Indra, "You may do worship as told by me. I will take you to Brahmlok. Leave this kingdom of Indra." Indra said, "Sage, let me enjoy at the moment. I will look into this sometime later."

Readers! Just think: - Indra knows that after death, he will get the life of a donkey. Even then, he does not want to relinquish that transient comfort. He said, "I will look into this sometime later." When later? After becoming a donkey, a potter will see him. He will decide how much load is to be put on the donkey's back. Where he has to be hit with a staff? Similarly, someone is a prime minister, minister, chief minister or a minister of state of a small piece of land on this earth, or is a government officer or worker in some position, or is wealthy, and if it is said to him that - "You may do bhakti, otherwise you will become a donkey." Then they become annoyed. They say that - "Why will we become a donkey? Do not say this

again." Some are civilised. They say, "Who has seen that one becomes a donkey?" They are told that all the saints and holy scriptures tell this. Then majority of them say that - "We will see."

It is a request to them that - 'What will you see after becoming a donkey after death? Then the potter will see how he has to behave with you. If you have to see, see now. Quitting all the vices, do scripture-based worship, which at present is only available with me (Rampal Das). Come and take it and get your welfare done.'

It has been stated in the above-mentioned speech no. 3 that those who acquire the position of Indra, Kuber, Ish, Brahma ji, Varun and Dharmrai and those who have acquired the position of demi-god after going to Vishnu ji's Lok (place), also remain in the cycle of birth and death.

There are 33 crore posts of demi-gods in Heaven. Like, there are 540 seats of Members of Parliament in the Parliament of India. Individuals keep changing. From amongst those Members of Parliament only, the Prime Minister and other central ministers etc are appointed.

Similarly, amongst those 33 crore demi-gods only, someone acquires the post of Kuber, that is, the God of wealth just like a finance minister. The meaning of (Ish ki Padvi) 'position of Ish' is position of god, who are in total three in number according to (Lokved) folklore: - 1. Shri Brahma ji, 2. Shri Vishnu ji, and 3. Shri Shiv ji.

Varun is the god of water. Dharmrai is the chief justice, who grants the results of deeds to all the living beings. He is also known as Dharmraj. All these attain their positions by doing worship of Kaal Brahm. After the exhaustion of virtues, all the demi-gods are relieved from the position of god, and are put in the lives of 84 lakh types of animals and birds etc. Then new Brahma, new Vishnu and new Shiv sit on these positions.

All these aforesaid gods take birth and die. They are not immortal. Their state will become clear to you in this book's chapter "Creation of Nature" that how much god they are. Whose sons are these and who is their mother?

Other evidence: - In Shri Devi Puran (Sachitra Mota Type Keval Hindi, Published from Gita Press Gorakhpur), third skand, on page

123, it is written that - You have a pure form. This entire world is originating from you. I (Vishnu), Brahma and Shankar are existing by your grace. We have (*Aavirbhaav*) birth and (*Tirobhaav*) death. You are Goddess Prakriti.

God Shankar said that - O Goddess! If Brahma, who took birth after Vishnu, has taken birth from you, then am I Shankar, who performs Tamoguni *leela* (wrathful acts), not your son, that is, you are my mother too. We can only perform tasks as per rules, that is, we can only grant whatever is written in one's destiny. Neither can we increase it, nor decrease it.

Readers! It has become clear from this excerpt of Shri Devi Puran that Shri Brahma, Shri Vishnu and Shri Shankar ji are mortal. Their mother's name is Goddess Durga. You will gain more information from Chapter "Creation of Nature", which is written at the end in this book on Page 324. These are the chief gods. Others gods are lower than these. All these take birth and die. They are not (*Avinashi Ram*) Immortal God.

In Shrimadbhagavat Gita Chapter 10 Verse 2, it is written that the Giver of the knowledge of Gita, Kaal Brahm, has said that - "Neither the gods know about my origin nor the Maharishis (great sages) because I am the creator of all these, that is, all of these have originated from me.

In Gita Chapter 4 Verse 5, the Giver of the knowledge of Gita has said that - O Arjun! You and I have had several births. You do not know. I know. It is also clear in Gita Chapter 2 Verse 12 that - You, I and all the kings and the army have also taken birth in the past and will be born in the future too.

In Gita Chapter 14 Verse 3, the Giver of the knowledge of Gita has said that - O Arjun! My Prakriti, that is, Durga conceives and I place the seed in her womb, by which all the living beings are born.

In Gita Chapter 14 Verse 4, the Giver of the knowledge of Gita has said that - O Arjun! Whichever embodied beings are born in all the different types of species of life-forms, (*Mahat*) Prakriti is their mother who conceives them and (*Aham Brahm*) I, Brahm, am the seed-laying father.

In Gita Chapter 14 Verse 5, the Giver of the knowledge of Gita has clarified that - O Arjun! - Satvagun Shri Vishnu, Rajgun Shri

Brahma and Tamogun Shri Shiv, these three gods i.e. the three gunas, born of Prakriti i.e. Goddess Durga, bind the eternal soul to the body based on one's deeds.

It has been clarified from the above-mentioned evidence that the aforesaid gods are mortal, and they are children of Kaal Brahm.

The topic going on is the translation of Speech no. 3: -

Even after acquiring the position of Indra, Kuber, Ish i.e., Brahma, Vishnu, Shiv, and the position of Varun, Dharmrai, and after going to the Lok of Shri Vishnu Naath, one remains in the cycle of birth and death.

❖ Sage Markandey was doing Brahm Sadhna (religious practice of Brahm). He was considering it to be the best; therefore, he was saying to Indra that - "Come, let me make you do Brahm Sadhna. The kingdom of heaven is like crow's droppings in comparison to Brahm Lok."

Readers! Sage Shri Chunak, Sage Shri Durvasa and Seer Muni did Brahm Sadhna. The Giver of the knowledge of Gita has described their way of worship as Anuttam i.e. bad in Gita Chapter 7 Verse 18. Sage Markandey performed sadhna of the same category. He was doing it considering it to be the best, and was also advising Indra to do Brahm Sadhna.

It has been mentioned in Sukshm Ved that: -

Aaron panth batavahin, aap na jaane raah ||1
 Moti mukta darshat naahin, yeh sab hai sab andh re |
 Dikhat ke to nain chisam hain, fira motiya bind re ||2
 Ved padein par bhed na janey, baanche puraana athara |
 Patthar ki puja karein, bhoole sirjanhara ||3

Meaning of Speech no. 1: - They guide others, but they themselves do not know about the path of bhakti.

Meaning of Speech no. 2: - Due to the absence of a Tatvdarshi Saint, the *Moti Mukta* i.e. the salvation-like pearl, the mantra of salvation, is not visible. This entire world is blind, that is, it is devoid of the eyes of spiritual knowledge. One who has cataract, which is an eye disease, his eyes appear to be healthy, but that person cannot see anything. Giving this example, it has been explained that those who speak fluent Sanskrit seem to be highly learned, but they do not know the profound mysteries of the holy scriptures. They are

afflicted with the cataract of ignorance.

Meaning of Speech no. 3: - Those who read Vedas and learn them by heart, because of not understanding the profound mysteries of the Vedas, themselves worship against the Vedas and make others worship against them too. There is no mention of worship of a stone idol in the Vedas. Those so-called scholars of Vedas themselves worship stone idols and make others do that. They have forgotten the Creator mentioned in the Vedas.

In Shrimadbhagavat Gita Chapter 4 Verses 25 to 29, this only has been described that, whichever worship a worshipper is doing, he considers it to be the best. All the worshippers consider their respective way of worship to be the destroyer of sins.

In Gita Chapter 4 Verse 32, it has been clarified that Sachidanand Ghan Brahm has Himself described in detail the knowledge of yagyas, that is, religious rituals in the speech uttered from His lotus-mouth. It is Tatvgyan. Knowing it, a worshipper becomes free from all the sins.

In Gita Chapter 4 Verse 34, it has been clarified that Tatvdarshi Saints know that Tatvgyan. By prostrating before them, and politely asking question, those knowledgeable Mahatmas, who are well-versed with the Tatvgyan, will instruct you in Tatvgyan (true spiritual knowledge).

Because of not getting that Tatvgyan, which has been mentioned as "Nirgun Rasa" in the above speech, all the worshippers remained in the cycle of birth and death.

Sage Markandey was doing Brahm-worship. In Shrimadbhagavat Gita Chapter 8 Verse 16, it is said that those worshippers, who have gone to Brahm Lok, also repeatedly remain in the cycle of birth and death.

Previous Hymn, Speech no. 4

Asankhya janm tohe martaan hoge, jivit kyon na marae re |

Dwadash Madhya mahal math borey, bahur na deh dharae re ||

Translation: - O human being! You have taken birth and died infinite times. Perform true worship and die whilst you are alive. The meaning of dying whilst alive is that a worshipper realises that every object of this world is temporary. This body is also not permanent. Even the problem of birth and death is horrible. There is noth-

ing but misery in this world. If even after acquiring a human life, one did not attain salvation, then one only lived a life of an animal. Like, in Gita Chapter 7 Verse 29, it is stated that a worshipper who is engaged in religious practice only to gain freedom from the suffering of old age and the misery of death, knows 'Tat Brahm', the entire spirituality and all the actions.

In this way, after gaining Tatvgyan, a person does not have any desire for unnecessary things. He does not consume tobacco, alcohol and meat. Dancing and singing seems to be an act of fools. Whatever one gets to eat, one feels contented in it.

❖ To get one's welfare done, a worshipper contemplates that if I will not come to satsang, I will not be able to obtain a sight of Guru ji. Because of not listening to the satsang, the mind will again start getting engrossed in vices. Leaving all his tasks, that worshipper sets forth to listen to the satsang. He ponders that every day we hear and see that leaving behind young children, a father departs from the world; he dies. Big capitalists die in mishaps. They leave behind all the wealth that they had accumulated in their entire lives. They do not return to look after that wealth. Before death, they did not feel like leaving work even for a single day, and now everything is left permanently.

Today Brother Has Time

A devotee started going to satsang. He took initiation, listened to the spiritual knowledge and started doing bhakti. He requested his friend as well to come to satsang and do bhakti, but his friend did not agree. He used to say - "I am very busy in my work (do not have free time). I have small children. I have to raise them as well. If leaving my work, I will start going to the satsang, my business will get ruined."

Whenever that devotee, who used to go to satsang, asked his friend to come along with him to satsang, he said the same thing that - "I don't have time." A year later, that friend died. His relatives and townspeople were carrying his dead body. Hundreds of people from the neighbourhood joined them. All of them were saying - "Ram naam sat hai, sat bole gat hai." (Ram's name is true, one who says this attains salvation.)

The devotee was saying - "Ram naam sat hai, parantu aaj bhai ko fursat hai" (Ram's name is true, but today brother has time.) The people of the town were saying - "Sat bole gat hai"; the devotee was saying - "Aaj bhai ko fursat hai. (Today brother has time.)" Other people said to that devotee, "Do not say like this. The members of his family will get upset." The devotee said, "I will definitely say this. I had requested this fool with folded hands that come to satsang; do some bhakti. He used to say - "I do not have free time." Now he permanently has free time. He has even left behind his small children, giving excuse of raising whom, he remained away from God. If he had done bhakti, he would not have gone empty-handed. He would have taken some wealth of bhakti with him. God rears the children. God also increases the age of a devotee who does bhakti." Devotees do bhakti with this thought. Leaving their work, they go to satsang.

Devotees contemplate that - God forbid, if we die, then who will do our work? Let us believe that we have died. We have died for three days. Go to satsang with this viewpoint. Consider yourself to be dead and go to satsang. As such, no work of a devotee of God can go wrong. Nonetheless, let us believe that some of our work went wrong in our absence. We can still set it right on going back after three days. If we actually die, our work is permanently ruined. Then we can never come back to set it right. This state is called - to die while alive.

Translation of the remaining speech: -

Dwadash Madhya mahal math baurey, bahur na deh dharae re

Translation: - In Shrimadbhagavat Gita Chapter 15 Verse 4, it is said that after gaining Tatvgyan, one should search for that supreme state of Supreme God, having gone where, worshippers never return to the world, that is, they do not have rebirth. They do not acquire a body again. This speech of Sukshma Ved clarifies this very thing that one can go to that supreme abode after crossing the twelfth (12th) door. To date, all the sages and great-sages, saints, mandleshwars used to only tell 10 doors. But Supreme God Kabir has Himself told about his True Place and the true path to attain His place. He has told about the 12th door. This also clarifies that the bhakti of all the previous sages, saints and sects till now (year 2012)

was up to Kaal Brahm. As a result of which, the cycle of birth and death continued.

Speech no. 5: - Dojakh bahisht sabhi tae dekhe, raaj-paat ke rasiya |
Teen lok se tript naahin, yeh man bhogi khasiya ||

Translation: - In the absence of Tatvgyan (true spiritual knowledge), because of not getting the path to complete salvation, sometimes we went to (*Dojakh*) hell, sometimes to (*Bahisht*) heaven, and sometimes we enjoyed in the life of a King. Even if this human being is given the kingdom of the three worlds, still he does not get contented.

Example: - If someone becomes a Sarpanch (Head) of a village, he wishes that he would rejoice if he becomes an MLA. An MLA wishes that if I become a minister then it would be remarkable. On becoming a minister, he wishes that if I become a chief minister then I will have complete supremacy. It would be extraordinarily delightful. I will have command over the entire state. After becoming a chief minister, a strong desire arises that if I become the prime minister then my life would be successful. By then, one dies. Then on becoming a donkey, he would be bearing the blows of stick of a porter. Therefore, it has been explained in Tatvgyan that one wasted the entire life in the maze of heaven and hell built by Kaal Brahm and in the attainment of a kingdom or throne. He did not get contentment anywhere. This mind is such a eunuch.

There was a king of Balakh City named Abraham Sultan Adham. He was a very virtuous devotee in his previous life. But in his current life, lost in luxuries, he had forgotten God. He was engrossed in the splendour of the kingdom and enjoying in the palaces. One day, God came from Satyalok and guising as a traveller, went to the King's palace, and said, "O Inn-owner! Give me a room on rent. Tell me the price. I have to spend the night. The king said, "O innocent traveller! Does it seem to be an inn to you? I am a king, and this is my palace. God in traveller's form said, "Who used to live in this palace before you?" The king said, "My father, grandfather and great-grandfather used to live here." God in the traveller form said, "For how long will you live in this palace?" The king said, "One day I will also go leaving these behind." God said, "If it is not an inn, then what is it? It is an inn. Just as your father-grandfather left this

world, one day you will also depart; therefore, I have addressed these palaces as an inn." The king became aware of the reality. Relinquishing the desire of this world, he got his welfare done. He took initiation to attain the ever-lasting happiness and the eternal life, and did bhakti throughout his life. He made his human life successful.

Speech no. 6: - Satguru milae to ichchha metaen, pad mil padae samaana|
Chal hansa us lok pathaaun, jo aadi amar asthana ||

Translation: - If one finds a Tatvdarshi Saint Satguru, then imparting the aforesaid knowledge, and eliminating the desire for all the objects and positions of Kaal Brahm's Lok, "Pad mil padae samaana" - in this the meaning of one 'Pad' is 'Way', that is, scripture-based way of worship; the meaning of second 'Pad' is 'Param Pad', that is, '(supreme) Position'; the Satguru by instructing the scripture-based way of worship makes one attain that supreme position (place) of Supreme God, having gone where, worshippers never return to this world. O devotee! Let me send you to that place which is a primordial and eternal place, that is, it is the ever-lasting supreme abode mentioned in Gita Chapter 18 Verse 62 where there is supreme peace.

Speech no. 7: - Chaar mukti jahan champi karti, maya ho rahi daasi |
Das Garib abhay pad parsae, milae Ram Avinashi ||

Translation: - In that eternal supreme abode, there is supreme peace and excessive happiness. Four types of salvation are considered to be present in Kaal Brahm's Lok; having attained which a worshipper considers himself to be blessed. But they are not permanent. After some time, on exhaustion of virtues, one then bears hardships in the lives of 84 lakh types of living beings. But the bliss of the four salvations will remain forever in Satyalok. Maya will be your maid.

Sant Garibdas ji has told that after going to Amar Lok (Eternal Place), a living being becomes fearless, and one will find that Immortal (Ram) God in that Eternal Supreme Abode. Therefore, for complete salvation, one should perform scripture-based worship by which one can go to that God.

It has become clear from the above-mentioned speech and the previously mentioned description that Shri Brahma, Shri Vishnu, Shri

Shiv and their father Kaal Brahm, that is, Kshar Purush and Akshar Purush all Rams i.e. gods are mortal. Only Param Akshar Brahm is Immortal Ram, that is, God. Only by the bhakti of this Supreme God, one will attain supreme peace and eternal supreme abode i.e. complete salvation, where the bliss of the four salvations will remain forever. Maya, that is, all the joys and comforts remain present as a servant of the worshipper. It is stated in Sukshma Ved that :-

Kabir, Maya daasi Sant ki, ubhay de aashish |
Vilsi aur laaton chhadi, sumar-sumar Jagdish ||

Meaning: - All the comforts are obtained from wealth. That wealth is an automatic by-product (by-product is something which is certainly obtained even though the aim is not to obtain it) of the bhakti of a saint or a devotee who does scripture-based bhakti. Like, one who has sown the wheat crop aims to obtain wheat, but the chaff/fodder is also certainly obtained. Fodder or chaff is the by-product of wheat crop. Similarly, one who does true worship automatically gets wealth. The worshipper uses it. It stays at his feet, that is, there is no shortage of wealth; rather he has more than is needed. By the bhakti of Supreme God, devotees, saints enjoy the joys of (Maya) wealth as well as attain complete salvation.

❖ **Let us take the topic further that a person in a human body must remember his/her aim. By doing bhakti, they should get their welfare done. It is written in Sukshma Ved that: - (Raag Asavari Hymn no. 71)**

Yeh sauda fir naahin santan, yeh sauda fir naahin |
Lohe jaisa taav jaat hai, kaya deh saraahi ||
Teen lok aur bhuvan chaturdash, sab jag saude aahin |
Dugne-tigne kiye chaugune, kinhun mool gavaahin ||

Meaning: - Like, two businessmen went far away to a city to do a business, and they took 5 lakh rupees each as capital. One made good use of his money. He took a room on rent in an inn or a hotel. He bought material and sold it at a higher price. By which, he earned extra 20 lakh rupees. Within two years, he returned home. Everybody praised him and he became wealthy.

The other one also took a room on rent in a hotel or inn. He started drinking alcohol, watched prostitutes' dance, ate and slept. He spent his entire capital of 5 lakh rupees. When he returned home,

he was in debt. The person from whom he had borrowed 5 lakh rupees before going away asked for his money. As he was unable to pay it back, that person kept him as a labourer under him and recovered his 5 lakh rupees from him. The gist of the aforesaid speech is that all the living beings in the three worlds (Heaven, Nether World and Earth) have come to do their business of the name of Ram (God). Someone has earned twofold, threefold or fourfold wealth, that is, by taking initiation from a complete saint have increased the wealth of life-breaths, which is the capital, by doing true bhakti. Another person, who did not do bhakti, and relinquishing the injunctions of the scriptures performed arbitrary practice or did bhakti by taking initiation from an unauthorised person, does not get any benefit. This is evident in Holy Gita Chapter 16 Verses 23-24. Due to which, he also ruined the life-breaths-like capital of his human life because of not doing true bhakti.

❖ **Other description of harm caused
by not doing bhakti :-
(Rest of the Hymn No. 71)**

Yeh dam tootae pinda phootae, ho lekha dargaah maanhi |
 Us dargaah mein maar padegi, jam pakdenge baahin ||
 Nar-Narayan dehi paay kar, fer chaurasi jaahin |
 Us din ki mohe darni laage, lajja rah ke naahin ||
 Ja Satguru ki main balihaari, jo jaaman maran mitaahin |
 Kul parivaar tera kutumb kabeela, maslit ek thahraahin |
 Baandh pinjari aagae dhar liya, marghat koon le jaahin ||
 Agni lagaa diya jab lamba, foonk diya us thaahin |
 Puran utha fir pandit aaye, peeche Garud padaahin ||

Meaning: - The day when these (*dam*) breaths will finish, on that very day one will leave this body-like Pind. Then there will an account of virtues and sins in the court of God. Messengers of Yam will take those who do not do bhakti or who do bhakti contrary to scriptures by holding their arm. He will be beaten even if he is a king of some country. Supreme God Kabir had met Sant Garibdas. He had taken his soul above. After showing all the Brahmands (Universes) and imparting the entire spiritual knowledge to Sant

Garibdas, Supreme God Kabir left him back in his body. Sant Garibdas ji is narrating the eye-witnessed account that: - O human being! You have got a man's body, which is similar to the form of Narayan, that is, God's body; it is His image. Other living beings have not got this beautiful body. After acquiring this, one should do God's bhakti throughout one's life. After acquiring such a body similar to that of God, because of not doing true bhakti, you are again going into the cycle of 84 lakh births. Shame on your human life! I am worried about that day; I am frightened that if my bhakti would be less, I may not be able to preserve my honour in God's court. I am frightened even while I am doing bhakti that it might not be sufficient. You do not even do bhakti. If you are doing, it is against the scriptures. You will suffer badly. I would advise that choose such a Satguru who will eliminate the chronic disease of birth and death. What happens after death to those who do not do true bhakti? The people of the family living nearby get together, and then all of them take a unanimous (*maslat*) decision - 'Carry him'. (They carry him to the cremation ground and burn the pyre. They break the chest of the dead by hitting with a stick or a rake, and burn the entire body. They take out whatever is in his pocket. Then those who make others perform religious practices opposite to the scriptures, and those who do it, recite the Guru Garud Puran for the wellbeing of that living being who has died.)

It is mentioned in Tatvgyan (Sukshm Ved) that the living being died after completing his human life. His account will be checked in God's court. According to his deeds, he would be standing in a queue somewhere to become a donkey or a dog. What use will that recitation of Garud Puran be to him after his death? It is a useless ritual against the scriptures. While he was alive, he should have been made familiar with the law of God, so that he would have become aware of good and bad deeds and made his human life successful.

Pret shila par jaay viraaaje, fir pitron pind bharaahin |

Bahur shraadh khaan koon aaya, kaag bhaye kali maahin ||

Meaning: - The meaning is that the rituals that are against the scriptures that are performed after one's death for the welfare, that is, salvation of a living being are futile. For example, recitation of Garun Puran was organised for the salvation of the deceased. Then

the bones of the deceased were immersed in Ganga for his salvation. Then a 'Hawan' was performed and a 'Bhandara' (communal meal) was served on the (Terahvin) thirteenth or the (Satrahvin) seventeenth day after his death for his salvation. Initially, a ritual was performed every month for a year for the salvation of the deceased. Then in the sixth month, they used to do "Chhmahi" ritual for the salvation of the deceased. Then, they performed a ritual every year for his salvation. Then they offered 'Pind-Daan' for his salvation. They performed 'Shraadh' for his salvation. On the day of 'Shraadh', the priest himself prepares the food and says that put some food on the roof of the house. Your father might have become a crow. When a crow eats the food, they say that - "Your mother or father, who has died and for whom we are performing this entire ritual and this Shraadh has been performed, has become a crow and now his/her Shraadh has become successful." It has become clear from the above-mentioned description that, that person, for whom the aforesaid ritual was performed, has become a crow.

The priests who carry out Shraadh say that by performing Shraadh, that soul gets satiated for a year. Then Shraadh has to be performed again after a year.

Please ponder: - A person who is alive consumes food three times a day. Now how can he/she be satiated by having food once in a year? If food is kept daily on the roof, then that crow will have food daily.

The second thing is - All the rites performed after death were done with the objective of salvation of the deceased. In the end, those unknowledgeable gurus led him/her to become a crow! He/she is suffering in the life of a ghost on Pret Shila. Here, the priest and the crow are enjoying the food in their absence. The benefit of offering Pind has been described that one gets rid of the life of a ghost. Let us believe that one gets rid of the life of a ghost, but then he/she becomes a donkey or an ox, then what salvation have they attained?

Nar se fir pashuva keejae, gadha, bael, banaai |

Chhappan bhog kahan man baure, kahin kurdi charne jaai ||

Meaning: - We eat delicious food, that is, 56 types of food in human life. Because of not doing bhakti or by performing religious

practices against the scriptures, one will become a donkey. Then where will he find these 56 types of foods? He would go to a place where household waste is kept and eat grass to fill his tummy. In a similar way, he will bear hardships one after another in the lives of other animals like ox etc.

Jae Satguru ki sangat kartey, sakal karm kati jaayin |
Amar puri par aasan hotey, jahan dhoop na chhaayin ||

Meaning: - Sant Garibdas has further said in the Sukshm Ved obtained from Supreme God Kabir that if you had taken initiation by going in the refuge of Satguru (Tatvdarshi Saint), then the hardships of all the aforesaid deeds would have been removed, that is, you would neither become a ghost, nor a donkey, nor an ox. You would have resided in Amar Lok (Eternal Place), that is, you would have gone to the Eternal Supreme Abode mentioned in Gita Chapter 18 Verse 62 and Chapter 15 Verse 4 and attained supreme peace. You would have never returned to this world, that is, the grievous cycle of birth and death would have ended forever. There is no sunlight or shade in that Eternal Place (Amar Lok / Satyalok), that is, when sunlight became miserable, a need for shade arose. There is only happiness in that Satyalok; there is no misery.

Surat nirat man pavan payana, shabdae shabd samaayi |
Garib Das galtaan mahal mein, miley Kabir gosaayin ||

Meaning: - Sant Garibdas has said that Supreme God Kabir has met me. He told me the method of remembering naam (mantra) by concentrating on *surat-nirat*, mind and breath. The sadhna by which concentrating on the sound of Shabd in Satlok, I went to Satlok. Due to which, I blissfully live in my palace in Satyalok (Eternal Place). Supreme God Kabir had told the true way of worship to Sant Garib Das and Sant Garib Das had gone with Supreme God and seen that place (Satyalok). That is why, he is saying with conviction that the scripture-based religious practice that I am following was given by God. I will definitely attain complete salvation by the (jaap) recitation of that Shabd/Naam (Mantra). There is no doubt about it. As a result of which, I (Garib Das) will go to my palace (big house) built in Satyalok. Due to which, I am relieved and (*galtaan*) engrossed in the joy of attaining the palace because Complete Guru God Kabir has Himself come from his place and met me.

Garib, ajob nagar mein le gaye, hamko Satguru aan |
Jhilke bimb agaadh gati, sootey chaadar taan ||

Meaning - Garibdas ji has told that Satguru, that is, Supreme God Kabir Himself came from His personal place Satyalok and met me, and took me to the remarkable city, that is, the city in Satyalok. On seeing that place with my own eyes, I am walking on the path of bhakti told by God. I am doing sadhna of Satyanaam and Saarnaam. Therefore, I (*sootey chaadar taan*) am tension free, that is, there is no doubt in my salvation.

Chaadar taan kar sona = to be tension free. A person who has no work left to do and is sleeping covering himself with a bed sheet, then people of the village say that you are sleeping with a bed sheet over you; do you not have any work to do? In the same way, Garibdas ji has said that building huge palaces seems to be futile now. Now I will go to that Satyalok. Huge palaces are already built there. We committed a mistake and leaving them, came to this Kaal's mortal world. Now we have an opportunity. We have got the true (bhakti) way of worship and Tatvgyan (true spiritual knowledge).

Gentlemen! That true way of worship is currently available with me (Rampal Das). By which, crossing this world of sorrows, one attains supreme peace and eternal place (Eternal Supreme Abode). About which, it is mentioned in Gita Chapter 18 Verse 62 and Gita Chapter 15 Verse 4 that after gaining the Tatvgyan from a Tatvdarshi Saint and destroying the ignorance with that Tatvgyan, one should search for that supreme state of Supreme God, having gone where, a worshipper never returns to the world.

One Will Suffer Extreme Misery Due to Not Doing Bhakti

It is stated in Sukshma Ved :-

Yeh sansar samjhda naahin, kehnda sham dupahare noo |
Garibdas yeh vakt jaat hai, rovoge is pehre noo ||

Meaning: - In the absence of spiritual knowledge, because of being unfamiliar with the law of God, this living being is suffering extreme misery in this world of sorrows, and is considering this itself to be the place of happiness.

Like, a person is lying in a drunken state in the scorching heat of the month of June at 12pm or 1 pm in Haryana State. He is sweating profusely. His body is covered with sand. Someone said to him, "O Brother! Get up. Let me make you sit under a tree, you are getting sunburnt here." The drunkard said, "I am completely fine. I am enjoying myself. I have no problems."

❖ Someone went to a court for some reason. He met his relative there. They asked each other's wellbeing. Both of them said, "All is well. We are enjoying ourselves."

❖ One person's only child was very unwell. He had admitted him to P.G.I. There was a very little hope of survival of the child. The condition of the parents in such a state is easily understandable. Their relatives came to meet them and asked, "How is the child?" The father said, "There is no hope of survival." Then they asked, "How is everything else?" The father said, "Everything else is fine."

Please think: - That person was bearing the heat of scorching sun in the intoxicated state. Nonetheless, he was saying that he is enjoying himself.

❖ Both of the relatives who met in court were saying that everything is fine. Just think that a person who is stuck in the mill of court cannot be happy even in dreams. Nevertheless, both of them were saying that they are enjoying themselves, that is, they are happy.

❖ A person who's only child is on death bed, how can he be fine? Therefore, it is stated in Sukshma Ved that this living being is considering the immense misery in this world of sorrows to be happiness.

Yeh sansar samjhdha naahin, kehnda sham dupahare noo |

Garibdas yeh vakt jaat hai, rovoge is pehre noo ||

Meaning: - Sant Garibdas has said that a person who on acquiring a human life does not do bhakti bears hardships in the lives of a dog, donkey etc. At night a dog cries looking at the sky. Therefore, Garibdas ji has explained that if you do not do bhakti and this time of human life gets out of your hands, then you will cry thinking about this time.

Journey on the Path of Bhakti

Until one becomes aware of spiritual knowledge, one had forgotten his/her goal in the stupor of (Maya) wealth. Like, it has been

mentioned above that a drunken person was lying in the afternoon in the scorching heat of June, sweating and covered in sand, and still he was saying that he is enjoying himself. But on becoming sober, he realises that he is lying in a jungle and his home is far away.

Kabir Ji has stated that: -

Kabir, yeh maya atpati, sab ghat aan adi |

Kis-kis ko samjhaayun, ya kuyae bhang padi ||

Meaning: - By consuming the medicine of spiritual knowledge, a living being overcomes his/her intoxication. Then one walks on the path of bhakti because one has to reach God who is one's Father, and that Satlok is one's own home.

A person who sets forth on a journey cannot take all the objects. One only takes the necessary objects for the journey. Similarly, in the journey of bhakti, we will have to travel with bare minimum. Only then we will be able to reach our destination. To tread on the path of bhakti, it is mandatory for one to have mental peace. The causes of mental tensions are our customs, intoxication, pride and honour, ostentation. These are futile burdens e.g. big bungalows, expensive car, to do make-up, wear expensive jewellery (gold jewellery), collection of wealth, to give or take dowry in marriage, to play band or DJ, the entire family shamelessly dancing at the time of the bridegroom mounting a horse, to feed people after a family member's death, to celebrate on the birth of a child, to burst crackers at the time of some celebration, to do extravagance etc. Because of being obstacles in the path of bhakti, one will have to relinquish these.

How to Perform Marriage?

Just as Shri Goddess Durga married her three sons (Shri Brahma, Shri Vishnu and Shri Shiv) off. We will read it further in this very book. My (author's) followers also do the same. There is an "Asur Nikandan Ramaeni" of 17 minutes' duration. It is recited instead of performing the "feras". It is superior to and more beneficial than one crore Gayatri Mantras (Om bhurbhavH...). It has invocation and prayers of praise of all the gods-goddesses of the world and the Complete God in it. Due to which, all the powers always protect and help that wedding couple. A girl child is saved for-

ever by this. The path of life will become easier.

Renunciation of the currently prevalent customs in marriage:-

We will have to give up the futile extravagance in marriages. Like, inviting a huge wedding procession (*Barat*) in a girl's marriage, to give dowry - is a useless tradition. As a result of which, people have started considering a daughter to be a burden on the family, and have started killing her in the womb itself. This becomes a cause of heinous sin for the parents. A daughter is a figure of goddess. Our malpractices have made a daughter our enemy. There is an evidence in Shri Devipuram, Third Skand that in the beginning of this Brahmand, when Mother Shri Durga married the three gods (Shri Brahma, Shri Vishnu and Shri Shiv) off, at that time neither was there any (*barati*) wedding guest from the bridegroom's side, nor any (*bhaati*) guest from the bride's side. Neither was any provision of food, nor was any D.J. played, nor was any dance performed. Shri Durga said to her eldest son, Shri Brahma, that - O Brahma! I give you this girl named Savitri as your wife. Take her and start your family with her. Similarly, giving Lakshmi to her middle son Shri Vishnu, and Parvati to her youngest son Shri Shiv, Sri Durga said that - "These are your wives. Take them and start your family. The three of them took their respective wives to their respective loks (places). The rest of the world extended from them.

Doubt resolution: - Some people say that Parvati ji had died. That goddess was reborn in King Daksh's home. On becoming young, Goddess Sati (Parvati) after speaking to Narad made a firm resolution to marry Shri Shiv, and expressed her desire to her father Daksh via her mother. King Daksh said, "That Shiv is not worthy of becoming my son-in-law because he remains naked. He only wears a deerskin on his private parts. He covers his body with ash and remains intoxicated under the effect of cannabis. He keeps snakes with him. Marrying my daughter off to such a person, I will not become a subject of ridicule in the society. But Goddess Parvati was very stubborn. She conveyed her wish to Shri Shiv and said that I want to marry you. King Daksh had fixed Parvati's marriage with someone else. On the same day, Shri Shiv reached at the marriage pavilion along with thousands of ghosts and spirits, Bhairavs and his attendants. King Daksh's soldiers opposed them. A battle took

place between the armies of Shiv and Daksh. Parvati put the wedding garland around Shiv's neck. Shri Shiv forcefully took Parvati and brought her to his home at Kailash Mountain. Some people say that - "See, Shri Shiv ji had also taken a grand wedding procession to marry Parvati. Therefore, the custom of wedding procession is ancient. Therefore, there is no charm in a wedding without a procession." Its answer is that this was not a marriage; it was a love affair. Shri Shiv ji had not brought a wedding procession; he had brought an army to forcefully take Parvati with him.

The ancient tradition of marriage is in Shri Devi Mahapuran's Third Skand that has been mentioned above. Sons and daughters should marry according to their parents' wishes. A love marriage becomes a cause of great distress. Like, God Shiv and Parvati had a tiff on some matter. Shiv ji stopped treating Parvati as his wife and even stopped talking to her. Parvati thought that - "Now this house has become hell for me. Therefore, let me go to my mother for a few days." Parvati came to her father Daksh's house. That day King Daksh had organised a Hawan Yagya (Sacrificial Ceremony). King Daksh did not welcome her daughter and said that - "What have you come for here today? Now you know how much he loves you? Go from here."

Parvati had told her mother about Shiv being angry with her. Her mother had told her husband Daksh. Now, neither Parvati had any place in her parent's house, nor at her in-laws. The love marriage had created such grave circumstances that Daksh-Daughter did not see any other option than committing suicide. She jumped into the massive fire pit of King Daksh, and ruined the religious ritual. She lost her precious human life. She also destroyed her father because when Shiv came to know about it, he reached there with his army, and beheaded his father-in-law, Daksh. Later, he attached the head of a billy goat on Daksh's body and restored him to life. That love marriage wreaked such havoc. Addressing the Shiv army as a wedding procession, a malpractice has been given birth, and this story is the originator of the malpractice of love marriage, which is the cause of the destruction of the society.

Those people, who got married in an appropriate manner, are till date living a happy life; for example, Shri Brahma and Shri Vishnu.

The aim of Marriage : - The aim of marriage is only to reproduce children. Then both husband and wife work hard to rear the children. They marry them off. Then those children start their families. Apart from this, a love marriage is like sowing a seed of unrest in the society. It is a spark to spoil the society.

What is a Love Affair Like?

Answer: - Characterless boys and girls while walking do strange acting. Those shameless people keep glancing here and there. Sometimes they give an artificial smile, repeatedly turn around and look in front and behind. Those sinful souls like to walk with a mincing gait. It all ends up into a love marriage. Later on, they find out that both of them had other lovers too. Then their state is like God Shiv and Parvati. They neither belong to the house nor the pier. The aim of marriage has been mentioned above. Deviating from this, whatever steps youths take, it makes the journey of life a hell. Even if someone develops a love affair, one should definitely keep this in mind that the code of conduct of the society (e.g., caste, village and marriage region) should not be violated, so that the honour of the family and the parents is not offended. Even if this happens by mistake and one later finds out about it, then the boy or the girl should break that love relationship. In the present time, there is no harm in doing an inter-caste marriage, but one should certainly keep the aforesaid code of conduct in mind. God Shiv had also renounced Goddess Parvati for this reason itself. The story is as follows: -

God Shiv's Renunciation of his Wife

When Shri Ramchandra son of Shri Dashrath (King of Ayodhya) was passing the time of exile, during that time King of Lanka, Ravan, abducted Sita. Shri Ram did not know. Shri Ram was mourning the separation from Sita. Shiv and Parvati saw this from the sky. Parvati asked Shiv, "Why is this man crying so bitterly? What crisis has befallen him?" Shri Shiv said, "He is not an ordinary man. He is Shri Vishnu who has taken birth in King Dashrath's house. Now he is passing time of exile. His wife Sita had also come with him. Somebody has abducted her. That is why he is sad." Parvati said, "I will assume Sita's appearance and go in front of him. If he will recognise

me, I will believe that he is God." Shiv said to Parvati that - "Do not commit this mistake. If you will assume Sita's appearance, then you will be of no use to me." At that time, Parvati said, "Okay. I will not test him." But as soon as Shiv went out of the house, she acquired Sita's appearance, and went and stood in front of Shri Ram. Shri Ram said, "O Daksh-Daughter Maya! How come you came alone today? Where did you leave Shri Shiv?" Goddess Parvati felt ashamed at that time and said, "God Shiv was speaking the truth that you are the chief of the three worlds. You recognised me. I had come to test you." God Shiv also found out that Parvati has taken test by acquiring Sita's appearance. He asked Parvati, "You have done what I had forbidden you to do." Parvati even told a lie that - "I have not taken any test", but Shiv became very unhappy, and the love marriage became a cause of hell that you have read above.

Therefore, it is a request to the youth not to stir poison in the parents and the society due to their weakness. It is good to marry. It is a bad thing to do wrong deeds. Parents themselves become worried about the children's marriage at the appropriate time, and make sure they are married off. Then why do young people take this headache? Until one gets married, one is excited. After marriage, one has children. Seven years later, one feels that "What has happened?" Like, the Haryanvi Poet Jaat Mehar Singh has stated that:-

Vivaah karke dekh liyo, jisne dekhi jel nahin hai |

Like, it is a compulsion to remain within the four walls in a jail, similarly, it becomes obligatory for the mother and father to lead a married life for the sustenance of their family and remain in the four walls of the social code of conduct. One cannot act of one's own free will, that is, an employed person has to go to his/her job, a labourer has to go to his labour work and a farmer is bound to do the work in his field, which is essential. Therefore, a married life has been called a jail of code of conduct. But without this jail, the genesis of the world is not possible. Our mother and father also got married. We got the invaluable human life. By doing bhakti in this body, a human being can attain salvation, which is a boon of marriage itself. Characterless people corrupt this sacred relationship by narrating sexy stories and singing songs to catalyse lust in the youths that wreaks havoc in a peaceful and moral human society. As a result of which,

many families are ruined. Like, we read in newspapers that a boy and a girl of the same village by having a love affair sowed the seed of destruction. The girl's family counselled her a lot, but inspired by the vulgar films, the girl did not heed. The members of the family of the girl killed her. Due to which, that girl's brother, father, mother and sister-in-law all went to jail. They were sentenced for life. Both of them burnt down the family with the fire of their love affair. A well-settled family got ruined. There are many other instances where, when a case of honour killing is filed, there is even provision of a death sentence. O young people! Think! Your parents live with so many hopes from you. They educate you, raise you. Forgetting the social code of conduct, because of a minor mistake, you committed a big blunder and destroyed your life. Therefore, it is mandatory for the children to listen to satsang. It is necessary to teach them a lesson on social highs and lows, which is nearly absent.

Question: - How did the (*Barat*) wedding procession become prevalent?

Answer: - It started from kings. They used to take the army in their son's marriage. The army used to go for the safety of the king during the journey. The entire expenses of which were borne by the bride's father.

Merchants and Businessmen used to give excessive jewellery and money in dowry. They used to take the other poor people of the village on daily wages to provide security to them. On the first day, the groom's family used to feed them sweets at their home. The bride's family was made to give a silver coin and a bronze glass to every guard. The poor people who used to take their carts and oxen were lured with some extra cash. Earlier there used to be a lot of jungles. There were no means of transport. In this way, it became a tradition. At that time, droughts used to occur. People used to be poor. If a rich person was found alone, then it was a common thing to loot him. Due to this, a (*Barat*) wedding procession-like army became prevalent. Then it became an ostentatious tradition, of which there is absolutely no need now.

Question: - How did Bhaat and Nyonda-Nyondar start?

Answer: - Its origin is also from arrival of the wedding procession, and giving dowry. To take the wedding procession, the family

of the bridegroom feed sweets. The family of the bride also gives sweets and a coin and a glass etc to the wedding guests, as a result of which Bhaat and Nyota (Nyonda) ceremony began. In the Nyota Group, there are near and dear ones from the village and the neighbouring villages. If there was a wedding of a girl or a boy, the family alone could not afford the expenses. For that, there are approximately hundred or more members in that group. All the members according to their financial position give (Nyota) money to the father of the child, who is getting married. Someone gives hundred rupees, someone two hundred rupees, someone less, someone more. It is a type of free loan. One does not have to pay interest on it. Everyone's Nyota money is recorded. In every member's diary, the Nyota (money) given in every marriage is written. In this way, the family, in which the wedding is taking place, does not face a money problem.

Bhaat: - Bhaat ceremony is also performed in the same series. In the marriage of sister's children, some clothes and cash money given by the brother (the help given by brother) is called Bhaat. The sister does not have to return that money. Those sisters, who do not have a brother, are very unhappy that day. They sit in a solitary place and cry.

Pilia: - When a baby boy is born, then the maternal family sends pure desi ghee made at home and some gaund (mixture of ghee+roasted flour+coconut+carom seeds+black pepper is known as Gaund) for the mother of the child. Baby clothes are also brought for the newborn by the maternal family and the mother's sister-in-laws. This is a tradition. Those clothes become useless after a year.

We have to give up such traditions because these are futile burdens in the journey of life. You can help your daughter. Like, if one has to buy a cow or a buffalo, and the financial condition of the daughter is weak, then you can give cash money to her. You can give your daughter her share in your property if she wants to take it. A daughter can take money when she needs it, but then later should return it. She should have faith in God. Her respect will be maintained.

Solution: - The solution of all this is that a marriage is conducted according to Sukshma Ved. You have heard about four Vedas: - Yajurved, Rigved, Samved and Atharvaved. But the fifth Ved is

Sukshma Ved, which Complete God by Himself appearing on earth has uttered from His lotus-mouth through His nectar-speech.

My (Rampal Das's) followers perform wedding ceremony according to that very fifth Ved, in which none of the above-mentioned traditions are required. No expenditure has to be done by the groom or bride's family on the wedding or any other occasions. One has to only perform Kanyadaan, that is, donate her daughter. A girl can only take four dresses with her to wear. The pair of shoes that she is wearing is sufficient. The family she will go into will keep that girl like their family member. According to the financial condition of their home, they will provide her with all the necessary things like any other family member. A daughter will not become a burden on her mother-father, brother and sister-in-law. Whenever she will visit her parents' home, she will not take any suit (dress) or cash money. Due to which, she will also be dear to her brother and sister-in-law. Brother's wife does not like her sister-in-law because she thinks that - "She has come and now she will make us spend at least four-five thousand rupees on her." But our daughter will go with respect and return with respect. She will not take any object from her maternal family. Due to which, both the sides will always have immense love for each other. One will also be able to do good bhakti. In this way, by treading on the real path of life, we will quickly reach our destination (salvation).

Question: - It is considered inauspicious to see a childless person's (those who do not have any child) face in the morning or while going for some auspicious work. Why is this so?

Answer: - It is a wrong conception due to lack of the complete spiritual knowledge. Readers may please read on this very book's page 7 that a person had four sons. When he suffered a stroke, nobody took care of him. Is it good to have a sight of that man just because he has children? Who will consider it good to see his plight?

Ungrateful Son

A person had two sons. He was retired from army and used to get pension. The sons started living separately. The younger son kept the mother with him at his home because his own children were small. The grandmother was needed to look after them. The father

went with the older son. The father said that - 'I will give my pension money to that son at whose place I will have food.' The younger son used to say that - 'Distribute half-half pension to both of us.' The father refused. So, one day the younger son hit his father on his head with a stick. The father immediately died. The son was sentenced to life in prison. Because of having a son, having that person's sight was considered auspicious, but misfortune happened to him. Now let us weigh this on the spiritual scale (balance) that whether obtaining sight of a childless person is auspicious or inauspicious. Like, in this very book, it has been clarified above that a family is formed by *sanskar* (impressions of deeds performed in previous lives). Some have come to pay their debt and taking birth in a family as a son, daughter, wife, mother, father, brother, sister etc appear to be living in great luxury, but many die when they are in their youth. Some die just after getting married. As soon as all of these have paid their debt, they die immediately. Those who have not had any child do not have any transaction left. If on taking initiation from a Complete Guru they do bhakti, then there is no one as fortunate as them. Neither they have anyone's birth to rejoice, nor grieve on anyone's death. It is very auspicious to have the sight of those childless people. Whether they have children or not, if they do not do bhakti, then both of them destroy their lives. If they do bhakti, then obtaining a sight of both of them is auspicious.

Childless Couples! Beware

Those pious souls who do not have children, due to lack of spiritual knowledge, they have an intense desire to have children. They make every possible effort for that. Still if they do not get anyone (offspring) who has any transactions with them, then they bear the grief of not having a child throughout their life. Especially, a woman has an intense desire to have a child. She does not like herself to be called barren. Even if after examination a doctor declares that - "You do not have any signs of infertility. It is a will of God." But a woman devoid of Tatvgyan dies with this desire only. Because of not doing bhakti, her next birth is of a dog. Then the messengers of Yam (death) say to her that - "Sister! Now reproduce offspring and make up for all the loss. In one conception, you will reproduce eight off-

spring. Then your next birth will be that of a pig. In one go, you will reproduce twelve offspring, and will conceive seven-eight times. Fully satiate your hunger of having offspring.

O pious souls, brothers and sisters! Understand spiritual knowledge. Make your human life successful. Tidy up (make it free from obstacles) your way of living, that is, by taking initiation from a Complete Guru, do bhakti and get your welfare done.

Ignorant People Dance in Marriage

One day, I read in a newspaper that a boy from Rohtak was going to Bhiwani in a car to get married. With him in that car were the husbands of his two sisters. On the first day, all the family members (sisters, mother-father, cousins, brother-in-laws, paternal uncles) were dancing to the music played by the D.J. They were in a state of frenzy. The car in which the groom was sitting collided with a big trailer near Kalanaur. All the passengers of the car died. The bridegroom died and both the sisters became widow. The parents had only one son. Everything got destroyed. Now dance to the music played by the D.J. Such crises are averted by doing the bhakti of God. Therefore, it is a strict order to my (Rampal Das's) followers that - "Be fearful of God and then act. Perform marriage in a simple way. There is no guarantee in this evil world. Who knows when a crisis may befall?"

Teachings of Saints

A villager went to Shri Nanak Dev ji for the first time. He saw that the saint was sitting in a pensive mood in solitude (he was remembering naam/mantra). That man said - 'Satnaam-Waheguru'. Shri Nanak ji also replied. Then Nanak ji fed him and imparted knowledge. That man went away. One day, that man came again and said, "Maharaj Ji! You never seem to be happy. What is the reason?" Sant Nanak ji said: -

Na jaane Kaal ki kar dare, kis vidhi dhal ja paasa ve |
Jinhaate sir te maut khudagdi, unhaanu kehda hansa ve ||

Meaning: - Sant Nanak ji said, "O Brother! Everything is perishable in this mortal world. Don't know whose turn to go comes when. Therefore, how can a person, on whose head death is roaring,

like dancing, singing, and banter? Only a foolish or an intoxicated person can enjoy in this evil world. Like, a person's wife gave birth to a baby boy after ten years of their marriage. In the celebration of his birth, they made laddoos (sweets), played band and instruments, caused a frenzy. Next year, the child died on his birthday itself. Where on one hand, they were geared up to celebrate the birthday, they started weeping and wailing. The house became hell. Now celebrate!

On hearing this truth, that person started trembling, and said, "O Lord! Your statements are true, but do you never celebrate? Shri Nanak ji answered, "I do celebrate."

Saadh miley saade shaadi hoondi, bichhurda dil giri ve |
Akhde Nanak suno jihana, mushkil haal fakeeri ve ||

Meaning: - When my disciples come to listen to satsang, I am delighted to see the congregation that everybody is engaged in bhakti. Nobody has wavered. When they depart after the Satsang, I become sad that some wrong-headed person might misguide them and draw them away from God. Shri Nanak ji said that unknowledgeable saints have made Fakiri, i.e. Bhakti difficult. They do not know about the path of complete salvation. They have become a guru to misguide. Through their sweet talks, they take my devotees into the Kaal's trap. Hence, until all of them again come to Satsang, I remain worried. When all of them come, I become pleased. But we do not dance or sing; we feel it in our hearts. We never forget death. Kabir ji has said: -

Maut bisaari murkha, achraj kiya kaun |
Tan mitti mein mil jayega, jyon aate mein laun ||

Meaning: - O Foolish Man! What an astonishing thing you have done that you have forgotten death. One day, you will die and your body will mix with dirt. Not even a trace of yours will be visible. Like salt is not visible after mixing with flour. Meaning is that only after forgetting the day of one's death, a human being (man-woman) selfishly commits mistakes, and remains carefree in the world. If one remembers one's death, one can never commit any sin or wrong doing.

Other example: - One day, a businessman went to the ashram of a saint. By the grace of the saint, he had a lot of benefit. That businessman took a big bag full of apples, oranges and bananas with

him. The saint put them all in one basket in which other (prasaad) blessed fruit was kept. When the businessman went two days later, the basket was still full of fruit. The saint distributed some of the fruit to the devotees. Some devotees brought fruit Prasad; they put that into the basket. The businessman said to the saint, "Maharaj! Why do you not eat fruit?" The saint said, "I see death. Therefore, I cannot eat them." The businessman asked, "Maharaj! When are you departing from the world?" The saint said, "I will die after forty years from today." The businessman said, "O Maharaj! Everybody has to die anyway; then why fear? This does not make sense. Even a common man does not fear like this. What are you talking about?" The businessman came after two-three days and made similar statements. That city's king was also that saint's devotee.

The saint said to the king that - "There is a Kirorimal businessman in your city. He has a sandalwood shop. Sentence him to death by hanging and schedule the date of hanging a month later on Chandani Chaudas (the fourteenth day of lunar fortnight). Make sure there is a basket full of fruit and a jug of (ser) one litre milk inside the cell of the businessman in the prison. Give him kheer, halwa, poori, badi and a vegetable dish to eat." The king obeyed his order. Twenty days had passed since the businessman had been put in the prison. He had become weak. The saint went to the prison and met each and every prisoner. On seeing the businessman, the saint asked, "Where are you from? What is your name?" The businessman said, "O Maharaj, did you not recognise me. I am Kirorimal, the owner of the sandalwood shop." The saint said, "Hey Kirorimal! How come you have become so weak? Do you not eat or drink anything? Hey! There is a basket full of fruit and a jug full of milk. There is halwa and kheer in the plate." The businessman said, "O Maharaj! I have been sentenced to death. I swear that I am innocent. Save me, Maharaj. I have small children." The saint said, "Brother, everybody has to die, then why fear. Eat, drink and enjoy." The businessman took his hands out through the bars and held the saint's feet. He said, "Save me, Maharaj! I am unable to eat or drink anything. I only see the Chandani Chaudas (fourteenth day of the lunar fortnight)." The saint said, "Businessman Kirorimal! Just as today you can see that your death is certain on Chandani Chaudas,

likewise sadhu-saints see their Chandani Chaudas even if it is forty years later.

People like you, who are devoid of the spiritual knowledge, enjoy and have fun, and suddenly death takes you away. You are unable to do anything then. Whereas, I see the day of my death, which will come after forty years. Due to this, I can only eat in moderation. Enjoyment never enters my mind. I am always engrossed in the thoughts of God. Your eyes of knowledge have been blindfolded by ignorance. They are opened in Satsang, by which one gets the way of living. One attains salvation. The saint asked the king to release the businessman. The businessman took initiation and got his welfare done.

Journey After Marriage

It is a duty of the husband and wife after marriage that they keep their faith on each other. The purport is that they both follow the rule of Jati (chaste husband) and Sati (chaste wife). The husband should have absolute trust that - my wife can never surrender to another man no matter how handsome or rich he is. Likewise, the wife should have absolute trust that - my husband being impressed by another woman cannot have sexual relationship with her even if a nymph descends from heaven.

➤ **Story:** - There was a young soldier. His wife was Sati i.e. loyal. He told this to his companions in the army. This news also reached the king's minister Sher Khan (Muslim). He told it to the king and requested to investigate whether it is true or false. The king called an assembly and sent for that soldier Chaap Singh Chauhan. In the assembly, the king asked, "You are saying that your wife is loyal to you. She can never have sexual relationship with another man for any incentive." Soldier Chaap Singh said, "This is hundred percent true." The king said, "If it is found to be a lie, then?" The soldier said, "Then whatever punishment you will give, I will accept."

Minister Sher Khan said, "King! I will personally take this test." The king said, "Okay." Chaap Singh said, "My wife cannot give a turban and a dagger which I received at the time of my wedding as the token of being married. If Sher Khan will bring them, I will consider my defeat. And tell about some mark on my wife's body. I will

accept that my wife has lost her fidelity."

Sher Khan went to Chaap Singh's town and said to an informer woman that there is a wife of a Soldier Chaap Singh who lives in this town. Make arrangements for me to have sexual relationship with her. I will give you a lot of money. That woman said, "It is not possible at any cost." Then Sher Khan said, "Somehow bring the token of marriage, a turban and a dagger, which he got at the time of his marriage, from his house, even you can steal it and bring it. And if there is any mark near the private parts or thigh of Chaap Singh's wife, Somvati, then find that out as well." That woman disguising as Chaap Singh's fake paternal aunt went as a guest to Somvati's house. Chaap Singh's paternal aunt had not come at or after Somvati's marriage. Because of being ill, she could not even attend the wedding. This woman stayed there for many days. She saw Somvati having a bath. So, she went close to her and with the excuse of praising her beautiful body looked at each and every body part. Somvati had a big mole near her private parts. After seeing this mark, the informer woman stole the turban and the dagger and gave it to Minister Sher Khan and told him about the mole. Sher Khan told the king that - "I have had sexual relationship with her. She has a black mole on her thigh. A loyal wife never gives this token of marriage to anyone. In my love and in greed of money, she gave these to me."

The king called an assembly. He sent for Chaap Singh. He said that - "Whose turban and dagger is this?" Chaap Singh looked at them carefully and accepted that - "They are mine." Sher Khan said, "Shall I tell more? Listen! Your wife has a black mole on her right thigh near her private parts." Chaap Singh said, "This is also true, but my wife cannot lose her fidelity." The king said, "You are still repeating the same thing. You are a liar. You will be hanged to death in a month's time from today. If you have any last wish, then tell us." Chaap Singh said, "I want to meet my wife." The king granted permission. Chaap Singh went to his wife. He berated her for cheating him, and told that - "I will be hanged on that day because of you." Somvati told him that - "A woman had come by your paternal aunt's name. She saw the mark on my body and stole the turban and the dagger." Chaap Singh told her that the Minister Sher Khan had come. He has planned this entire conspiracy. Chaap Singh

returned. A week before the day of hanging, Somvati went as a dancer to the king's city, and requested the king to give her permission to show her dance. The king gave permission. All the members of the assembly were present. Minister Sher Khan was also present. The king became very pleased with the dance of the dancer, and said to her, "Ask for whatever you want. I am very pleased with you." The dancer said, "Give me your word, then I will ask." The king said, "Ask for anything other than the kingdom. I give you my word."

The dancer said, "My thief is in your assembly. He has stolen things from my house. His name is Minsiter Sher Khan. He should be hanged to death." The king asked Sher Khan, "Tell Sher Khan! What is the truth?" Sher Khan said, "O Lord! I had not even seen this woman's face ever before."

Somvati said that - "If you had not seen my face, then from whose house you brought this turban and dagger. I am the loyal wife of that Chaap Singh, who is being hanged due to your lie." Chaap Singh was summoned. The king gave half of the kingdom to Chaap Singh and forgave him, and Minister Sher Khan was hanged to death. Blessed are such daughters whom India is proud of.

Supreme God Kabir had told Sant Garibdas that: -

Tura na teekha koodna, purush nahin randhir |
Nahin padmani nagar mein, ya moti takseer ||

Meaning: - Kabir Ji has told that - Garibdas! If in a city or a country there is no (*tura*) horse that runs fast and jumps high, and the citizens are not (*randhir*) valiant, and in a country or city there is no (*padmani*) loyal wife, then it is a very big (*takseer*) mistake, that is, it is a shortcoming. It is essential to have both, such chaste men and women.

❖ After marriage, some girls adorn themselves heavily in their in-laws' place. They walk through streets with all the adornments and behave strangely. Wearing gaudy and bright clothes that look awkward, they go to the bazaar or to the fields or to the tap or well to fetch water. What is their motive? It is clear that, apart from their husbands, they want to attract other men towards them. They want to exhibit their beauty and splendour, which is not a characteristic of a good daughter or daughter-in-law. If we say that they do so to please their husbands, then it would have been better had they re-

mained confined to their homes, but such characteristics are signs of a defect in one's mind.

One should wear simple clothes, whether they are expensive or cheap. A sister, daughter or daughter-in-law's vision should remain till 12 feet ahead. While walking, sitting, getting up, one should keep this in mind that one does not perform any such action that incites anyone. A wrong behaviour of a woman increases the courage of vagabonds. They harass them. It is uncivilised and arousing if a woman laughs flirtatiously while talking. It is a social evil. Just as a sister, daughter or daughter-in-law i.e. a woman behaves with her relatives, her behaviour should be the same outside the home as well. Civilised society praises such a woman. Her example is cited to other youths. If petrol does not get a spark, it does not become an explosive.

❖ On the contrary, performing activities as mentioned above is like setting fire to the society. This statement is applicable both to young women and men.

Youth is like dynamite. If a spark strikes it, it causes complete destruction. If a spark does not strike it, it remains safe for years.

❖ Every man wants that - My daughter, sister and daughter-in-law should be of good character. Nobody in the village or city should point a finger on our family.

❖ When we look at a young woman and wrong thoughts arise in mind, then immediately we should think that if someone develops wrong thoughts about our daughter, sister or daughter-in-law, and with the aim of a wrongdoing, behaves awkwardly (expresses his wicked views in a satire, makes wrong gestures, makes flirtatious movements with eyes, gives side glances; behaves in this indecent manner), then how will we feel? The answer is clear- we will break his leg. Those, who are weak, will sit in solitude and cry. At that time, reflect that: -

Jaisa dard apne hovey, aisa jaan biraanae |

Jo apne so aur kae, ekae peed pichaanae ||

Kabir, parnaari ko dekhiye, behan-beti ke bhaav |

Kah Kabir kaam (sex) naash ka, yahi sahaj upaay ||

Solution: - Supreme God Kabir has told that: -

Instigators of sexual harassment - films in which fake, fictitious

stories and flirtatious gestures are shown. On seeing them, young children start imitating them and become shameless. Whatever activities are shown in the film can neither be performed at home, nor on the street, nor in the civilised society. Then what is the motive behind watching them? Nothing. The only excuse is entertainment. The same entertainment is the root cause of the destruction of the society. My (Rampal Das's) followers do not watch films at all.

Vulgar songs, film songs, dramas and obscene discussions which loafer youths do, in their company good youths also get inspired and start doing nonsense. Supreme God Kabir has stated that: -

Katha karo Kartar ki, suno katha Kartar |

Kaam (sex) katha suno nahin, kah Kabir vichaar ||

Meaning: - Supreme God Kabir has explained that either sing (*katha*=talk about) the glory of God or if there is discussion (*katha*) of God going on somewhere, then listen to it. Never listen to sexual i.e. obscene discussion. Kabir ji has given this (*vichaar*) viewpoint.

Special Brainstorm

Please comprehend the act of sex with special discretion. The society recognises the union of a husband and wife that - both of you may reproduce offspring. Everybody's parents performed the act of reproduction of children that is called sexual intercourse. By which, we and our brothers and sisters were born. So, contemplate that how sacred and good this act is, by which we got this invaluable human life. Someone became a doctor, someone a soldier, someone a minister and someone an engineer. Someone has become a farmer who has given food grain to everybody. Someone became a labourer who built your palaces. Someone became an artisan.

In human life, we can do bhakti, charity and meritorious deeds and get the welfare of our soul done. This is the act of intercourse. No matter how much dirty and lustful form it is given by doing nonsense like singing or listening to vulgar film songs, this only is the mere fact. It is decency to perform this in private. Animals and birds copulate in open which does not look decent. Man is a civilised being. By doing it in private and observing the boundaries, we have to maintain the civility.

By reading the aforesaid viewpoints, vulgar thoughts cannot arise

in you on seeing any sister, daughter or daughter-in-law. This same act was performed by our grandfather and grandmother, by which our father was born. Our maternal grandfather and grandmother performed it, by which our mother was born. The mother and father who gave birth to us and raised us, how good they are. Our mother and father were also reproduced by this sexual act. So, is it indecent? Representing it in an indecent way, the wanderers giving it an obscene colour set the society on fire.

❖ There is a provision in the constitution of India that if a man molests a woman, he will be imprisoned for three years. If someone rapes a woman, he is given a punishment of ten years in prison. A person is frightened of any wrongdoing or misconduct if one is aware of the law. It is also important for one to be aware of the law. In this way, Kaal Brahm makes one commit sin. Who is Kaal? Find out in this very book in "Creation of Nature" on Page 324.

❖ Do not have to watch films: - A film is a fictitious story, while watching which, we forget that its actors are running a business to earn their livelihood. They take millions of rupees for working in a film. Innocent youths losing discretion become their fans. They are running their business; you being befooled waste your money in watching the films. The hero or the heroine whom you are a fan of, go to their home and see. They will not even offer you water, let alone tea and food. Just think, I am eating a laddoo and you are watching me. You are saying, "Wow! You are eating laddoo with a great style." What did you get? Similar is the state of film actors and the audience.

❖ We have to change our way of thinking: -

➤ Like, if we see obscene photographs, then obscenity arises in us because that provocative picture flared a spark inside us, by which the petrol started smouldering. Get rid of such photographs.

➤ Like, if we read the biographies of patriots and see their photographs, then patriotism arises in us. There is no harm in having such a photograph at home.

➤ If we read or hear the biographies of sages, saints, fakirs or of people of good character, then all our vices calm down and we think of becoming righteous citizens. Therefore, we are in a dire need of a Saint and a Satsang where good thoughts are preached.

➤ We give bath to our small daughter and dress her up. Everybody does this. The same daughter goes to her in-laws after marriage. Someone else's daughter comes to our home as our daughter-in-law. What new has happened? This needs to be thought of with a pure mind. Thus, vagrant thoughts are destroyed by practising prudence. Righteousness arises.

➤ Even in newspapers, highly indecent pictures are published that make the youth's behaviour abnormal. In some advertisements of underwear, girls only wear underwear and a brazier, which is wrong. Similarly, men also appear only wearing underwear for the advertisement of an underwear, which is a symbol of grave depravity. These should be banned. For this, a civil organisation is needed that struggles to get this type of vulgarity banned in a constitutional way, and that makes good books available to everyone to make human beings virtuous and kind. An organisation that organises satsangs (spiritual discourses).

➤ Children who listen to good teachings are abstinent. It is generally seen that a daughter whose husband after a few days of their marriage goes on his duty in the army and does not return for nearly eight to nine months from his duty; some daughters' husbands go abroad to earn their livelihood and do not return even in three years, those daughters exercise self-restraint. They do not even dream of another man in their dreams. These daughters belong to superior families. The men also exercise self-restraint during that time. Those children belong to virtuous families; they belong to genuine families. Those who are pimps, they keep giving flirtatious glances. Getting their hair cut in new styles, wearing goggles, they wander like dogs from street to street. They are wanderers.

By doing some wrong deed, they ruin a settled family because if they say something inappropriate to someone's sister or daughter, it leads to a brawl. No one knows how big a conflict may become. Someone may even die. That one pimp ruined two families. Therefore, we should make our children listen to teachings of satsang from childhood itself in order to make them sensible and of good character.

Story of a Virtuous Person

There was a Sage named Shukdev. He was son of Shri Vedvyas. One day he went to King Janak in Mithila City with the aim of taking initiation. King Janak said, "Shukdev, I will initiate you tomorrow morning." He made arrangements for his stay in a separate building. King Janak sent a beautiful young woman to the sage in his service with the aim of testing him.

The young woman sat on Shukdev's bed at the foot end. The sage bent his legs and retracted them further. When the woman got nearer to the sage, he stood up. He said, "O Sister! You seem to be a daughter of a good family. Please go outside the room; otherwise, I will go." The woman went away. She told King Janak that the sage is a chaste person, and told everything that happened. In the morning, King Janak asked Sage Shukdev that - "A lady had come to meet you. By not having intercourse with her, you have showed good self-restraint. You are an abstemious person. Blessed are your parents."

❖ The viewpoints of Supreme God Kabir are even superior to and excellent than these. He says that even Sage Shukdev was not *Aatmgyaani* (knowledge of the soul) because when the young woman sat on Shukdev's bed, he considered her a woman and did not let her touch his body, and standing up got ready to exit the room. It is clear from this that Shukdev did not have *Aatm Gyaan*. Just think, what would have Shukdev done had a young man instead of the young woman sat on the bed? He would have asked his well-being and would not have got up from the bed. He would have said, "Brother! There is only one bed. You may rest on the bed. I will make my bed on the floor. If the young man had been decent, he would have said, "No, Sage! You lie down on the bed. I will rest on the floor." But because of her being a young woman, Sage Shukdev got scared due to the defect of lust.

Supreme God Kabir has explained that male and female are two clothes on the soul. Like, it is mentioned in Gita Chapter 2 Verse 22 that - "Arjun! A soul on relinquishing a body acquires a new body. This is called death. This is like; man relinquishing old clothes wears new clothes. Therefore, become aware of Aatm Tatv.

Example: - A drama troupe came to a village. They performed drama shows for many days. In olden days, men only used to play the role of women in a play in drama shows. A boy had gone for the first time with his friend to watch a play. In the play, a boy was wearing the clothes of a girl. Even the breast was like that of a young girl. The boy who had gone for the first time said to his friend (who had seen plays many times), "Look! How beautiful that girl is!" His friend said, "This is not a girl, but a boy." But the boy, who had gone for the first time, was not ready to accept it. He did not believe his friend's statements. After the completion of the play, the actors went to that place where they were staying. The two boys also went there with them. That boy who had disguised as a girl took all his girl-clothes and hung them on the hook. Taking off the artificial breast off his chest, he put it in his bag. He went to take a shower only in his underwear. On seeing this, the new spectator believed that actually he is a boy. The next day, the spectator boy did not develop any malicious feelings as for a girl on seeing that boy in the attire of a girl. He was appearing as a boy to him. Similarly, if Sage Shukdev had Aatm Gyaan from spiritual discrimination, then considering her a man in the soul-form instead of a woman, he would have said that - "You may lie down on the bed. I will rest on the floor." Sages, saints and fakirs lead their lives with this viewpoint. They attain salvation by doing worship.

Effect of Company and Faith in God

In a village, a person had been married for ten-twelve years. He did not have a child. There was a monastery outside that village at a distance of approximately two kilometers. A Siddh Saint used to reside in it. He used to bring alms from the village, and used to keep eating it for three-four or more days. One day, he went to that person's house who did not have any child to get alms. Both the man and woman held the sage's feet and pleaded for attainment of a child. The sage said, "You can get offspring on one condition." The man and the woman asked, "Tell us." The sage said, "When the first son would be born, you would have to offer him to me after two years. I will make him my successor. If you accept this, then tell me. After that, you will have a girl and then a boy." Both of them ac-

cepted that condition. By the blessing of the sage, in the tenth month, they had a baby boy. After he turned two, they entrusted him to the sage. At that time, the woman was again pregnant. She gave birth to a baby girl. Then they had one more son. Due to this, the glory of the sage grew further. Entrance of young girls was prohibited in that monastery. When that boy turned sixteen, one day the Guru developed a boil on his chest near the nipple. As a result of which, the sage started remaining very restless with pain. He put some herbal medicine on his boil. In four-five days that boil ruptured and healed. Then the sage became normal. After a few days, the sage developed fever. Because of the weakness arisen from the old age and the fever, he became incapable of walking. The sage had never sent that disciple to get alms from the village, thinking that the young boy may commit some wrongdoing by falling into bad company by sitting with young boys in the village. He might develop a desire to marry.

But that day, feeling helpless, the sage said to his disciple, "Son! Go; get alms, and whatever you get from the fourth house in the first street, just bring that and do not go any further." The boy as per his Guru ji's order only went to that house's gate, and said, "Alakh Niranjan!" A fourteen years old girl came out of that house to the gate to give alms. That sage boy was carefully looking at her breast. The girl noticed that there is a wrong intention in the sage's vision. The girl said, "Take alms, Baba." The sage boy said, "O daughter of a mother! You have two boils on your chest. You may come to the monastery. My guru ji will cure your boils. O daughter of a mother! You must be in a lot of pain. My guru ji was excessively troubled by just one boil." Hearing this from the sage boy, that girl's surmise became even firmer that the sage is not of a good character. The girl started speaking loudly that - "Get your mother and sister's boils cured. Rascal! I will hit you with a shoe." Saying this, the girl took her shoe off, and said, "Go from here. Never come here again." On hearing the noise, that girl's mother also came to the gate, and asked, "Daughter! What happened?" The girl told that sage boy's deed to her mother. The mother asked, "Baba ji! From where have you come?" The sage boy told that - "I have come from this monastery. My guru ji has become unwell. He is incapable of walking.

Therefore, for the first time he has sent me to get alms. I am his disciple. I had just asked this sister that you have two boils on your chest; you must be in great distress. My guru only had one boil and he used to remain agitated day and night due to pain. He knows the medicine. You may go to my guru and get your boils cured." The sage boy was that woman's son whom she had offered to the sage. That girl was the younger sister of that sage boy. Her mother told her that - "He is your brother whom we have offered to the sage. He has been unexposed to the evil talks of the world. He does not know anything. Daughter, the vice that you thought he has is not in this brother of yours. He was speaking from a pure and clear soul. You threatened him thinking he was committing mischief like the flirtatious youths of the village." Mother said, "Sage! My daughter does not have boils on her chest. These are breast. See! Just as I have on my chest. We will marry her off. She will have children. Then her children will drink milk from her breast." The sage boy said, "O Mother! When will she get married? When will she have children?" Mother said, "We will marry her off after three-four years. Then she will have children two-three years after that."

The sage boy contemplated from the spiritual point of view that God is so much worried about the child who is going to take birth. He has made arrangements for him to drink milk 7-8 years prior to his/her birth. Will He not make arrangements of our food in the monastery? We, guru-disciple, completely rely on Him. From today onwards, we will not ask for alms. He was just contemplating this when the mother asked, "Baba ji! What are you worrying about?" The sage boy said, "Mother, now worry has ended." On saying this, he threw his bag along with the alms on the street and returned to the monastery empty-handed. Guru ji asked, "Why did you not bring alms? Did anyone snatch your bag?" The boy told, "Guru ji! When God makes all arrangements for the food of a child 7-8 years prior to his/her birth, then will He not make arrangements for us in the monastery? He will certainly do. Therefore, I have thrown the bag on the street." The sage understood that this shirker has thrown his bag on the way so that he does not have to go every day to get alms. The sage was helpless; he did not say anything. He thought that - "Tomorrow I will myself somehow bring the alms

whether I am happy or distressed.'

When after throwing the bag and the alms on the street, the sage boy returned to the monastery, God inspired some of the people of the city that the older Baba is unwell. Someone has said something to the younger baba; he threw away both the bag and the alms and went away. The sage is hungry and the boy is also hungry. Thinking this, they prepared good food. Preparing rice pudding, chapattis, lentil, first of all one person arrived at the monastery and said to the sage, "The younger baba getting annoyed with someone did not bring alms. He threw away his bag and alms. Please eat food." The sage said, "First of all, feed the boy." The boy said, "First guru ji will eat, then the disciple will eat." The sage started eating food. Meanwhile, another person came with halwa, poori and chickpeas curry. In this way, around ten villagers brought food to the monastery thinking the same. The disciple said, "Wow God! We did not know that you are so good. That is why; we used to worry less about your name and more about the food." The villagers fixed their turn that every day food should be sent from one home to the sages. The same happened.

Moral: - You will become like your companions. One sees ones defects in others. Without faith in God, a devotee is incomplete. Even begging for food is against the Holy Scriptures because if the devotion and the faith of the devotee are true, then God makes all the arrangements. But the best thing is to consume food while performing the duties of a householder. The duty of sages and saints is to deliver spiritual discourses (Satsang) and to do bhakti. If one does with true devotion, then he would not have to beg. From the knowledge gained from God Kabir, Sant Garibdas ji has stated in his nectar-speech that: -

Some speech from the "Vairag Prakran Ka Ang"

Garib, nat perna kaanjar saanshi maangat hain bhathiyaare |

Jaaki taari laagi tat mein moti det udhaare ||(3)

Garib, Draupad suta ke cheer badaaye bin hi taane kaate |

Sakal manorath Puran Sahib tum kyon maangan jaate ||(2)

Garib, aap te aavae ratn baraabar maangya aavae loha |

Lakshan nahin jog ke jogi ja basya ban khoha ||(6)

Garib, tooka kaaran firae kukra (dog) satghar fir aavae |

Ye to lakshan nahin jog ke kyon bana birdal jaavae ||(10)
Garib, jinko aatmgyan nahin hai ve maangaen re bhaai |
Chaawal choon ikattha karkae byaaj badhaavaen jaai ||(24)
Garib, jo maangae so bhadv kahiye dar-dar firae agyaani |
Yogi yog sampurn jiska jo maang na peevae paani ||(41)
Garib, kad Naarad jamaat chalaayi Vyas na tukda maangya |
Vashisht Vishwamitra gyaani shabd bihangam jaagya ||(50)
Garib, Kabir Purush kae baalad aayi nau lakh bodi laha |
Keshav se banjaare jis kae devaen yagya julaha ||(55)

Meaning: - The gist of the above-mentioned speeches is that those who do not do true bhakti according to the scriptures, those people acquiring an attire of a sage roam around asking for alms just as a dog goes to seventy houses for a piece of bread. For example, those of other castes, acrobats-*pernein*, *kaanjar* and *saanshi* (these people after exhibiting their skills, used to ask for money/grains from audience) used to wander for food. If a sage also does this, then there is a flaw in his way of worship. Supreme God Kabir used to do his daily work of a weaver, and also used to perform true way of worship and satsang. The evidence of how God helps someone who performs true way of worship has been given by Kabir Ji himself. The story is as follows: -

Arrangement of Communal Meal (Dharm Yagya) by Supreme God Kabir in Kashi City

Sheikh Taqi was the chief of all the Muslims i.e. he was the Chief Pir who was already jealous of Supreme God Kabir. All the Brahmins, Mullahs and Qajis, and Sheikh Taqi held a meeting and conspired that Kabir is a poor man. Send letters by his name that Kabir Ji is a big businessman in Kashi. His full address is Kabir S/o Noor Ali Ansaari, Colony of Weavers, Kashi City. Kabir Ji will organise a three-day long religious communal meal. All the sadhus and saints are invited. He will daily give a gift of one Dohar (the most expensive blanket of that time) and one Mohar (a circular 10 gram mohar made of gold) to everyone who will consume food. No matter how many times a person consumes food in a day, each time Kabir will give one Dohar and one Mohar to that person daily. Laddoo, Jalebi,

Halwa, Kheer, Dahi Badey, Maal Poode, Rasgulle etc all sweets will be available in the food. Even dry material (flour, rice, lentils etc uncooked dry material, ghee and sugar) will also be given. Sheikh Taqi even got one letter delivered addressed to himself and Emperor Sikandar Lodhi. On the night before the scheduled day, sadhus and saints started gathering. The communal meal had to take place the next day. Saint Ravidas told Supreme God Kabir that - 'Approximately 18 lakh (1.8 million) sadhus, saints and devotees have arrived in Kashi with a letter by your name. They have all been invited to eat a communal meal. Kabir Ji, now we will have to leave Kashi and go somewhere else.' Kabir Ji knew everything, but he was still acting. He said, "Ravidas ji, sit inside the hut, and put the door-chain on and lock the door. They will themselves return after wasting their time. We will not go outside at all." Supreme God Kabir reached His capital Satyalok. Loading bags, like on donkeys, of all the cooked material and dry material (rice, flour, sugar, khaand=unrefined sugar, lentils, ghee etc) on nine lakh oxen, he descended from there to earth. Even the attendants came from Satyalok itself. Supreme God Kabir Himself acquired the form of a 'Banjara' and told his name as Keshav. Emperor Sikander of Delhi and his religious Pir Sheikh Taqi also came. A communal meal was going on in Kashi. Everybody was being given one Dohar and one gold Mohar (10 gram) as donation. Some dishonest saints, by consuming food four times in a day, were taking dohar and mohar all four times. Some were also taking uncooked dry material (rice, sugar, ghee, lentils, flour etc).

On seeing all this, Sheikh Taqi made a long face. He went with King Sikander Lodhi to that tent where Kabir Ji Himself disguising as a Banjara (the merchants of that time were called banjaras) was sitting by the name Keshav. King Sikander Lodhi asked, "Who are you? What is your name? How are you related to Kabir Ji?" God seated in Keshav form said, "My name is Keshav. I am a merchant. Kabir Ji is my childhood friend. I had received a letter from him that a small communal meal has to be organised; bring some material with you. Obeying his order, his servant is present here. The communal meal is going on." Sheikh Taqi was shocked and sat down on the floor when he heard that 'a small communal meal has to be

organised' where 18 lakh (1.8 million) people have come to have food! Everybody is also being given a dohar, a mohar and dry material like flour, lentils, rice, ghee and sugar. They are calling this a small communal meal! But burning in the fire of jealousy, he went to the rest house where the king was staying. Sikander Lodhi asked Keshav, "Why has Kabir Ji not come?" Keshav replied, "His slave is sitting here. There is no need for him to bother himself. He will come whenever he wishes. This communal meal has to go on for three days." Mounting an elephant, Sikander Lodhi went with his bodyguards to Kabir Ji's hut. Dismounting the elephant, the King knocked on the door. He said, "Parvardigar! Open the door. Your child Sikander has come." Supreme God Kabir said, "O King! Some people are troubling me. They cause trouble by planning a new conspiracy every day. Today they have called millions of people by posting a fake letter. I, a poor weaver, am sustaining my family by weaving clothes. I do not have money to arrange a communal meal or to give any donation. I will quit this Kashi City with my family tonight and go to a far-off place. I will not open the door." King Sikander said, "O Omnipotent Allah! I have recognised you. You cannot befool me. What a communal meal you have organised on the open place of Chaupad! Your friend Keshav has come. He has brought unlimited edible material. Millions of people on consuming food are hailing you. They want to have a sight of you. Please open the door once and grant your sight to your slave Sikander." Kabir Ji said to Sant Ravidas, "Open the door." As soon as the door opened, King Sikander took his shoes off and prostrated along with his crown. Then he requested Kabir Ji to come to the communal meal going on in Kashi. When God Kabir came out of the hut, a beautiful crown came from the sky and adorned the head of God Kabir ji, and fragrant flowers started showering from the sky. The king requested Supreme God Kabir Ji to mount the elephant. Kabir Ji took Ravidas ji along with him. The three, the King, Ravidas ji and God Kabir Ji, mounting the elephant arrived at the place of the communal meal. They introduced Merchant Kabir to everyone. Himself playing the double role as Keshav, God Kabir Ji delivered spiritual discourse through questions and answers to the saints and devotees present there, that went on for 24 hours. Several millions of saints renouncing their

wrong way of worship took initiation from Kabir Ji and got their welfare done. After the completion of the communal meal, when all the attendants, loading the residual material and tents on the oxen, were about to leave, at that time King Sikander Lodhi, Sheikh Taqi, Keshav and Kabir Ji were all standing at one place. All the oxen, and the attendants, who were in the attire of nomads, crossed Ganga and went away. After some time, King Sikander Lodhi said to Keshav, "You may go; your oxen and companions are going." When the king looked in the direction in which the oxen and the nomads had gone, there was no one there. Astounded, the King asked, "Kabir Ji! Where have those oxen and nomads gone so quickly?" At that very moment, Keshav also merged into Supreme God Kabir's body. Only Kabir ji was standing. Understanding the entire mystery, King Sikander Lodhi said, "Kabir Ji! All this was your divine play. You are yourself God. The fire of jealousy engulfed Sheikh Taqi's body and mind. He said, "We can organise hundreds of such communal meals. What sort of a communal meal was this? It was a 'Mahochha'.

A 'Mahochha' is such a ritual which is imposed by a guru for the salvation of an old person on his/her death. All cheap stuff is used for it. 'Jag Jaunaar' is a ritual which is performed on the occasion of some special celebration, in which the person who is performing the ritual spends money wholeheartedly. Sant Garibdas ji has stated that: -

Garib, koyi kah Jag Jaunaar kari hai, koyi kahe mahouchha |
Badey badaayi kiya karein, gaali kaadein auchha ||

Translation: - On seeing that communal meal, virtuous people were saying that a 'Jag Jaunar' has been conducted, that is, a meritorious deed has been conducted by wholeheartedly spending money on the meritorious deed. Meaning a Dharm yagya has been performed by feeding others. Those who were evil and arrogant were saying that a 'Mahochha' has been conducted, that is, a communal meal has been provided by half-heartedly spending less money on it.

Gist: - Kabir Ji has given an example to the devotees that if you will do bhakti like me with a true heart and lead your life honestly, then God will help you like this.

A devotee only in reality is a merchant i.e. a wealthy person. A

devotee has both the wealth. He/she has the wealth to get whatever they need in the world, and a devotee also has the wealth of true worship.

Another Miracle that Took Place in That Communal Meal

That communal meal went on for three days. Every person used to have food at least twice a day. Some also used to have food three-four times a day because after the food, one Mohar (10gm gold) and one Dohar (expensive cotton shawl) was being given in donation. With this greed, they used to have food again and again. In three days, 18 lakh (1.8 million) people by defecating and urinating would have collected heaps of rubbish all around Kashi. Kashi would have stunk. There were the residents of Kashi, the 18 lakh guests and one lakh attendants from Satlok. There would have been heaps of rubbish. It would have become difficult for the people to breathe, but nobody felt like that. Everybody was having food two-three times a day, but they were not defecating even once, nor were they passing urine. The food was so delicious that they were eating a bellyful. They were eating double the food than before. On the second day, all of them became worried that the stomach does not feel heavy, and we are feeling hungry as well; we might become ill. They disclosed their problem to the attendants who had come from Satlok. The attendants told them that - "This food has been prepared by adding such herbs that it gets absorbed in the body itself. We prepare this same food every day in our kitchen and eat this same food. We never defecate and neither do we urinate. Be assured". Nonetheless, the people were thinking that we have consumed food, so at least some faeces should come out. They developed an urge to have a bowel movement. Everyone went outside the city. Finding a solitary place to defecate, as they crouched down, wind released from their back passage. Their stomach felt lighter, and fragrance came out of the wind as if Kewra water had been sprinkled. Seeing all this, everybody believed the statement of the attendants. Then their fear ended, but still everybody's eyes were blindfolded by ignorance. They did not accept Supreme God Kabir Ji as Supreme God.

There is also a topic in Purans that King Rishabh of Ayodhya renouncing his kingdom did sadhna in the jungles. His food used to

come from heaven. His faeces used to emit fragrance. The people of the nearby places were astonished to see this. Likewise, by consuming Satlok's food, only fragrance is emitted, not faeces. Heaven is a copy of Satlok and is fake.

Question: - What is superior for doing bhakti - to renounce home for doing bhakti or doing bhakti while staying at home?

Answer: - One will attain salvation by doing scripture-based worship after taking initiation from a Complete Guru and abiding by the code of conduct of bhakti throughout one's life. If we will renounce home and go to the forest, then we will have to again come to the village or city at the door of a householder for food. To prevent ourselves from hot or cold weather and rain, we will have to build some hut. We will have to also beg for clothes. That again became a home. Therefore, stay at home. Do true worship; your salvation is certain. Whether one marries or not, both can attain salvation by doing bhakti. Many people say that bhakti can only be done in a celibate life. Its answer is that both can attain salvation by doing true worship according to the scriptures.

Example: - We believe that Devotee Dhruv and Devotee Prahlad attained salvation. Both of them had married. They had children too. Prahlad's son was Bailochan. His grandson was King Bali who had performed hundred yagyas. God acquiring the Bavana form had asked for three paces of land in donation from him. Those who say that only celibate people are eligible for salvation should ponder that eunuchs are forever celibate, so they must be even more eligible.

By doing true worship, eunuchs, celibate, householders and women all attain salvation. Sant Garibdas ji has explained the knowledge of Kabir Ji that: -

Garib, dere daandae khush raho, khusre lahein na moksh |
 Dhruv-Prahlad paar huye, fir dere (home) mein kya dosh ||1
 Garib, kele ki kopeen hai, phool-paat-phal khaayin |
 Nar ka mukh nahin dekhte, basti nikat nahin jaayin ||2
 Garib, ve jungle ke rojh hain, jo manushyon bidke jaahin |
 Nish din firo ujaad mein, yun Saayin paavae naahin ||3
 Garib, gaadi baaho ghar raho, kheti karo khushhaal |
 Saayin sir par raakhiye, sahi bhakt Harlal ||4

Meaning: - The essence of speech no. 1 has been described above.

Meaning of Speech no. 2-3: - Some people were saying that - 'We went to mountains and jungles in the search of saints. In one place, a sage used to live in a jungle. The nearby villagers were saying about him that, that sage ties a loin-cloth of banana leaves on his private parts, and eats leaves-fruits-flowers in the jungle. He does not even come near the village. He does not even see the face of a human being. If he sees anyone, he runs speedily into the jungle. People were saying that whoever sees him becomes wealthy. For many days, to obtain a sight of him we went to the jungle in the morning and stayed till the evening. One day, we saw his back as he was running away. If we had obtained a sight of him, it would have been very lucky for us.' Just think, such a person is a criminal who is masquerading to escape from the police. Sant Garibdas ji has given the title of a 'Rojh' (blue bull) to such a person, who being frightened from human beings, keeps running here and there. Even if such people wander day and night in the jungles, they cannot attain God.

Meaning of Speech no. 4: -

Garib, gaadi baaho ghar raho, kheti karo khushhaal |
Saayin sir par raakhiye, sahi bhakt Harlal ||

Meaning: -

Story of Harlal Jaat

There was a Jaat farmer named Harlal in village Beri (district-Jhajjar, State-Haryana). He was of religious temperament. His entire family was of religious disposition. A man in saffron clothes stayed at the Village Beri's meeting place. He delivered spiritual discourses for a few days. When devotee Harlal took his introduction, he found out that he does not have anyone at home. His parents expired when he was a child. He had renounced his home for bhakti. Devotee Harlal requested him - "You may please stay at our home. We will get the service of a saint. You will get full time to do bhakti." The saffron-clothed person accepted it. Devotee Harlal had two houses. In one, women used to live. The second one was at a distance where animals were tied and men of the family used to live; it is called

'Gher' or 'Pauli'. There was a attic room over this 'Pauli'. They requested that sage to stay there. The entire family used to serve him. They used to feed him all the three times. After a few years, that saint died. After doing his final rites, they made his memorial in their field.

Shri Harlal Jaat used to transport goods of businessmen from one market to the other on a bullock-cart on hire, just as currently goods are transported on hired trucks or canters etc from one market to the other. It was around year 1750 when unrefined sugar, refined sugar, rice, wheat, millet, jaggery, barley, beans etc were transported through bullock-carts on hire. The path from Beri to Najafgarh Market went through Village Chhudani. One ox of Shri Harlal ji was of fair complexion who was a shirker. While walking in the cart, he used to sit down after some time. He was beaten with sticks to make him stand up. After a small distance, he again used to sit down. This sequence of events continued. One summer day, at around 4 o'clock in the morning, Shri Harlal ji was returning from Najafgarh market with a loaded bullock-cart. Near village Chhudani, at a short distance from a well, that ox sat down. Harlal ji started hitting him with a stick. Village Chhudani's Saint Garibdas ji was having a bath on that well. He said, "O Harlal! Do not hit him. He has taken birth from a cow." Saint Garibdas ji was a Jaat farmer. He had an ordinary attire of Haryana. He used to wear Dhoti-Kurta. Harlal ji said, "Brother! He has caused immense grief to me. After walking half a mile, he sits down." Saint Garibdas ji went near that ox and said something in his ear. Immediately that fair-skinned ox stood up. Saint Garibdas ji said, "Now this ox will walk alright." Shri Harlal ji did not believe it. He set forth in his bullock cart. That fair-skinned ox started walking even faster than the other ox. He did not even sit from Village Chhudani to Beri. Shri Harlal ji was suprised and elated. He told everything to his family members at home. Even they could not believe it. After that, Harlal Jaat went to Village Chhudani. The mistake he had made was that he had not asked the name of that person who was taking bath. He straight-away returned to Village Chhudani. He had thought that perhaps that man comes at the same time every day to bathe. Therefore, when he reached at that well at 4 o'clock in the morning, Saint

Garibdas ji asked, "O Harlal Brother! Have you come to know about that ox?" Harlal ji said, "Nothing is hidden from you. I have come to ask you that what magic you have done. That ox walks even faster than the other one." Saint Garibdas ji asked, "Tell me, a sage used to live in your attic room. How is he? I had met him one day. You had gone somewhere on your bullock-cart that day." Harlal ji said, "He passed away four years ago. We have even built his memorial (*maid*)." Saint Garibdas ji said, "This fair-skinned ox is that fraud Baba himself. I had a discussion of knowledge with him. I had advised him that your way of worship is wrong. You do not even do bhakti; you just eat and sleep. When your account will be checked in the court of God, then you will realise. Whatever you are eating, you will have to pay back."

Garib, nar se fir pashuva keejae, gadha-bael banaay |
 Chappan bhog kahan man baure, kurdi charne jay ||
 Garib, tumne us dargaah ka mahal na dekha |
 Dharmraj kae til-til ka lekha ||

But he became annoyed and said, "You are a householder; I am a celibate. You may go. You have come to preach to a sage!"

Kabir, Ram naam se khij maraen, kushti ho gal jaay |
 Shukar hokar janm le, naak doobta khaay ||

Meaning: - Kabir ji has said that an arrogant man gets annoyed at the discussion of the name of Ram (God). Then he suffers from leprosy, his skin decays and he dies. He obtains the next life of a pig and eats rubbish. A pig's nose also is immersed in rubbish. A person who does not do bhakti or who becoming a fake saint gains hollow fame among the people bears such hardships.

O Harlal! I had told him in his ear that - "Remember that day; what I had said, but you did not agree. O living being! You will have to pay the debt of this farmer. Whether you pay it back by being beaten with sticks or pay it happily. You cannot escape from it." That fake Baba in the body of the ox understood it. He was a disciple of Supreme God Kabir earlier in some birth. But then he had gone into Giri sect. Due to which, relinquishing the true path, he is bearing hardships in the cycle of birth and death. He will never sit now. Harlal ji fell at the feet of Garibdas ji, and said, "O Sant Maharaj! Make me your disciple. I will renounce my home and live

with you. My eyes have opened. A living being bears so many hardships without bhakti. Sant Garibdas ji uttered this speech: -

Garib, gaadi baho ghar raho, kheti karo khushhaal |
Saayin sir par rakhiye, sahi bhagat Harlal ||

Meaning: - One does not have to renounce home to attain God. Happily perform your work of farming and transportation. Stay at home. Do the bhakti of God as told by me. You will be called a true devotee.

Garib, naam uthat naam baithat, naam sovat jag re |
Naam khaate naam peete, naam seti laag re ||

This very evidence is in Yajurved Chapter 40 Mantra 15 that :-

Vaayu anilam athidam amritam bhasmantam shareeram |
Om kritu smar kilve smar kritam smar ||

Meaning :- Sant Garibdas ji said that - "The true mantras of true way of worship that I will give you, you have to do their jaap while eating, drinking, while being awake, that is, when you wake up in the morning, do jaap for some time; do jaap for some time before sleeping; while sitting and then while getting up remember the name of God. In this way, the household chores are also performed and remembrance of mantra too. For example, we see in the villages that people play cards the whole day. People waste their time over smoking hukkas. They waste their time in discussions on politics or in criticism of a person or in watching dramas and films. If we make good use of that time in the worship of God and in spiritual discussion, then our salvation is possible.

Shri Harlal Jaat took initiation and came home. He told everything to his family members. He broke the memorial (tomb) of that fake baba and took his entire family to Chhudani. He got them all initiated from Sant Garibdas ji. He got his and his entire family's welfare done. By the order of Sant Garibdas ji he never used that fair-skinned ox in the bullock cart or a plough. He kept him separately from all the animals and fed him good fodder. Sant Garibdas ji told, "He was a devotee. He has become an animal because of his wrong deeds. Do not make him work." That ox lived for five years. Devotee Harlal ji took care of him considering him to be a devotee. God Kabir helped his devotee who had gone astray in the life of an animal. If he ever gets a human life in future and if he finds a com-

plete guru, then he can attain salvation; otherwise, the sufferings in the lives of eighty-four lakh types of living beings is ready.

Even today, the offspring of devotee Harlal are witnesses of this incident in Beri.

Consumption of Tobacco is a Heinous Sin

Sant Garibdas ji said to devotee Harlal, "You (whoever takes initiation) may never consume tobacco (not even in hukka, beedi, cigarette, or chilam) or any other intoxicating substances." The devotee said, "O Maharaj ji! Nearly all the farmers consume tobacco. What harm is there in it?"

Answer: - Sant Garibdas ji said, "You must have read the story of Ramayan and Mahabharat. There is no mention of consumption of hukka in it. Shall I tell you how tobacco originated? Listen!"

Story of Origin of Tobacco

A sage and a king were brother-in-laws, that is, their wives were real sisters. One day the king's queen sent a message to her sister, the sage's wife, that - "Your entire family may please come to our house for food. I want to meet you; I am missing you a lot." When the sage's wife shared her sister's message with her husband, he said, "It is not good to have friendship with one's wife's sister's husband. Your sister is living a luxurious life. A king has arraogance of his wealth and power of the kingdom. They are calling us to insult us because then we will also have to say, "You may also come to our house for food." We will not able to make food arrangements like theirs in this jungle. All this is a conspiracy of your sister's husband. He wants to prove in front of you that he is great and I am poor. Abandon this thought. It is better if we do not go." But the sage's wife did not agree. The sage, his wife and their family went as king's guests. The queen was wearing precious jewellery and precious clothes. The sage's wife had a rosary around her neck which is used to recite (Ram) God's name, and she was wearing simple clothes of a holy woman, seeing which the officials and workers of the palace were giggling that - "This is the king's brother-in-law. Where King Bhoj and where Gangu, the oil-presser (meaning there is a big difference in status). The sage family was hearing this discussion. Af-

ter having food, the sage's wife also said, "Please come to our place on that day to have food."

On the scheduled day, the king along with his family and thousands of soldiers arrived at his brother-in-law sage's hut. The sage requested Heaven's King Indra for a Kamdhenu (a cow that fulfils all desires; in her presence one gets any kind of food by just wishing for it. This is a mythological belief.) In its return, the sage had vowed his virtuous deeds. Indra Dev sent one Kamdhenu, a massive tent and a few attendants too. The cow was left in the tent. The sage family sang praise of the cow mother, and expressed their wish. Immediately fifty-six (56) types of food in large silver dishes, baskets and wokes came from heaven and started being placed inside the tent. Half acre of the tent got filled with (food items) *laddoos, jalebis, kachoris, dahi badey, halwa, kheer, lentils, chapattis, pooris, bundi, barfi, rasgulle* etc. The sage said to the king, "Please have food." To insult the sage, the king said, "My army will also have food with me. Even the horses have to be fed fodder." The sage said, "By the grace of God, all the arrangements would be made. First, you and your army may have food." The king got up and went to the place where food was served. Beautiful clothes were laid there. The king was astonished to see that. Then the attendants started serving different types of food in silver plates. After praying to Food God, the sage requested the king to have food. The king saw that - "In front of his food, my food was nothing. I had only fed the sage family. That too, I had got prepared only three-four food items. The king felt extremely embarrassed. He was very tense while having food. He was burning in the fire of jealousy; he considered it his insult. All the soldiers ate food and praised it. The king's blood was boiling. He went into his tent, called the sage, and asked, "How did you prepare this food in the jungle? There is neither a wok, nor a stove." The sage told him, "In return of my virtuous deeds and bhakti, I have borrowed a cow from heaven. It is a speciality of that cow that it instantly provides as much food as we want." The king said, "If you make something available in front of me, then I will believe it." The sage and the king stood outside the gate of the tent. Only the cow was standing inside. She was facing the gate. The tent was empty because everybody had had food. The attendants had

taken the remaining food with them and gone. The cow was just waiting for the sage's permission. The king said, "Sage! Give this cow to me. I have a very large army. I will get their food prepared by her. What use is she to you?" The sage said, "King! I have borrowed this cow mother. I have got her from heaven. I am not her master. I cannot give her to you." The king said to the soldiers standing at a distance, "Take this cow." The sage saw that his brother-in-law has a bad intention. At that very moment, the sage said to cow mother, "Cow Mother! You may please quickly return to your master, King of Heaven Indra." Immediately, Kamdhenu, tearing through the tent, flew straight up. The king shot an arrow at the cow's feet to make her fall down. The cow's foot started bleeding, and the blood started dropping on earth. The cow went to heaven in an injured state. Wherever cow's blood dropped, tobacco grew there. Then from its seeds, numerous plants grew up. Sant Garibdas ji has stated :-

Tamaa + Khoo = Tamaakhoo

Khoo naam khoon ka Tamaa naam gay |
sau baar saugandh isko na peeye-khaay ||

Meaning: - The meaning is that in Persian language, a cow is called "Tamaa". Blood is called "Khoo" i.e. "Khoon". This tobacco has originated from cow's blood. It has cow's hair-like hair over it. O human being! Take a pledge hundred times that you will not consume this tobacco in any form. The sin of consumption of tobacco is equivalent to drinking blood of a cow. The Muslims came to know from the Hindus that tobacco originated in this way. Considering it to be cow's blood, they started eating it and smoking it in hukka because based on incorrect knowledge, the Muslim brothers consider eating cow's meat as a blessed food of their religion. In reality, Prophet Muhammad, who is considered to be the founder of Muslim religion, had never consumed meat of any living being.

Garib, Nabi Muhammad namaskar hai, Ram Rasool kahaya |

Ek lakh assi koo saugandh, jin nahin karad chalaya ||

Garib, ars kursh par Allah takht hai, Khalik bin nahin khaali |

Vae Paegambar paak purush the, Saheb ke abdaali ||

Meaning : - Prophet Muhammad was a respectable great man who was a messenger of God. One lakh eighty thousand such proph-

ets (from Baba Adam to Muhammad) have been considered to be in Muslim religion. All of them were holy men who had never used a sword on any animal or bird. They used to fear God. They were recipients of favour of God. Afterwards, some Mullahs and Qajis had started this tradition of eating meat, which later became an abnormality (distorted form) in the religion. On that basis only, all the Muslim brothers are eating sin. Then the misguided Muslims started consuming tobacco (eating tobacco, smoking in hukka). The innocent people of Hindu religion did not understand their trick. On their advice, they also started consuming tobacco at a full swing. Currently, it has become "*Panchayat ka pyala*" (a drink of the village heads) which is a grave mistake. It is a veil of ignorance. One should never consume it even by mistake. Sant Garibdas ji then said, "O Devotee Harlal! Listen further the sins of consuming tobacco: -

Garib, pardwara stri ka kholae | sattar janm andha ho dolae ||1

Madira peevae kadva paani | sattar janm shwaan ke jaani ||2

Maans aahaari manva, pratyaksh rakshas jaan |
mukh dekho na taas ka, vo firae chaurasi khaan ||3

Surapaan madya maansahaari | gaman karae bhogae par naari ||4

Sattar janm katat hain sheesham | sakshi Saheb hain JagdishM ||5

Sau naari jaari karae, surapan sau baar |
ek chilam hukka bharae, doobae kaali dhaar ||6

Hukka hardam peevtae, laal milaave dhoor |
ismein sanshay hai nahin, janm peechhle soor ||7

Meaning of the aforesaid speeches: -

It has been stated in Speech no. 1 that a man, who develops illegitimate relationship with another woman, acquires seventy births of a blind due to that sin. He suffers in seventy consecutive births of blind donkey (male-female), blind ox, blind man or blind woman.

Speech no. 2: - A person, who drinks bitter alcohol-like water, suffers in seventy consecutive births of a dog due to that sin. He drinks water from filthy gutters. When he does not get bread, he eats faeces.

Speech no. 3: - Those people who eat meat are clearly demons. One should not even see their face, that is, a person others can also start eating meat in their company. Therefore, beware of them. They will wander in the births of 84 lakh types of living beings.

Speech no. 4-5: - Those, who eat meat as well as who (*paan*) drink (*Sura*) alcohol, and practice adultery, have to bear the punishment of other sinful deeds as well. They are beheaded for seventy births in the lives of billy goats, goats, buffaloes, rooster-chickens etc. I am saying this keeping God as the witness. Consider it to be true.

Speech no. 6: - Now listen to the sin incurred by that person who prepares a chilam for those who smoke hukka. A person, who practices adultery once, who drinks alcohol once, and who eats meat once, bears the above-mentioned suffering. The sin that a person, who practices adultery hundred times and who drinks alcohol hundred times, incurs is the sin incurred by the person who prepares chilam once for a hukka smoker. Just think, how much sin will that person incur who himself consumes tobacco (in hukka, beedi, cigarette, or eats it)? Therefore, never consume any of the aforesaid substances.

Speech no. 7: - Some individuals on seeing the people of the society start smoking hukka or consuming other intoxicating substances. If on listening to the satsang, they quit the evil habit, then they were human beings in the previous birth as well. They do not develop an addiction to intoxication. But those who even after repeatedly listening to the satsang cannot give up tobacco or other intoxication; they were in the life of a pig in the previous life. Because of smelling bad odor in the life of a pig, they have an addiction to smelling the bad smell of tobacco. They are unable to quit hukka or other intoxication quickly. They are destroying their precious human life. They are advised to listen more to the satsang. They should not despair. By praying with a true heart to God Kabir to enable one to quit intoxication, one is able to give up all kinds of intoxication.

Other Views on Tobacco

The state of those who smoke hukka has been described: -
(In Saint Garibdas Ji's Granth, in Chapter 'Ath Tamakhu Ki Baent')

Pit baai khaansi nibaasi nibaas | kaf dal kaleja liya hai giraas ||
Kala tamakhu aru gora pivaak | das bees langar jahan baithe gutaak ||

Baajae nae gud gud aru hukke hajum |
kore kubuddhi beesa hain na soom ||

Baanki pagri aru baanki hi nae | khud dubae aru duboye hae kae ||
Gutaakad atakad mataakad lahur | ek baithega adkar ek baethega door ||
Peevae tamakhu padae karm maar | amlī ke mukh mein mutra ki dhaar ||
Kadva hi kadva tu karta hamesh | kadva hi le pyaare kadva hi pesh ||
Kaami krodhi tu lobhi laboot | bachan maan mera dhooma na ghoont ||
Hukka haraami gulaami gulaam | dhani ke sarey mein na pahunche alaam ||
Paamar param dhaam jaate na koyi | jhoothe amal par dayi jaan khoyi ||
Murda majaan haraami haraam | peevaen tamakhu so indri ke gulaam ||
Agyaan neend na so uth jag | peevaen tamakhu gaye futi bhaag ||

Bhang tamakhu peevaen hi, surapaan se het |
gosat mitti khaykar jungle banae pret ||

Garib, paan tamakhu chaabahin, saans naak mein det |
so to akaarth gaye, jyon bharbhooje ka ret ||

Bhang tamakhu peevahin, gosat gala kabaab |
mor mrig koon bhakhat hain, denge kahan jawab ||

Bhang tamakhu peevte, chismyon naali tamaam |
Sahib teri Sahibi, jaane kahan gulaam ||

Gau aapni amma hai, is par chhuri naa baahay |
Garibdas ghee doodh ko, sab hi aatm khaay ||

Gist: - The gist of the above-mentioned speeches is that human body needs oxygen. Instead of that, the smoke (carbon dioxide) of tobacco enters the body, so people develop a cough disorder. They develop the disease of *pitt* and *baai* (acidity and wind). The style of sitting of a person who smokes hukka has been described that one or two individuals who smoke hukka sit near the hukka. One sits at a distance and will say, "Push it a bit towards me." Then others will pass the hukka to him. Then the (nae = pipe through which smoke is sucked) hukka pipe sounds "gurad-gurad". They themselves get ruined by smoking hukka, and the small children by imitating them will commit the same sin and will drown in the black waters of hell. Those who smoke hukka are themselves indeed very unfortunate, and by instigating others to smoke tobacco, they ruin others too. Those who commit the aforesaid vice waste their lives just as a (*Bharbhooja*) grain-parcher by excessively heating the sand roasts gram. Then after completing the entire task, he throws the sand in

the street. Likewise, a person, who commits the above-mentioned sin, also wastes his life in a similar manner and dies. That living being is thrown in hell and in the street-like lives of other organisms. What answer will those people, who commit the above-mentioned sin, give in the court of God, that is, they will be speechless.

Then, it has been stated that a cow is equivalent to our mother, whose milk is drunk and ghee is eaten by people of all the religions and castes. Therefore, do not kill the cow. The topic of tobacco is going on: -

Tobacco is the biggest hindrance in the path of bhakti. In between our two nostrils, there is a third path; the size of the opening of which is similar to the hole of a small needle. The smoke that is released from the nostrils closes that path. That very path goes to Trikuti above where God resides. The path through which we have to meet God, tobacco closes that very path. We have seen those who smoke hukka; every day they move a thin iron rod through the hukka-pipe, from which the grime of smoke that had accumulated in it comes out. The pipe gets blocked due to that grime. The human life has been obtained only to attain God. The smoke of tobacco blocks the path for attaining God. Therefore, tobacco is the biggest enemy of a devotee. Anyway, people who smoke hukka also believe that tobacco is not a good thing. When a small child sees his grandfather, elder paternal uncle, father or younger paternal uncle smoking hukka, then he also imitates. He starts smoking hukka, then adults, who themselves smoke hukka, threaten that child, "I warn you not to smoke hukka. It is not a good thing." If you consider it to be a good thing, then let your children also smoke it. If you forbid them, you believe that it is not good; it is injurious. In winters, small children are sleeping in a room and a hukka-smoker is also smoking hukka in the same room. He is himself committing a sin as well as making his family members incur sin by making them ingest the smoke. Grandfather and father try to make small children drink milk from their glass by saying, "Take this. Drink a little bit more. Look, your plait is increasing in length. Drink a bit more." In this way, they make them drink the whole glass of milk because milk is beneficial for children. If he forbids them to smoke hukka or beedi, then certainly his heart says, "Smoking tobacco is bad, but this vice

has become very common in the society. Therefore, one does not get sin." Like, many tribes eat meat. That sin is a common thing for their children.

In the same way, smoking tobacco is also a heinous sin, but it has become customary that one does not incur sin. One should quit it. Devotee Harlal broke his hukka and chilam the same day. He narrated all the things to his entire family. He made them take initiation. For many generations, there was no hukka in those families of Beri. Later, due to lack of satsang, some people again started smoking.

Even Donkeys and Horses Loathe Tobacco

One day, Sant Garibdas ji (of Village Chhudani, District Jhajjar) mounted on a horse was going to a village in district Jind for some work. On the way, there were fields of village Malkhedi (district Jind). He was passing through those fields on the horse. Wheat stalks were standing up in the field. The horse abandoning the path started walking through the wheat crop. There were caretakers of the crop in the fields. They ran with sticks and were about to hit Saint Garibdas ji, saying that - "Have you gone mad? You have destroyed our crop. Can you not ride the horse straight?" As soon as they tried to hit Sant Garibdas ji with a stick, their hands froze overhead. Everybody stood at their respective place like a stone idol. They remained like that for five minutes. When Sant Garibdas ji raised his hand to bless them, their motionlessness was terminated and they all fell on their backs. The sticks fell from their hands. They felt as if they were paralysed. It did not take long for the caretakers to realise that he is not an ordinary man. Everyone cried and asked for forgiveness. Then Sant Garibdas ji said, "O innocent men! Is this the way to behave with a traveller? You ran to hit me. At least you should have first asked, "Why have you taken the horse in the middle of the crop?" Those farmers said, "Now tell us, why did the horse went in the middle of the crop?" Sant Garibdas ji asked, "What had you sown in this field before this crop?" They told that - "We had sown barley." Sant Garibdas ji asked, "What had you sown before that?" They told that - "We had sown tobacco." Sant Garibdas ji told that - "The bad smell of that tobacco is still present in this field.

Disturbed by its bad smell, my horse abandoning the path started going from a distance. You smoke that tobacco; you are worse than the animals. Listen carefully! From today onwards, nobody will smoke hukka or consume tobacco in this village. If you do not obey my order, the village will incur great loss." At that time, everybody said - "Okay". After the saint went away, they said, "Let us fill our Hukti (small hukka)!" When they started filling the hukti (small hukka), the chilam dropped from their hand and broke. They brought chilam of another hukti; that also broke into small pieces in their hand. Whatever huktis they had in the field, all of them broke. The chilam also broke. The caretakers got frightened that this is a divine act of that saint. When they went to the village, all the hukkas and chilams in the village broke. There was turmoil in the entire village. A fearful atmosphere developed. When the caretakers came to the village, everybody came to know of the reason. Since that day, no one has smoked hukka in that village till date. The name of the village is 'Malkhedhi'.

❖ Those who smoke hukka say, "I have bitter tobacco; take this and fill this in the chilam." Another one says, "Mine is bitterer." Sant Garibdas ji has told that after death, the messengers of Yam urinate in the mouth of that person who consumes bitter tobacco. They say, "You always wanted to consume bitterer tobacco; now dear, drink bitter urine." They open his mouth and direct the flow of urine into his mouth.

Sant Garibdas ji performed this divine act to make people quit this vice. The effect of knowledge makes one quit a vice forever. Knowledge is gained from Satsang (spiritual discourses). Develop interest to listen to satsang. Listen to satsang.

Request: - Completely quit the above-mentioned vice. This will make the path of your life easily accessible.

Intoxication Causes Destruction

Whether intoxication is of alcohol, hemp, opium, heroine etc, it will become a cause of your total destruction. First of all, intoxication makes one a devil. Then it destroys the body. There are four important organs of the body: - 1. Lungs, 2. Liver, 3. Kidneys, and 4. Heart. Alcohol first of all destroys these four organs. Hemp com-

pletely destroys the brain. More than alcohol, heroine makes one's body hollower. Opium weakens one's body. It stops functioning. It functions only when charged with opium. The blood gets polluted. Therefore, these intoxicants should not even be kept in the village or city, let alone at home. One should not even think of consuming them.

❖ A person used to work at Palam Airport in Delhi. This dates back to year 1997. At that time, his monthly wage was twelve thousand rupees. This Das (Rampal Das) went to deliver Satsang in a village in Delhi. There an old woman along with her three granddaughters came to the house where satsang was being held. She was a paternal aunt of those who were holding the satsang. She used to live in a house on a plot on the outskirts of the village. That man who used to work at Delhi Airport was her son. He used to drink a lot of alcohol. He had ruined his home. He used to beat his wife and children because every day he would come home drunk, and his wife used to object him; a Mahabharat used to take place every day. His wife leaving the children behind, went to her mother's house. The grandmother took care of the children, and then she herself went and counselling her daughter-in-law brought her back. On that night, the old woman had come with her granddaughters and daughter-in-law because the Satsang was at her own elder brother-in-law's house. Therefore, she had to come. In Satsang (spiritual discourse), lecture is given on every aspect. First, the benefit of doing bhakti of God and the harm of not doing it is told, which is explained in detail. That day, the drunkard first went to his house. When he did not find anyone at home, he sat there for a while. Then a neighbour told him that - "Your mother has gone to your elder paternal uncle's house with the entire family. A Satsang is going on there. They will all have food there itself." It was God's wish; he also went to the satsang, and sat at the rearmost end because he was drunk.

Satsang statements: - It was told in the Satsang that after attaining a human life, a person who does not perform auspicious deeds, his future becomes a hell. He who intoxicates, his present and future both are hell. Intoxication is not for human beings. It turns a human being into a devil. Those people, who had performed virtuous deeds in their previous lives, have a good job or a good business

in their current lives as a result of those virtuous deeds. If in the present life, they will not perform auspicious deeds, bhakti, charity and meritorious deeds, they will suffer in future births by becoming a donkey, dog, pig, or ox, and will eat rubbish.

Like, in a human (man/woman) life, based on the previous auspicious deeds, one has got good food. One has obtained a good human body. Whenever one wishes, one can eat. If one feels thirsty, one can drink water. If one wishes, one can drink milk or tea. One can eat fruit or dry fruit (cashew nuts-almonds). If after acquiring a Complete Guru, you do not do bhakti with a pure heart, did not serve in a Satsang, did not perform charity or meritorious deeds, then you will suffer misery in the next lives of donkey, ox, or dog. Neither will you get food on time, nor water, nor will you have any means to protect yourself from heat, cold or insects and flies. In human life, you protect yourself with mosquito net and 'Allout' mosquito repellent. You have found ways of protecting yourself from heat, but what will you get when you will become an animal? Sant Garibdas ji has described the knowledge gained from Supreme God Kabir ji in this way :-

Garib, nar seti tu pashuva keejae, gadha bael banaayi |
Chhappan bhog kahan man borey, kuradi charne jaai ||

Meaning: - After leaving the human body, a person who is devoid of bhakti and auspicious deeds attains the life of a donkey, ox etc. Then one will not get the food that one gets in human life. Becoming a donkey, one will eat rubbish from the heap of garbage. If one becomes an ox, a nose-rope will be threaded into the nose. One will be tied with a rope. Neither will one be able to drink water on feeling thirsty, nor will one be able to eat food on feeling hungry. One will have a tail to protect oneself from flies and insects. Consider it to be a cooler, fan or mosquito net. Those living beings, who have accumulated excessive sins, in the animal life even their tail gets severed. Only a stump of one to one and a half feet is left. One keeps rotating it.

An ox got pricked in the centre of the hoof of his hindfoot with a 1.5 inch long nail. It got pushed further in on walking. The ox started limping. The ploughman thought that the ox might have had a cramp and it will get better with walking. Many times this happens that if

an ox gets a cramp, it eases if the ox continues to walk. But this time, it did not happen. The ox walked in the plough the whole day. When he came back home, he was putting his foot on the ground with great difficulty. He was only able to walk slowly. As soon as he reached home, he sat down. He did not even eat fodder. Tears were falling from his eyes because the pain was excruciating. In the morning, the ox did not get up; he lay down. There was a lot of swelling on the foot. A veterinary doctor was called from the village. Such was the treatment in the olden days. On examining him, the doctor said that he has sprained his knee. Crushing old jaggery, soften it and tie bandage of it on his knee. It will be cured. The nail was in the hoof, and the treatment was being given on the knee. This went on for approximately a month. One day a member of the family noticed that pus is oozing out from the hoof of the hindfoot. When he cleared it, he found the nail. He took the nail out with some instrument. Then the ox recovered within a week. He ate fodder and drank water to his full capacity.

Please ponder: - When this living being was in human life, he had not even thought in his dreams that - "One day I will also become an ox." Now he could not even speak and tell where he had the pain. Kabir Ji has stated that: -

Kabir, jivha to vohe bhali, jo ratae Harinaam |

Na to kaat ke faenk diyo, mukh mein bhalo na chaam ||

Meaning: - A tongue is a very important part of the body. If it is not used for the praise of God and recitation of naam (mantra), then it is useless because a person incurs sin by uttering bad words to someone with this tongue. A powerful person says something wrong to a weak person due to which his soul cries and gives curse. He cannot utter it because he knows he might get beaten up. This is a sin. Then by criticising someone, by giving false testimony against someone, by cheating someone in business by telling a lie; a person commits numerous sins with one's tongue. Supreme God Kabir has told that if a person does not make good use of his/her tongue, that is, if one is not speaking auspicious words, does not have soothing speech, does not praise God i.e. does not hold discussion of God, does not read religious Holy Books and does not recite the name of God with his tongue, then one should sever it and throw it away.

He/she is only accumulating sins.

(To ask to sever the tongue is merely a phrase to alert someone. Do not cut the tongue and throw it away. Start doing auspicious deeds and speaking auspicious words. If one is not reciting the name of God and not praising God, then it is not good to keep this flesh of tongue in this holy mouth.)

❖ **Currently (since 1970), a human being has access to special facilities. As a result of which, day by day he is moving away from God. The miseries are approaching him at the same speed. There is an improvement in the financial situation, but mental peace has finished. Intoxication is its real cause. A father has gone to his work. Children have a hope that father will come and bring some necessary items with him.**

When the father comes, small children run and cling to their father and receive love. It is natural for those children, whose father consumes intoxicants, to have unrest in their home. The children remain fearful. Both their mental and physical development is impaired. That house becomes hell. Today, those who are carefree after drinking alcohol are not even respected in the society.

In the next life, that person becomes a dog and eats faeces. He will drink water from the sewer. Then on becoming other animals and birds he will bear one after another hardship. Therefore, quitting all the intoxicants and vices, live the life of a human being. Let the civilised society also live in peace. One alcoholic hurts the souls of many people: of his wife, parents of his wife, his brothers and sisters, his parents, his children etc. Consumption of intoxicants for just an hour destroys one's wealth, one's honour and the peace of the entire family at home. Can that person be happy in future? Never. He will lead a hellish life. Therefore, one should reflect and immediately quit the vices.

Question: - Who has seen what happens in the next birth?

Answer: - For example, once a blind man was going towards a jungle. A gentleman was standing ahead. He said, "O blind man! Do not go here. This way leads to a fierce jungle. Deadly lions, cheetahs etc live there. Go back." If the blind man is not intoxicated, he will instantly retreat. If he is intoxicated, then he will say, "Who has seen that deadly animals like lions, cheetahs, snakes etc live in the

jungle?" And saying this, he will proceed on his path.

Please think: - The blind man cannot see, and he does not believe a sighted person, then how does one advise him? If he does not listen, then he will meet the same fate that the sighted person was talking about. Lions will kill him.

Likewise, saints are sighted (eyes of knowledge) people. They have told us what has been mentioned above. We are (blind) devoid of the eyes of knowledge. If we will not change our path by believing the teachings of the saints, the same will happen to us as has been mentioned above.

Nar se fir peechhe tu pashuva keejae, gadha bael banayi |

Chhapan bhog kahan man baure, kuradi charne jaayi ||

❖ **Some people even say that - "We will see whatever will happen." It is a request to them that - "What will you see after becoming a donkey? Then the porter will see." These kinds of teachings are always given in satsang (spiritual discourses).**

That drunkard also came to the satsang and sat down as there was no one at home and the house was locked. After some time, he became sober and had to listen to the entire satsang. That day onwards, that man never drank alcohol and did not consume any other intoxicant. He himself took initiation and made his entire family take initiation. In the morning, when we (author along with some devotees who had come to the satsang) went outside the village for a stroll, on the way was that man's (who worked at the airport) house. His mother was standing in the street. She said, "Maharaj Ji! Please have tea and then go." A devotee of that village told, "Please do go to their house. This family has been ruined. A house gets purified by the arrival of holy men." We all went to their house. We were in all five people. The cot was laid in the courtyard. It was the month of May. There was shade of a tree. His mother said to her daughter-in-law, "Daughter! Make tea." That daughter lit the stove and started making tea by putting water in the kettle. After half an hour, we said, "Bring the tea quickly. We have to go for a stroll. Then we have to go to another village to deliver satsang." Still that daughter was lighting the stove under the kettle. When we said again, she started crying. When a devotee of that village went to her, he found out that neither was there sugar, nor tea leaves, nor milk at home.

The mother of that man also started crying. She said, "We are ruined, Maharaj! Please save us if you can." After taking initiation, that man had early morning gone to his work. After a few days, we were delivering satsang in Delhi itself in Village Punjab Khor. That man brought his mother, his wife and three daughters to the satsang there in a car. Earlier he had a dilapidated bike. That day, all the children were wearing beautiful clothes. They were saying, "Papa never quarrels with mummy now. He gives his entire salary to grandmother. We have started living in heaven." The grandmother said, "We received such a sight of you that day that we have prospered." I said, "Mother! Your son was not bad. He had never listened to these good thoughts. Had he listened to these good thoughts earlier, he would have never committed any wrongdoing. This is all by the grace of Supreme God Kabir that he came to the satsang that day and the dirt on his soul got cleaned. Your family has come out of a hell and is now residing in heaven. Abide by the code of conduct laid by God. You will never face any crisis. Keep doing bhakti. Several generations of yours will be salvaged." In this way, Satsang leads to reform of human beings which increases peace and mutual love in the world. You must listen to the teachings of Satsang. Please read "Code of Conduct of Bhakti" on Page 397.

Service and Respect of Parents is a Prime Duty

Every parent has a desire that - "My child should prosper. He should not earn disrepute in the society. He should be of a good character and obedient. He should serve us in our old age. Our daughter-in-law should follow our advice. She should keep our respect in the society. She should serve us in our old age. She should behave affectionately." This code of conduct was at its zenith till Satyug, Treta and Dwaparyug. Everybody used to lead a happy life. In Kalyug, for some time everything was fine, but the situation currently is opposite. The author (Rampal Das) has the ambition to improve it. I also hope that by the grace of God, with the light of knowledge everything will become possible; it is happening as well and will happen in future too. My soul believes this.

➤ **Mother's love towards child: -**

A boy's father died. At that time, he was 10-11 years old. His

mother raised her only son. His mother gave him the love of both mother and father so that he does not feel the pain of the absence of his father. The boy on becoming young got addicted to alcohol and started going to a prostitute. He used to daily ask for money from his mother and spend it in vagrancy. One day, his mother did not have any money. In a drunken stupor, he beat his mother and went to the prostitute. That day, he did not have any money, so the prostitute said, "Get your mother's heart." He went back home. His mother was unconscious. He took her heart out with a knife and set forth. In the intoxicated state, he tripped over and fell down. A voice came from his mother's heart, "Son! Did you get hurt?"

When the devil made from intoxication went to the prostitute with his mother's heart, the prostitute said, "When you are not a well-wisher of your mother, then how can you be mine? Misguided by someone, you will kill me too. I wanted to get rid of you because you have become poor now, and you are of no use to me. Therefore, I had kept this condition thinking that you cannot take your mother's heart out because she never used to deny anything to you. O devil! Go away from my sight." Saying this, the prostitute shoved him out of her house and shut the door. That devil came home and started crying at his mother's dead body. He said, "Mother! If possible, save me in the court of God too." A voice came, "Son! Nothing has happened. I just want to see you happy." At that very moment, the people of the city came. They reported it in the police station. The king sentenced him to death by hanging.

The king asked him his last wish before hanging him. The boy said, "Call some citizens. I want share my wrongdoing with everyone." People of the city came. That boy confessed his crime and told, "I committed the aforesaid crime. Even in the last moments, my mother's soul kept wishing for my well-being. Intoxication made me a devil. I polluted the society by visiting a prostitute. Take this advice from me. Nobody should commit the heinous sin that I committed by tormenting my mother. Even a wife cannot be as sympathetic as a mother, no matter how noble she is. A mother loves her son or daughter so much so that in winters when the child urinates, the mother herself lies down on the wet cold clothes and spreads dry sheet under the child. If the child is crying from hunger, she leaves

her meal in the middle and first pacifies the child by breastfeeding him/her."

A Father Forgives All Possible Mistakes of Children

God Kabir has stated that a father forgives all the offences of his son or daughter: -

Avgun mere Baap Ji, baksho garib nawaaj |
Jo main poot kapoot hun, to bhi Pita ko laaj ||

Translation : - God is the father of all the living beings. It is a speciality in a father that if his son or daughter commits a mistake in ignorance and then seeks forgiveness from the father saying that they will never commit a mistake in future, then the father immediately forgives them. Therefore, a devotee prays to God that - 'O Compassionate to the poor! You are Father of all. As a Father, forgive my demerits (crimes). I am also a (kapoot) bad i.e. useless son, however, forgive me by performing the duty of a father.'

➤ Rambhakt's wife passed away. At that time, his son was three years old. An incident had occurred in his relations that had shaken him. The story is as follows: -

His maternal uncle was nearly ten years older than his sister, that is, Rambhakt's mother. The maternal uncle had two sons. Rambhakt's maternal aunt died. His maternal uncle remarried. The second wife gave birth to a son. The second wife started feeling jealous of the sons of the first one. She thought that there is 15 acre land. It will be divided into three. She fed ground glass in milk and food to those two children. Due to which, they gradually became ill and died. The doctor told that the children have ingested glass. As a result of which, they have died. One day, his wife told a neighbour, "I did this to those children. Now my son has got fifteen acre land." That lady told it to my maternal uncle. My maternal uncle used to love the younger maternal aunt a lot and used to trust her. He could not believe it. One day, younger maternal aunt was telling this to her brother, "I did this. Your nephew has got fifteen acre land." My maternal uncle was also hearing this as he was naturally standing outside the window. My maternal aunt's brother said, "Sister! You have committed a crime. Where will you keep this sin? From today onwards, I will not even come to see your face." My maternal uncle's

mind was about to explode. He abandoned his home and came to his sister's place, that is, he spent the rest of his life at our (Rambhakt's) place. After a few years, the son born from the younger maternal aunt also died. The younger maternal aunt eloped with someone. Later we came to know that, that man snatched her jewellery, killed her and threw her in a well. When the police came to know about it, that man was hanged. Recalling this destructive Mahabharat, Rambhakt did not remarry. He used to keep his son with him. While ploughing the fields, he used to carry his son on his shoulders. When he used to get tired, he used to lay him under the tree. He used to himself prepare food, himself give him a bath and wash the clothes. Somehow the boy grew up. He married him off. Still he used to do all the chores. His son also used to help him in work, but he used to himself do the hard jobs. Old age crept on him. He could not do any work. The daughter-in-law started perceiving him as a waste of money. Due to which, she started giving plain, simple and stale food to her father-in-law. She did not even use to give him a stomachful of food. The boy used to ask, "Father! Are you being looked after well?" The father used to say, "Son! There is no shortcoming. A very fortunate daughter-in-law has come. She takes special care of me." The daughter-in-law also used to hear this. She used to torture him even more thinking that - "My husband does not know about this, and this old man is also unaware of my trick." One day, the boy saw that his father did not get proper food, so he asked his wife about it. She started making excuses that - 'One has to eat according to one's means. You do not care about the house. The entire house is being run by me. I know how to manage the expenses.' One day the old man felt lightheaded and fell down. He broke his leg. The doctor told, "He has developed physical weakness due to malnutrition. Give him half a litre of milk twice a day. Feed him fresh food." The doctor went away. The wife said, "In this way, we will become bankrupt." Her husband i.e. the old man's son also agreed with her. They did not take care of the old man. The old man's in-laws came to meet him when they heard about his injury. They asked, "Are your son and daughter-in-law taking good care of you?" Rambhakt said, "Do not even ask. May God give such a son and daughter-in-law to everyone. They do not let me suffer at all. I have

got injured as a result of some sinful deed." In the same village, two sisters had got married. One with Rambhakt, and the other in the neighbourhood. When they went to their second daughter's place, they came to know that nobody is taking care of that Rambhakt. Even his son is good-for-nothing. Rambhakt's in-laws could not believe this as they had heard from Rambhakt himself that there is no shortcoming in his care. When after some time they again went to Rambhakt's house, at that time he was eating stale chappati by soaking it in water. They cried on seeing this. They called his son and rebuked him - "You should feel ashamed. Do you know how he has brought you up?" The boy's wife also came there. They both said, "We will only take care of him like this." Rambhakt said, "You may please go. Do not cause conflict in the house. I am getting whatever is destined for me. I cannot see my son distressed." Rambhakt's Paternal Aunt's son was a Satsangi. He used to advice Rambhakt a lot that - "You should devote some time in bhakti of God. You should come with me to listen to the satsang (spiritual discourse) of a saint." Rambhakt used to say, "I will worship my son. May he remain happy! - this is my only wish." His Paternal Aunt's son said, "If you have finished worshipping your son, then there is still time for you to earn some good deeds." Even then, he said, "I am living my life by seeing my son and daughter-in-law." After a lot of persuasion, Rambhakt went to the Satsang with his maternal aunt's son Ramniwas. Then Ramniwas took him to his house. He got him medicine and fed him good food. He kept Rambhakt with him for many months. Rambhakt became very firm on bhakti. When he went to his home, he said to his son and daughter, "Children! To date I have not asked for anything from you. Today I am begging for one thing. You may please come once with me to Satsang." They said, "Who will look after the animals and the children in our absence?" Rambhakt said, "Son can stay at home. Daughter-in-law and grandchildren may come with me." They did the same. The daughter-in-law listened to the teachings of the Satsang, and saw that male and female devotees, who had been going to the satsang for a long time, were serving all the devotees just as special guests are taken care of at one's home. They were taking special care of the old, ill, and disabled devotees. It is taught in the satsang that God is pleased if one has compassion

towards all living beings. It is a prime duty of a human being to help the distressed and the helpless.

Daya dharm ka mool hai, paap mool abhimaan |
Kah Kabir dayavaan ke paas rahe Bhagwan ||

Translation: - Only he performs meritorious deeds who has compassion in his heart. Compassion is the root of meritorious deeds and he commits sin who has arrogance filled in him. Arrogance is the root of sin. God Kabir has stated that God stays with a compassionate person, not with an arrogant person.

A female devotee next to whom Rambhakt's daughter-in-law was sitting said to her, "Sister! You may also do some service."

"Satsang Statements": - Gurudev ji tells - "One, who will serve and do bhakti, will only get its result. If I will eat food, my stomach will get filled. If you will eat, your stomach will get filled. All the living beings are children of God. You may serve them thinking that they are children of the Master. Like, a man's daughter was 8-9 years old. He had kept a maid servant to take care of her. When the maid used to take her to school in summers, she used to keep the umbrella over her Master's daughter and herself used to bear the heat. Due to this, the Master used to remain happy and used to give her a salary. Thinking this, you must all look after those who belong to you and those who don't. Service of father-in-law, mother-in-law, service of young and old, everyone's respect is your prime duty. If you will serve your mother-in-law, father-in-law, parents and others who are dependent on you, then God will make arrangements for your care. You should also bring your young and grown up children with you to satsang. Even the children will develop the habit of serving the young and old, and will acquire good behaviour. Those children on growing up will serve you (when you will become old) too in the same way. Like, a daughter leaving one father and mother comes to new mother (mother-in-law) and father (father-in-law). The biological mother and father were her companions only until now. They brought her up and entrusted her to the new mother and father. It is the duty of the mother-in-law and father-in-law that they love the daughter who comes to their house as their own daughter. They should not discriminate between the new daughter and their biological daughter, that is a root cause of conflict. A daughter-in-law should

adjust herself according to the circumstances of the new house. She should practice less of the behaviour she had at her mother's house. Now this (in-law's place) only is the family of the daughter-in-law.

Story with a moral: - A daughter-in-law used to cause a lot of grief to her mother-in-law. She used to feed her mother-in-law in a potsherd like dogs are fed. She used to occasionally clean it. Her son got married. After some time, her mother-in-law died. She said to her daughter-in-law, "Break this potsherd and throw it outside." The daughter-in-law said, "Mother-in-law! I will feed you also in this potsherd. You have inflicted lots of atrocities on the old lady." She realised her fault and cried bitterly. The daughter-in-law was wise. She did not break that potsherd till the evening. The potsherd seemed to be an enemy to her mother-in-law. The daughter-in-law said, "Mother! I have listened to satsangs (spiritual discourses). I will not do a wrong deed." Saying this, she broke the potsherd. Due to her sinful deeds, the mother-in-law developed cancer. She used to scream the whole day. The daughter-in-law used to serve her with full dedication. But she used to say, "Mother-in-law! I will serve you with full dedication, but I will not be able to share your sins. You will have to yourself bear this pain. Had you listened to the satsang, you would not have to suffer like this." Then that wicked woman said, "Daughter! I am a big sinner. Can I also be absolved? I also want to take initiation." The girl belonged to a Satsangi house. She knew that sinful deeds are destroyed by doing bhakti after taking initiation. Those who have more sins will only benefit from doing bhakti as their sins will reduce, and if they continue to do bhakti until their last breath while abiding by the code of conduct, then they can also get a human life in future. In Satsang, Gurudev ji explains by giving an example that, for instance, if someone's cloth is less dirty, then it is cleaned with little effort. If it is dirtier, then it becomes clean after washing it two-three times with soap and water. If someone has made it excessively dirty and has other stains too, then it gets cleaned by drycleaning. If one is determined to clean it, then even the blackened clothes of a mechanic can be cleaned. The girl knew that her mother-in-law has acquired the state of a mechanic. Nevertheless, one only gets benefit by acquiring the refuge of God. With this motive, she got her mother-in-law initiated. After

some time, the pain of cancer reduced a bit. On listening to the satsang, she cried thinking, "Parents have so many hopes from their son and daughter-in-law. I, the sinner, behaved so badly with my mother-in-law. I was bound to have this disease. If I had listened to this knowledge earlier, I would not have committed this sin. I would have led a pure life. I would have made the soul of my mother-in-law also happy, and would have made my life successful."

Listening to the abovementioned statements, the daughter-in-law of Rambhakt embraced her friend (that female devotee) and cried bitterly. She could not stop herself for half an hour. After a lot of consolation, she stopped sobbing, and while crying, she described the way she behaved with her father-in-law. She also mentioned about the humane nature of her father-in-law that - 'He never even mentioned to his son that your wife is behaving so badly with me. Even when asked by his son he only used to say, "Son, there is no shortcoming in the service. She is a daughter of a very good family. We are lucky that she came to our house. She has made our home prosperous." I, the sinner, did not soften even after listening to these words because a layer of sinful deeds had been laid on my soul. That layer of sins has been shed after listening to the satsang two-three times. Good thoughts have started arising in the soul.'

After listening to the satsang for three days, devotee Rambhakt, his grandchildren and daughter-in-law returned home. Even when the grandchildren saw other small satsangi children performing the service of feeding and offering water to the devotees, they also started serving. After returning home, both brother and sister brought a bucket full of water for their grandfather and said, "Grandfather! Have a bath." Rambhakt said, "Children! You will have a stomach ache. Do not lift so much of weight. I will bring it myself." The children said, "Guru ji said in the satsang that - By serving others, one only gets benefits. One does not face any crisis. If we will eat chapatti, then our stomach will get filled. If we will serve others, we will earn merits. Even if one has a disease, it gets cured by doing bhakti and serving others. Many brother-devotees were telling in the satsang that - "We used to remain ill. After taking initiation (naam), we started doing whatever service we could do. We became healthy. Doctors had given up hope. Look at the pre-

scriptions of our medicines. We were undergoing treatment for four years. Now we do not take any medicine." (The same evidence is also in Rigved Mandal 10 Sukt 161 Mantra 2 that - If a patient is on the verge of dying, that is, even if one has an incurable disease, if he/she starts doing bhakti, then God brings him/her back from the mouth of death. By making him/her healthy, God provides hundred percent life, that is, full age to that person. - Author)

Just then the daughter-in-law came and said, "Father! Have a bath. Leave your dhoti here itself. I will wash it." Rambhakt said, "Daughter, you have to do so many household chores - cook food, fetch water, look after the animals. I will wash it myself. My leg has also become alright now. Only a slight limp is remaining." After having bath, Rambhakt changed his dhoti and started washing the dirty dhoti. At that very moment, the children snatched his dhoti and took it inside and gave it to their mother. Then they took his shirt as well. They brought him another shirt. His son brought the animals' fodder from the field and as always, looked at his father and without saying anything went ahead in the house. He saw that his wife Nirmala was preparing Halwa. He thought that there must be some festival. Then she prepared a vegetable dish and chapattis. First of all, she offered the food in two bowls to Guru-God, and then putting the vegetable dish, chapattis and the Halwa in one plate, took it to her father-in-law, and said, "Father! Have food. You must be hungry. We have come from a long journey." Rambhakt said, "Daughter! I will not be able to digest this. Bring dry chapattis for me. I will become ill." Rambhakt thought that driven by emotions, this daughter will serve me well today, but my son will reproach her because he does not have the knowledge of the satsang. There might be a conflict in the house. Meanwhile, the boy also came there. He said to his wife, "Father is right. Take the food inside." Father's room was on the street. The children's room was inside. The wife said, "Shut up. I have accumulated a lot of sins. Now I will myself serve father." The boy became quiet. Rambhakt gave some halwa to both the grandchildren. When he gave it to his daughter-in-law, she said, "What will you eat? There is a even a lot more of Halwa Prasad at home. Father, you eat it. If you will not eat it, my soul will cry." Devotee Rambhakt thought of Gurudev-God and ate the food. Ev-

ery day his daughter-in-law herself fed him soft and hot chapattis. She washed his clothes daily and said, "Father! Do Bhajan."

One day, Rambhakt's paternal aunt's son Ramniwas came. Rambhakt embraced him and said, "O Brother! Our house has become a heaven by your grace." Devotee Ramniwas said, "O Son of my maternal uncle, Ramniwas has done nothing. It is a miracle of the word-power of Gurudevji. You and I used to play the game 'Batti-Danda' together earlier. If I had to do anything, I would have done it long ago. Guru ji was saying, "Rambhakt was a devotee in the previous births. Due to his affection towards his family, he had committed a mistake in the code of conduct of bhakti. As a result of that, he has faced all these hardships. Now he had become highly distressed. Then he has come with you. Otherwise, you had asked him so many times earlier that - 'Come with me to satsang', but he was blinded by affection. This suffering and the behaviour of his daughter-in-law became a blessing for him.

Kabir Ji has stated that: -

Kabir, sukh ke maathe patthar pado, jo naam hriday se jay |
Balihaari va dukh ke, jo pal-pal Ram rataaye ||

Meaning: - O God! Do not give me so much happiness that I forget you. Always keep giving me a sorrow by which I remember God every moment. I am thankful to that sorrow due to which I got the refuge of God.

Devotee Rambhakt said to Devotee Ramniwas, "Now take my son Prem Singh to the satsang. He will also be emancipated." In the next satsang that had to take place after a month, Devotee Ramniwas came and took Prem Singh along with him with the excuse of taking him to his house. From his house, he took him to the Satsang. They stayed in the ashram for three days and listened to the Satsang. When he listened to the stories of the experiences of other older devotees, he fell in love with the satsang. Devotee Rambhakt's family got completely transformed. By doing bhakti and service, they got their welfare done.

Discord in Family Ends with Satsang

A woman used to scold her daughter-in-law on each and every thing. She used to inform even minor mistakes of her daughter-in-

law to her son by exaggerating them. Her son used to reproach his wife. In this way, their home had become hell. Occasionally, the daughter-in-law used to say to her mother-in-law that - 'You should go to Satsang. Our neighbour also goes.' The mother-in-law said, "Loose women go to Satsang who do not have respect in the world; who do not belong to a good family. We belong to a good family. What have we got to do with Satsang?" In this way, the daughter-in-law tried several times, but the woman did not agree. One day, a woman from the village came to their house because of some work. She saw that the mother-in-law was berating her daughter-in-law, and threatening her that - 'Let your husband come. I will have you flayed today.' The matter was that putting tea in a glass for the mother-in-law, the daughter-in-law went inside to bring her child who was asleep and had started crying on waking up. Not even a minute had passed in bringing that child, meanwhile a dog came and started licking that tea in the glass. The glass fell down, and the tea spilled on the floor. The mother-in-law was sitting on a cot in the courtyard merely twenty feet away from that glass. She was a sturdy woman. She used to go for a stroll in the fields, but she did not use to do any household chore. She was causing a conflict on this matter. The woman who had come from a different ward of the village used to go to Satsang. After listening to everything, she said to Bhateri (the name of that mother-in-law was Bhateri), "You should come to Satsang." Her answer was the same. For a long time, that female devotee, who used to go to Satsang, narrated whatever things she had heard in the satsang, but Bhateri was not ready to accept. Bhateri's second sister was married in the same colony from where that woman Janaki, who used to go to Satsang, was. Bhateri's sister's name was Dayakaur. Janaki went and told Dayakaur that your sister Bhateri has turned her home into hell. She quarrels without any reason. Yesterday I had gone to her house for some work. A dog had spilled a glass of tea. She had made a Mahabharat out of it. Dayakaur had also gone to listen to the Satsang on Janaki's advice, and had taken initiation. Janaki said to her, "Somehow take Bhateri to satsang. Until one listens to the teachings of saints, one pointlessly remains tense and also keeps the family members tense." The next day, Dayakaur went to her sister's house. Making some excuse, she

brought Bhateri to her house. Many other women were standing outside Janaki's house to go to Satsang from there. They went to Dayakaur's house to ask her to go with them to Satsang. On seeing her sister Bhateri there, they asked her as well and took her with them. For the first time in her life, Bhateri listened to a satsang. When she saw with her own eyes how men and women live in the ashram, she felt good. Whatever nonsense she used to hear, she did not see anything like that in the ashram. It was told in the Satsang that - 'Many people do not send their sisters, daughters, daughter-in-laws and other women to the satsang, neither do they themselves go. They say that - 'The honour of the family will be destroyed if we will go to Satsang. Our daughter-in-laws and daughters will earn disrepute.' They must contemplate that by not coming to the Satsang, one does not become aware of the law of God that those men and women who do not do Bhakti suffer badly in the next life.

➤ It has been mentioned in the Sukshma Ved, what damage those human beings, who after acquiring a human body do not do bhakti, bear.

Kabir, Hari ke naam bina, naari kutiya hoye |
Gali-gali bhaunkat firae, took na daalae koye ||

From the speech of Sant Garibdas ji: -

Bibi pardae rahe thi, dyodi lagti baahar |
ab gaat ughaadae firti hai, ban kutiya bazaar ||
Ve parde ki sundari, suno sandesha mor |
gaat ughaadae firti hai, kare saraayon shor ||
Nak besar nak par bani, pahrein thi haar hamel |
sundari se kutiya bani, sun Saheb (God) ke khel ||

Meaning: - If a person does not do bhakti in human life, then after death he/she obtains the lives of animals, birds etc. Without the recitation of the name of God, a woman acquires the life of a bitch in the next birth. Then without any clothes on, with naked body, she wanders in streets; she is starving and nobody even gives a piece of bread to her. When that soul in the form of a woman was the wife of a king, Rana or a senior officer, it was the result of the virtuous deeds of her previous lives; the bhakti and meritorious deeds she had performed in some birth some time. She obtained the result of all that bhakti and meritorious deeds in the form of a woman; that

soul became the daughter or daughter-in-law of aristocratic families. At that time, she used to stay behind curtains; used to eat halwa and rice pudding with cashew nuts and raisins in it; the maid servants used to eat their left-overs. They were not allowed to go to satsang because they were daughters or daughter-in-laws of upper-class families. They used to consider it their insult if they went out of their house. The honour of upper-class families was considered in their daughters or daughter-in-laws staying behind curtains at home. Due to this, because of not listening to the teachings of satsang, those pious souls used to remain devoid of bhakti. In that human body, that woman used to wear expensive necklaces worth nine lakh rupees around her neck. She used to wear a gold nose ring in her nose. She used to consider her life to be successful with all that make-up and adornments. Because of not doing bhakti, now she has acquired the life of a bitch and wanders naked in the streets craving for a single piece of bread. Earlier, there used to be an inn in the city. The travellers used to stay in them at night, and depart in the morning after having breakfast. That beautiful woman who used to remain behind curtains, on becoming a bitch barks in the inn to eat a piece of bread thrown by the traveller staying at the inn. The piece of bread is thrown on the ground. Some soil and sand also sticks to it. That beautiful woman, who used to eat halwa and kheer with cashew nuts and raisins in it, and who did not use to do Bhakti, eats that piece of bread with the soil and sand stuck to it. If while she was in human life, she had taken initiation from a complete saint and done bhakti, then she would not have to experience this.

Advice of Puhlo Bai

A king listened to the spiritual viewpoints of Puhlo Bai; he became very impressed. The king had three queens. The king told his queens about Puhlo Bai. The king praised Devotee Puhlo Bai many times in front of his queens. The queens did not feel good on hearing another woman's praise from their husband's mouth, but they could not say anything. They expressed a desire to see Devotee Puhlo Bai. The king asked Puhlo Bai to deliver a sermon (satsang) at his house. Puhlo Bai told the date and time of the Satsang to the king. On the day of the satsang, the queens wore very beautiful and ex-

pensive clothes and all the jewellery. They made every effort to show their beauty. The queens had thought that Puhlo must be very beautiful. Devotee Puhlo came to the king's house. She was wearing dirty clothes made out of handspun cotton. She had a rosary in her hand. Her complexion was also not fair. On seeing Devotee Puhlo, the three queens burst out laughing, and said, "This is that Puhlo! We had thought that she would be very beautiful." On hearing their statement, Devotee Puhlo Bai said: -

Vastra-aabhushan tan ki shobha, yeh tan kaacho bhaando |
Bhakti bina banogi kutiya, Ram bhajo na raando ||

Meaning: - Beautiful clothes and ornaments increase the grace of the body. This body is perishable like a clay pot. This body is short-lived. Do not know due to what reason, in what age and when a crisis may arrive. If you do not do bhakti, then in the next birth you will acquire the life of a bitch. Then you will wander naked. Therefore, 'Raando' has been said, that is, O women, do bhakti. The word 'Raand' is used for a widow. But in general conversation, women used it to address their dear friends (with an affectionate swear-word). Now because of being educated, this word is not used. Devotee Puhlo Bai delivered the satsang. She recited the verses of Supreme God Kabir: -

Kabir, Hari ke naam bina, naari kutiya hoye |
Gali-gali bhaunkat firey, took na daaley koye ||
Kabir, ram ratat kodi bhalo, chu-chu pade jo chaam |
Sundar dehi kis kaam ki, ja mukh naahin naam ||
Kabir, nahin bharosa dehi ka, vinash jaay chhin maahin |
Swaans-uswaans mein naam japo, aur yatn kuchh naahin ||
Kabir, swaans-uswaans mein naam japo, vyartha swaans mat kho |
Na jaane is swaans ka, aavan ho ke na hoye ||
Garib, sarv sone ki lanka thi, Ravan se randheeram |
Ek palak mein rajya gaya, jam ke pade janjeeram ||
Garib, mard-gard mein mil gaye, Ravan se randheerm |
Kans, Kesi, Chanoor se, Hirnakush balbeeram ||
Garib, teri kya buniyaad hai, jeev janm dhari let |
Das Garib Hari naam bin, khaali reh ja khet ||

❖ **Translation: - Supreme God Kabir has described the law of spirituality. He has stated that a woman who does not do bhakti acquires**

the life of a dog in the next life and roams and barks on streets. Nobody feeds even a morsel of food to her. In the human life, she was getting all the food on time. Because of not doing bhakti, she attains this state.

❖ It is very good if even a leper (a layer of skin of whose body is shedding and blood is oozing from it) does the bhakti of God. His leprosy will also get cured by doing bhakti. His future will also become bright. He who does not do bhakti, even if he has a beautiful body, his beautiful, healthy body is of no use.

❖ There is no surety of this human life that when and why it might get destroyed. It cannot be kept safe. There is only one solution to this - do bhakti. Chant (naam) mantra so much that not even a single breath should go without naam (mantra).

❖ Chant naam in every breath while exhaling and inhaling. Do not lose your breath vainly without chanting the naam. This breath does not know whether on going inside it will come out or not. Therefore without neglecting this, get engaged in bhakti.

❖ If you have money as well as other comforts, do not forget to do bhakti due to these. The King of Sri Lanka, Ravan, had excessive wealth. He had built palaces of gold, and he was himself a warrior too. But when he fought with Shri Ramchandra, he got killed and his gold was also looted. He also lost his kingdom. All this happened in the blink of an eye, that is, he got killed with the arrow of Shri Ram. In a very short period of time, everything got destroyed, and the messengers of Yam i.e. servants of Death God took that Ravan restraining him with fetters. He was put in hell.

❖ (*Mardaaney*) Warriors like Ravan mixed in dirt, and powerful people like Kans, the King of Mathura; his famous wrestler, Chanoor; his servant, Keshi, the demon who could acquire any form, and Hirnakashipu also wasted their lives without bhakti. O common man! What foundation do you have, that is, on what grounds will you be saved? You acquire the bodies of different living beings based on your deeds. According to the knowledge imparted by Supreme God Kabir, Sant Garibdas ji has stated that because of not doing bhakti, you will bear such a loss like a farmer dies of hunger because of not sowing seeds in the field. He does not get any benefit.

Devotee Puhlo explained the reality of this world, and informed

about the sufferings that one has to bear because of not doing bhakti. You are feeling so proud by attaining a small piece of land of a kingdom; this is futile. The King of Lanka, Ravan, had built houses made of gold. Because of not doing true bhakti, he even lost his kingdom. The gold also remained here and he went to hell. The king and the queens took initiation, did bhakti, and made their lives successful.

Kabir, Hari ke naam bin, Raja rishabh hoye |
Mitti ladey kumhaar ke, ghaas na neerae koye ||

Because of not doing the bhakti of God, a king acquires the body of a donkey. He carries mud in a potter's house, and eats grass by himself going to a jungle.

Fir peeche tu pashua kijae, dijae bael banaaye |
Chaar pahar jungle mein doley, to nahin udar bharaay ||
Sir par seeng diye man baure, doom se machchhar udaay |
Kaandhae jua jotae kua, kodon ka bhus khaay ||

Meaning: - On completing the life of a donkey, that living being acquires the life of an ox. A living being has so many facilities in a human body. As soon as one feels hungry, one can eat food, drink milk or tea, or drink water if one is thirsty. Because of not doing bhakti, the same living being on becoming an ox roams in a jungle for 12 hours from morning till evening, and is used in a plough. An ox is fed only twice a day, at midday (12 pm) and at night. But if the ox feels hungry in between and the fodder is also kept all around him, he still cannot eat it. The ploughman does not let him eat the grass. Water is also given on time, only two or three times a day. The ox has horns on the head and a tail. When he was in a human body, he used to live in rooms with coolers, fans or A.C. in it. Now he only has a tail, whether he uses it as a cooler or a fan; he has to fly away mosquitoes with that alone.

❖ This was also mentioned in the satsang that the cause of discord at home is if a person because of not understanding the law of God follows the nature of the world. A member of the family does not want to cause any loss in the family. If due to some reason, a loss occurs, then one should not cause conflict because of it. Whatever loss had to occur has occurred. It cannot be set right. To cause futile discord is not wise. One should say to the person who has accidentally caused a loss that - 'O son/daughter/mother/father/mother-in-law/

daughter-in-law! Whatever thing we have lost, it was not in our fate. You have not done it intentionally.' By saying this, peace is maintained at home. Kaal resides in a discord. Ghosts and spirits reside in that house. Those who do not quarrel live happily. A house in which God is worshipped (prayer, 'Jyoti Yagya' - lighting a lamp is performed), gods reside in that house.

After listening to the satsang, everybody went to their respective houses. The satsang was held from 12 noon to 2 o'clock in the afternoon. The daughter-in-law did not know that the mother-in-law had gone to the satsang. The next day, after milking the buffalo in the morning, just like every day the daughter-in-law was about to hang the bucket full of milk on an iron hook on the roof. She felt that the bucket has been hung, but the handle of the bucket had hit the hook from the other side. The daughter-in-law thought that it has been hung and left the bucket. The bucket dropped to the floor and the milk got spilled. On hearing the noise, Bhateri came in. Instead of looking at the milk, the daughter-in-law was despondently looking at her mother-in-law. The daughter-in-law did not feel appropriate to say anything because she knew that her mother-in-law did not use to accept any clarification. She was thinking - "The entire day today will go in a discord. In the evening, my husband will come; she will also get me beaten up by him. O God! What has happened? I had never committed such a mistake. O Satguru! Show some mercy. I have even started to forget your bhakti. I only remember the taunts of my mother-in-law the whole day." Bhateri said, "Daughter! Whatever had to happen has happened. Milk is not in our fate today. Do not worry. Collect the top layer of the milk with hands in a bucket, and feed it to the buffalo." On saying this, the mother-in-law started reciting the mantra she had taken in initiation (spiritual instruction). The daughter-in-law could not believe her ears. She was thinking that - 'Don't know what station (radio station) mother-in-law caught today. These soothing words were not in Bhateri's bag. It was full of oil cakes. Even when she used to go past me, she used to grumble.' The daughter-in-law's name was Nisha. She was thinking that: - "Nisha aaj nisha (night) mein buri hogi teri dasa (Nisha, your condition will be made bad tonight.)"

Nisha was thinking that - "She will tell it to my husband. After

listening to his mother, he does not listen to me. He will scold me. The entire day and night will go in crying." Putting the milk in the bucket, Nisha fed it to the buffalo, and then washed the bucket. Bhatari came and said, "Daughter! Have food. Do not worry. Daughter! Yesterday, I had gone to satsang in the daytime with my sister Dayakaur. My eyes have opened. I had become very quarrelsome. Daughter, if possible, forgive me. Whatever has happened so far, let it be, but from now on, I will give all my love to my daughter. You are my real daughter. My biological daughter was someone else's; she went away. We share the same joys and sorrows. Only one day of satsang has opened my eyes. Daughter! You may also come along next Sunday; I will also go. Gradually, we will take my son too." Nisha had hid her Guru ji's photograph in the clothes. Taking the photograph out, she kept her head in Guru ji's feet and said, "O Guruvar! Today you have listened to my prayers. You have turned my home into heaven." When Chattar Singh arrived in the evening, his mother did not even mention about the spillage of milk. After a few days, she got Chattar Singh initiated as well. After some time, Nisha's Guru ji came. Nisha told him, "Guru ji! My mother-in-law is very nice. She has also taken initiation from a Guru." Bhatari said, "Maharaj ji! Nisha never told me that she has already taken initiation. She must be frightened of my strife. She has told me now when I have taken initiation. She did the right thing. If she had told me earlier, I would have tortured her more, and would have incurred sin." Nisha's Guru ji said, "Mother Bhatari! You have come out of the frying pan into the fire because your spiritual instruction is not according to the scriptures. Without true way of worship, salvation is not possible. Like, only after taking a correct medicine, a disease is cured. Similarly, by following the true way of worship, one gets freedom from the disease of birth and death." Nisha thought that mother-in-law might get annoyed. Therefore, she interrupted and said, "Guru ji! I have heard that you have written a new book. The congregation has got it published. Do you have it with you?" Guru ji said, "O daughter! I have come to give it to you." On saying this, Guru ji went into another room where he was staying. There was a bag kept there. Nisha also went inside with him, and said, "Gurudev! Do not touch the beehive. It has calmed down with great difficulty."

Guru ji said, "O daughter! Now your mother-in-law has full interest in bhakti. Now she will accept it." Guru ji stayed for three days; explained tatvgyan (true spiritual knowledge). Bhateri also changed her guru and got her welfare done.

The house turned into heaven by satsang. There was peace everywhere. Where bombs of abuses were released all day long, now the ganga of the knowledge of God started flowing there.

Nisha's Guru Ji was Supreme God Kabir Ji who used to wander in a different attire to propagate the true way of worship (bhakti). He told which God should be worshipped? Read on page 289 in this very book.

Conclusion: Supreme God Kabir has stated that: -

Man neki kar le, do din ka mehmaan ||tek||
 Maat-Pita tera kutumb kabeela, koye din ka ral mal ka mela |
 Ant samay uth chala akela, taj maya mandaan || 1
 Kahan se aya, kahan jayega, tan chhuta tab kahan samaayega |
 Aakhir tujhko kaun kahega, Guru bin aatm gyaan || 2
 Kaun tumhara sachcha Saain, jhoothi hai ye sakal sagaayi |
 Chalne se pehle soch re bhai, kahan karega vishraam || 3
 Rahat maal panghat jyon bharita, aavat jaat bharae karae rita |
 Jugan-jugan tu marta jeeta, karva le re kalyaan || 4
 Lakha chaurasi ki sah traasa, unch-neeche ghar leta basa |
 Kah Kabir sab mitaayun raasa, kar meri pehchaan || 5

Meaning: - Supreme God Kabir addressing His *man* (mind) has alerted us, living beings, that - "You are a guest for only two days, that is, for a short duration in this world. In this short human life, due to absence of knowledge about the soul (Aatm Gyaan), by accumulating numerous sins you destroy your human life and die. The men of this world can tell you the method of earning money, but except Gurudev Ji nobody will impart you the knowledge about the soul (*Aatm Gyaan*), that is, from where has the soul come?; what is the main goal of a human being? Without acquiring a Guru, that is, without taking initiation (spiritual instruction), a soul's human birth is destroyed. Nobody will tell this except a Guru. Even if you become a King of the entire earth, you will get an animal birth in future. The cycle of birth and death cannot end without the knowledge imparted by Guru ji and the initiation mantra (naam). Until the cycle

of birth and death ends, it has been stated that: -

Yeh jeevan harhat ka kuan loyi | ya gal bandha hai sab koi ||

Keedi-kunjar aur avtara | harhat dor bandhey kayi baara ||

Meaning: - For example, a well with a Persian wheel has an iron wheel on which buckets are welded. It was called a Persian wheel. In olden days, it was driven by oxen and camels just as a traditional oil mill is driven by oxen or camels (it was more prevalent in the olden days). The bucket of the Persian wheel scoops water from deep inside the well. It becomes empty on the top. This cycle goes on forever. Similarly, one fills up a bucket with sins and merits from this earth-like well and empties in the heaven and hell above. In this way, a soul remains in the cycle of birth and death foreve. This very thing has been explained in the above hymn that abandoning the family and the wealth in the world, one day you will depart alone. Then on taking birth in a different place, by performing the same action, you will depart again. If you go to another city from your home, before you depart you make sure that - "We will go there. After that we will take rest there." But on leaving the world, you never think where you will take rest. O soul! You undergo torture in the births of eighty-four lakh types of living beings. You take birth (attain the life of a new creature) and die. Sometimes you are designated to the upper-class by becoming a king, and sometimes when you become a pauper, you are considered to be of lower-class. God Kabir is explaining that even the incarnations (Ram, Krishna etc) because of not getting the true way of worship are in the cycle of birth and death. The true way of worship is available with me. O living being! Recognise me. I am the Omnipotent God. I will end all the hassle of your birth and death.

(Hymn No. 2)

Naam sumarle sukarm kar le, kaun jaane kal ki ||

Khabar nahin pal ki (tek)

Kodi-2 maya jodi baat karey chhal ki,

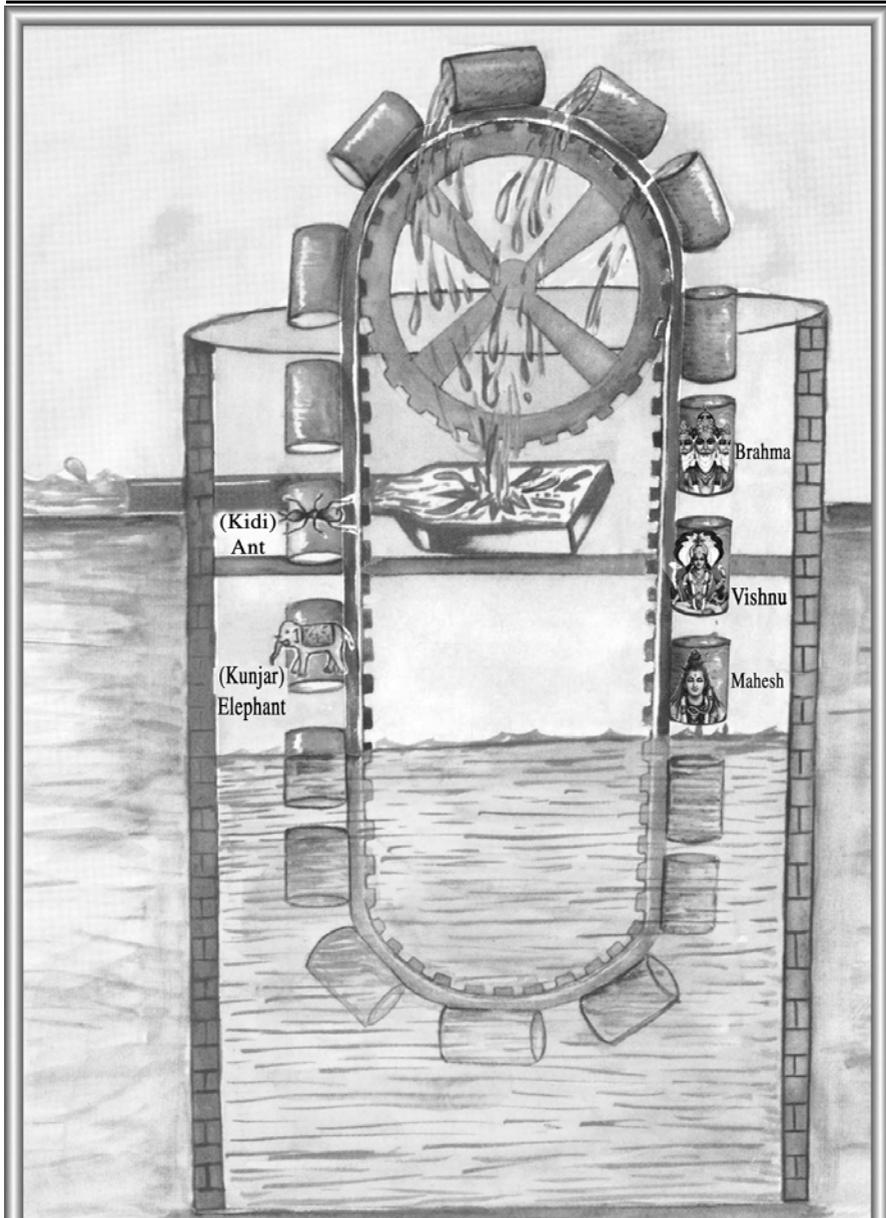
Paap punya ki baandhi potariya, kaise hove halki ||1||

Maat-pita parivaar bhai bandhu, tiriya matlab ki,

Chalti bariyaan koyi na saathi, ya maati jungle ki ||2||

Taaron beech chandrama jyon jhalkae, teri mahima jhalaa jhalki,

Banae kukra, vishta khaavae, ab baat karae bal ki ||3||



Yo harhat ka kua loi, ya gal bandhya hai sab koi |
Kidi kunjar aur avtaara, harhat dori bandhe kai baara ||

Wheel of Birth-Death in Kaal-Lok

Ye sansaar raen ka sapna, os boond jal ki,
 Satnaam bina sabae sadhna gaara daldal ki ||4||
 Ant samay jab chalaе akela, aansu naen dhalki,
 Kah Kabir gah sharan meri ho raksha jal thal ki ||5||

Meaning: - God Kabir has stated that - "O innocent human being (man/woman)! Recite the (naam) mantra of God, and perform auspicious deeds. Who knows what tragedy may take place tomorrow, that is, in future. We do not even know about a single second.

One cannot accumulate wealth without deceit. Then one also spends some money out of it in meritorious deeds. Thus, one ties two bundles of sins and virtues. How will these become light? One bears the sins in hell and the virtues in heaven. Mother-father, brother-wife etc relatives think of things relevant to them. They have become associated with us in the form of a family due to the previous births. Whoever's time will come to an end, whoever's dealings with others will finish, he/she will immediately depart (die) from the family. Like, a compartment is full in a train. Wherever's ticket one has taken, one gets down there. This family is like a compartment of a train. After death, this body turns into soil. At that time, none of the family members would be your companion.

A man used to love his wife a lot. When he grew old, his death was near. He said to his wife, "Will you come with me?" She instantly declined, "No, I will not die with you. I am three years younger to you." The old man was shocked that day. He stopped talking to her. Whenever she used to come near him, he used to turn his face away. He did not use to say anything. After 60 years of companionship, for the first time that old man felt that nobody belongs to anyone. If that old woman had some sense and really loved him, then she would have said, "Take me also with you." The old man was not going to take her with him anyway. He would have at least become pleased. He would have died peacefully. Who could have killed the old woman before her time? This proves that the real love is a long shot. Everybody is linked to you due to self-interest. O human being! Due to the (*jap*) recitation of mantra, (*tap*) penance and the meritorious deeds performed in the previous birth, you are getting fame in the present life by becoming a minister, prime minister or a high official, just as a moon enjoys glory in the midst of

all the stars at night. If you do not listen to the viewpoints of satsang, then without the knowledge of the soul, by not doing bhakti of God, you will eat faeces on becoming a dog in the future birth. Now you talk about your power, that is, physical strength and power of position, but in future you will suffer badly after becoming an animal.

Nar se fir pashuva keejae, gadha-bael banayi |
chappan bhog kahan man borey, kuradi charne jaai ||

Translation: - A person (man/woman), who does not do true bhakti according to the scriptures after taking initiation from a Guru, acquires the life of an animal after death. He acquires the life of a donkey or an ox. He used to eat delicious food in the human life. After becoming a donkey, one does not get good food. After acquiring the body of a donkey, one eats filthy food and grass from the heap of rubbish in the jungle. Therefore, do bhakti.

O Man! In this world, your life is similar to a dew drop which is shining on the grass in the morning and disappears after some time. Therefore, by taking Satnaam, that is, True Mantra from a Complete Satguru, do bhakti and get the welfare of your soul done. Apart from the true scripture-based mantra of bhakti, all others religious practices that are against the scriptures are like the mud of swamp. Instead of taking one out, they make one drown even more. The true way of worship was with Supreme God Kabir, and Supreme God Kabir only had told it to a few other saints, but He had forbidden them to tell it to anyone else. Currently (from 1997), that way of worship is available with me (Rampal Das). Apart from me, no other saint or guru has the mantras of bhakti that have been proven in our scriptures. Come and take initiation, and make your and your family's life successful. If you took initiation from a saint or guru of any other sect, then it would be like jumping out of a frying pan into the fire. You will neither belong to the house nor the riverside. Earlier I (author) used to deliver satsang in every village. People used to listen to my satsang that shakes one's soul, but they did not use to take initiation from me. They used to take initiation from other saints. They did not get any benefit from there. They became happy after taking initiation from me.

The conclusion of the above mentioned statements of satsang is that if one gets to listen to the viewpoints of satsang, then a home

becomes heaven. Without it, one has to lead a hell-like life. In this way, the welfare of the world is possible. Everyone can attain salvation by leading their life with love and affection. This is very important.

Some True Stories Of The Present Time

(Note: - Read the following story here and the rest on page 413)

Made the Ruined Family of Devotee Suresh Das Prosperous

Village Dighal, Colony Ganja, Devotee Suresh Ahlawat and Bhaktmati (female devotee) Yashwanti.

Village Dighal is a witness that devotee Suresh Das was highly addicted to alcohol, hemp, and tobacco. He had ruined his house. Sister Yashwanti (Suresh's wife) was suffering from an incurable illness. They had two young boys who used to hide on seeing their father coming home. There used to be strife at home. Sister Yashwanti's one brother was D.S.P. in Haryana Police who has now retired. His name is Devotee Rajender Singh Rathi, Village Bhaproda. He had left no stone unturned in the treatment of his sister, but all in vain. One of my devotees, who is working in Haryana Police, is the son of the great preacher of Arya Samaj, Shri Johri Singh (Village Jasrana, District Sonipat). My younger brother Mahender Singh also used to work with him in Haryana Police. Mahender Singh had to retire in 2016, but understanding the motives of the righteous mission, he took retirement in 2005 and has been helping me since then. My brother was the driver of S.P. Rohtak. Devotee Jaibir Malik was the driver of D.S.P. Jhajjar. When they both used to meet, my brother used to discuss spiritual knowledge with him. Initially, because of being Arya Samaji, devotee Jaibir became very distressed.

He met with his Acharyas, but in the end on seeing the truth with his own eyes, he accepted that this only is the truth. He took initiation from me in 1994. From 1995-1996, devotee Rajender Singh Rathi was posted in Jhajjar, and devotee Jaibir was his driver. Devotee Rajender's one brother used to work in Police. He was also suffering from the same disease from which sister Yashwanti was suffering. Due to which, he had died in 1995. Being the driver, devotee

Jaibir also went with the D.S.P. to his house. He came to know about the whole situation. After coming back from there, one day Jaibir requested D.S.P. Sir that - "If you want to save your family, then take initiation from Sant Rampal Ji." Initially, he did not agree, but for a trial, he sent his sister Yashwanti with his younger brother Sukhbir to get her initiated. This Das (Rampal Das) was working on the post of Junior Engineer (J.E.) in the Irrigation Department.

By the order of my Guru ji, I started giving initiation and preaching. On becoming familiar with the goal of the mission, I had resigned from my job in 1995 and had got involved in the propagation of the mission for the welfare of the public and the world. (The resignation letter has been accepted by the Haryana Government.) I used to hold *Akhand Paath* (non-stop reading) of the speech of Sant Garibdas Ji Maharaj in every village, and used to deliver (Satsang) spiritual discourses. This ritual used to go on for three days. By making people understand the knowledge and relinquish their vices, I used to give them initiation. Due to which, the disciples used to get amazing benefits. In this very series, one day in 1996, a Paath was going on in devotee Jagdish's house in village Punjab Khor (Delhi). Devotee Jagdish was a chronic alcoholic and a rowdy (after getting drunk) person. He used to work in D.T.C. Delhi. His wife's incurable illness had also been cured after taking initiation from me, Das. God does everything; His power comes through his saint, just as electricity comes through a wire. The wire is not electricity. Likewise, a saint is not God, but is certainly a wire.

At that time, sister Yashwanti's tongue had stopped working. She had become dumb. Sukhbir along with his sister Yashwanti came to devotee Jagdish's house in the evening. He told me the entire problem. After listening to the satsang at night, both brother and sister stayed there for the night. I gave initiation to sister Yashwanti and fed her the blessed food (Prasad). She woke up in the morning and said to her brother, "Brother, I can speak now. I have become alright." On seeing this miracle, both brother and sister were telling the people (who had arrived at the time of "Bhog" to listen to the satsang) present there that a miracle has taken place. After that, D.S.P Sir, his entire family and relatives took initiation. Today all of them are prosperous and doing bhakti. Devotee Suresh was a chronic

alcoholic. On seeing his wife being cured, he started coming to the satsang. Quitting alcohol and all other intoxicants, he took initiation and got reformed. Until then, we had not built any ashram. We used to do publicity from village to village. Now sister Yashwanti's family is a precedent in the entire village Dighal. Suresh Chaudhary became a devotee. He quit all the vices. Both of his sons got appointed as constables in Delhi Police on the same day. People must have thought that they might have given bribe to get them appointed. But the truth is that not a single penny was given to anyone. You can yourself investigate it. They did not take anything more than a rupee in both the son's wedding. This also can be investigated. There are many such examples. The aim of my telling this story is that it is stated in Gita Chapter 16 Verses 23 and 24 that a person, who abandoning the way of worship mentioned in the scriptures acts arbitrarily, does not get any benefit from God. By doing scripture-based way of worship, all impossible things become possible by the power of God. One gets salvation too. There is also evidence in Rigved Mandal 10 Sukt 161 Mantra 2 that even an incurable illness of a person who does bhakti of God gets cured. Even if a patient is on the verge of dying, God makes that person, who does true bhakti, healthy, and grants hundred percent life to him/her, that is, a devotee remains alive for his/her whole age.

Like, in olden days, electricity was not available everywhere, so mothers and sisters used to grind flour with a hand-driven mill. Men used to chop fodder of animals with hands using an axe. Then a manual machine (chopper) was invented. That was also difficult work. Currently, flour-mills and choppers (to chop fodder) are run by electricity. An impossible task is being performed. Everything is quick and easy. One has to systematically take connection of electricity and follow the rules of electricity; otherwise this blissful electricity becomes a cause of destruction. Similarly, one has to take connection of God, and has to follow the rules of God. Then God grants all the happiness and salvation. On violation of a rule, the power of God stops coming. One stops getting all the facilities. Considering the statements of the fake Acharyas to be true, the people of Dighal Village used to stop other people of their village from going to Karontha Ashram. Devotee Suresh and sister Yashwanti used to say

with folded hands to those people that - "Village-Ram, whether you kill or leave us, we will not stop going to the ashram. Our home has become prosperous from there itself; otherwise, we would have become ruined today." God has given a proportional result of their true bhakti.

Mobile no. of devotee Suresh is 9034029495.

Complete Destruction Took Place Due to Not Listening to Satsang

Kabir, Ram-naam kadva laage, meethe laagein daam |
duvidha mein dono gaye, maya mili na Ram ||

Translation: - A person (man/woman) who does not listen to (satsang) spiritual discourses is unaware of the law of God. Due to which, he does not like the discussion about God. He likes to accumulate wealth. Because of which he loses both of them, that is, he does not attain God, and after death, the wealth is also left behind here. Both of them slipped through his fingers.

In Punjab State, my (Rampal Das's) venerable Gurudev Ji has an ashram in a village named "Talwandi Bhai". After his departure to Satlok, his Das (Rampal Das) used to go there on every second Sunday of the month to deliver spiritual discourse (satsang). Some disciples of my Gurudev ji are also businessmen of the Talwandi Bhai village. One of the businessman's relative had come on Friday with his entire family to offer condolences on the demise of an old woman. He started to leave for his home in Chandigarh on Saturday in the afternoon after 2 pm. The Satsangi relatives said to him - "Stay back for just today. Tomorrow there will be satsang from 8-10 am. Go after listening to the satsang and having blessed food." The relative said, "A party will come tomorrow i.e. on Sunday. I have to sign a contract with it at 2 pm, in which I will have a benefit of five lakh rupees." This incident is of 1998. The Satsangis insisted that - "Even if you will depart at 11 am on Sunday, you can reach on time. We will ring them and inform them that they may come a little later." But he did not agree. He had in all four members in his family- he himself, his wife, a son and a daughter. All four of them sitting in their Maruti car departed for Chandigarh on Saturday.

A truck loaded with gravel had broken down and was parked near Ambala City somewhat before Chandigarh. Its rear wheels had been removed and it was mounted on a jack. The greedy man could only see the benefit of five lakh rupees and nothing else. He was driving at a full speed. The car went under that truck loaded with gravel and the jack got removed. The entire family got crushed. We are saying this with immense grief that if they had stayed back to listen to the satsang, then this tragedy would not have happened. They would have managed without money, but one cannot manage without body because if one has a body, then one can get one's welfare done by doing bhakti of God. Supreme God Kabir Ji has alerted that: -

Kabir, Ram-naam kadva lagae, meethe laagein daam |
Duvidha mein dono gaye, maya mili na Ram ||

Translation: - A person (man/woman) who does not listen to (satsang) spiritual discourses is unaware of the law of God. Due to which, he does not like the discussion about God. He likes to accumulate wealth. Because of which he loses both of them, that is, he does not attain God, and after death, the wealth is also left behind here. Both of them slipped through his fingers.

Therefore, O brothers and sisters! Develop interest towards satsang. Get your welfare done and make your way of living easy.

Big Crisis is Averted by Going to Satsang

Kabir, Sant sharan mein aane se, aayi talae balaa |
Jae bhagya mein sooli ho, kaante mein tal jaay ||

Translation: - God protects the devotee (male/female) who takes initiation from the True Guru (Satguru) who is the recipient of favour of Omnipotent Supreme God Kabir. If because of the sin of the previous birth, a worshipper is destined to get capital punishment by an (sooli) impaling stake which is excruciatingly agonising, God finishing the capital punishment of that worshipper averts it by a trivial punishment like getting pricked with a thorn in the foot. He converts the horrible punishment which was a huge (balaa) problem into a nominal punishment.

There was an ashram of a saint in a village which was approximately two kilometres away from the village. Many families of that

village were disciples of that saint. The saint only used to come to that ashram twice a year. Some permanent disciples also used to come with him. Each time the saint along with his team used to stay in that ashram for two months. Then he used to go to other ashrams. The saint according to his program had come for two months. The devotees of that village had done the arrangement of food from their respective homes. One family used to prepare food every day and bring it to the ashram and feed those in the ashram. Every devotee had this desire that they feed the best food, rice pudding, vegetable dish and chapattis, to their Guru ji. One day, it was turn of a family to prepare food. The milk went off that day. That woman's name was Kasturi. In her neighbourhood, there was a family in which there were only a mother and her son. The reason was that, that woman Ramo's husband passed away when the boy was only two years old. That sister had witnessed an incident in her family where a daughter-in-law of one of the children of the second grandfather-in-law had become a widow. She had a three years old son. She got married to her younger brother-in-law. The brother-in-law was also married. She had a son from the brother-in-law too. The brother-in-law and his wife used to treat her like a labourer. They used to give plain and simple food and left-overs to the mother and son. Due to which, the boy committed suicide on growing up. His mother also became insane and went somewhere. (All brother-in-laws are not bad.) Remembering this incident, that Ramo sister did not marry her brother-in-law (younger or elder). She raised her son Karpal. She worked hard. She had some land too. She used to work hard in it and rear cattle. She used to feed proper milk and ghee to her son. She used to contemplate that - "My son will soon grow up. I will marry him off. He will handle the work. I will live happily." But without satsang, one does not have knowledge; and knowledge is given by Satguru. A living being cannot be happy without bhakti no matter how wealthy one is. He did not have a father. Generally, a son gets spoiled by the love of his mother. A mother's nature is to provide all possible comforts to her child. There is a saying that a widow's son and a widower's daughter always get spoiled (are vagabonds). The reason is that a father is unable to monitor his daughter's activities due to his work. A mother is unable to monitor her son's activities. However, she

keeps the daughter with her. As a result of which, Karpal started consuming intoxicants. Quarreling with his mother, he used to take money, or millet, barley, peas etc and selling them off used to consume intoxicants. His mother used to cry the whole day thinking that - "What I had thought, and what is happening? Everything is going wrong." Because of this tension, she had become very thin and weak. Devotee Kasturi went to her neighbour Ramo's (Rampyari) house. Initially, doing the formality of asking her wellbeing, she asked, "What is your son doing? How are you both mother and son?" On hearing this, sister Ramo started crying and said, "Sister! We are not good. My son has got spoilt. He consumes intoxicants. He does not listen to me. He quarrels with me, and even resorts to name-calling. As you know the family and the villagers had put a lot of pressure on me to marry the elder brother of my husband. Frightened by the incident of Rajvanti, and to see my son happy, I did not marry my elder brother-in-law. Today, he has given me much more grief than that. I feel like going somewhere or committing suicide." Devotee Kasturi said, "Sister! Do not think of wrong things. He will improve once he becomes mature. If you die, his paternal uncles will grab the entire land. They will intoxicate the boy heavily and kill him. Do not think of any such thing. Do one thing. Come with me to satsang. Here such thoughts will keep arising in you while you are alone. You have emaciated." Ramo said, "No, sister. No. Already the villagers look at me with suspicion. If a man comes to my house for some work, then people suspiciously peep from their roofs. You have a husband. If I will go to satsang, the people will make my life hell. I would have to then certainly die. Sister, tell me; what brought you here early this morning?" Kasturi said, "Sister, as you know our Guru ji is staying in the ashram. Today it is my turn to feed them. Sister, I had to make Kheer (rice pudding). The milk has gone off. Lend me some milk. I will return it tomorrow." On hearing this, sister Ramo felt like an electric shock. She had milked the cow and hung the bucket of milk on a hanger. She took it and put the entire milk in Kasturi's bucket. Kasturi said, "Sister! Keep some milk." Ramo said, "Sister! God knows which birth's virtuous deed has arisen; the milk of the sinner me will get used in a meritorious act. Take it, sister. Feed the saints and devo-

tees." Sister Kasturi was amazed that - "Despite being a satsangi, even I would not have given the entire milk. I would have at least kept one or two litres of milk. Sister Ramo needs the inspiration of Satsang." That day, Kasturi did not get time. The next day at around 11-12 pm, she went to Ramo's house. In the village, women get free time from 12 to 2 pm during the day to chat. For two hours, she told all the things she had heard in the satsang from Guru ji. But Ramo was not agreeing due to regard for public opinion. Sister Kasturi told, "O Sister! Have you heard the name of Meera Bai?" Ramo said, "Yes, she was a devotee of Krishna ji." Kasturi said, "She used to go to temple. She had born in a Thakur family. The women were prohibited to go out of the house, but Meera Bai did not care for anyone. Then she got married to a king. Rana (king) was of religious disposition. He did not stop Meera from going to the temple, but to avoid public discussion, he started sending three-four maids with Meera. As a result of which, everything went well. After a few years, Meera's husband died. Her younger brother-in-law sat on the throne. He forbade Meera to go to temple on the advice of the people of their clan, but Meera did not comply. Due to which, the king plotted to kill Meera. He conspired that such a plan should be made that she also dies and I also do not get slandered. The king thought, "How shall I kill her?" The king said to a snake charmer, "Bring such a snake which when kept in a box bites the person who opens the box and the person instantly dies." The snake charmer did the same. The king celebrated his son's birthday. He invited his relatives and other distinguished people in it. The king said to Meera's maid that, "Take this precious necklace. It is my son's birthday. My relatives have come from far off places. Tell Meera that she may wear beautiful clothes and put this necklace around her neck, otherwise the relatives will say that I do not keep my sister-in-law properly. It is a question of my honour-dishonour." The maid gave that jewellery box to Meera and narrated the order of the king. There was a white and black coloured venomous snake in that jewellery box. Meera opened the box in front of the maid. It had a necklace made up of diamonds and pearls in it. Meera thought, "If I will not wear the necklace, an unnecessary altercation will occur. This necklace is soil for me." On thinking this, Meera put that

necklace around her neck. The king's motive was that - Today Meera will die from the snakebite, and everybody will be assured that - "The king has no hand in it. Meera has died in front of us from snakebite." After some time, the king along with his ministers and some relatives went to Meera's palace. On seeing a beautiful, expensive necklace around Meera's neck, Rana (king) got agitated and said, "Corrupt woman! From which boyfriend have you brought this necklace?" Meera Bai had tears in her eyes. She said, "You had yourself sent it through the maid. It is the same necklace." The king summoned the maid and asked, "Where is that box?" The maid took it out from under the bed and showed it to him, "Here it is, King. You had sent it." The king came back. The king thought, "This time I will make her drink venom in front of me. If she will not drink it, I will behead her."

Futile Effort of Killing Meera Bai with Poison

The king said to a snake charmer, "Bring such venom that as soon as one puts it on one's tongue, one dies." Such venom was brought. The king said to Meera, "Drink this venom otherwise you will be beheaded." Meera thought, "It will be very painful if I am beheaded; let me drink the venom." Meera remembered God and drank the bowl of venom, but nothing happened to her. The king called the snake charmer and said to him, "You have brought fake venom." The snake charmer said, "Where is that bowl?" He was given the bowl. The snake charmer put some milk in that bowl and fed it there itself to a dog. The dog could not even lick it the second time. He died.

❖ The king realised that she is not going to die in any way. Then he did not stop her from going to the temple. He started sending many maids and men security guards with her so that people do not say that she goes vagabonding.

Meera Bai Got Refuge of Satguru

There was a small garden on the way to the temple of Shri Krishna to which Meera Bai used to go to worship. There were also some trees in it that provided dense shade. Supreme God Kabir Ji and Sant Ravidas ji were delivering Satsang there. It was around 10

o'clock in the morning. Meera saw that a discussion and tale of God is going on here. Let me listen to it for some time and then move on.

Supreme God Kabir narrated the brief knowledge of Creation of Nature. He said that - "There is another Almighty God above Shri Krishna ji, that is, Shri Vishnu ji. If one's birth and death do not end, then whether one did bhakti or not, it is one and the same thing. Even the birth and death of Shri Krishna (Shri Vishnu) did not end. How will it end of his devotees? Like, the Hindu saints say that Shri Krishna i.e. Shri Vishnu imparted the knowledge of Gita to Arjun. The Giver of the knowledge of Gita is clarifying in Gita Chapter 2 Verse 12, Chapter 4 Verse 5, and Chapter 10 Verse 2 that - "O Arjun! You and I have had several births. You do not know; I know. It is self-evident from this that the birth and death of Shri Krishna has not ended. He is not immortal. Therefore, in Gita Chapter 18 Verse 62, the Speaker of Gita has said that - O Bharat! You may go in the refuge of that Supreme God in every respect. Only by the grace of that Supreme God, you will attain Eternal Supreme Abode and supreme peace."

On hearing these words from Supreme God Kabir's lotus-mouth, that soul, who was wandering for God, found a new light. After the sermon, Meera Bai questioned, "O Mahatma ji! If you give me permission, I would like to get my doubts resolved." Kabir Ji said, "Ask question, sister."

Question : - "O Mahatma Ji! To date I have never heard from anyone that there is some God above Shri Krishna ji. I am in two minds today on hearing this from you. I believe that saints do not tell a lie." Supreme God Kabir said, "It is the fault of your ignorant religious gurus who themselves do not know what knowledge their Holy Books give. In Devi Puran, Third Skand, Shri Vishnu himself confesses that I (Vishnu), Brahma and Shankar are mortal. We take (*Aavirbhaav*) birth and (*Tirobhaav*) die. (Excerpt ends)"

Meera Bai said, "O Maharaj ji! God Shri Krishna grants me his audience. I talk to him." Kabir Ji said, "O Meera Bai! Do one thing. Ask Shri Krishna ji only whether he has any Master above him. He is a god; he will not tell a lie." Meera Bai felt that she will go mad if there is some God above Shri Krishna ji too. At night, Meera invoked Shri Krishna ji. The lord of the three worlds (*Triloki Naath*)

appeared. Meera requested to resolve her doubt that - "O Lord! Is there is any God above you as well? A saint has told in the satsang." Shri Krishna said, "Meera! There is a God, but he does not appear before anyone. We have tried to have a sight of him by doing a lot of meditation and religious practices." Meera Bai had also heard this in the satsang from God Kabir that - "I will clearly show that God to you. By making you follow true way of worship, I will send you to Him in Satlok." Meera Bai again questioned Shri Krishna ji, "Can you end the birth and death of a living being?" Shri Krishna ji said, "It is not possible." Kabir Ji had said, "I have such mantras of bhakti by which birth and death end forever. One goes to that supreme abode about which it is mentioned in Gita Chapter 15 Verse 4 that after getting the Tatvgyan and Tatvdarshi Saint, one should search for that supreme abode of God, having gone where, worshippers never return to the world. Only worship that one God." Meera Bai said, "O God Shri Krishna! The Saint was saying that he ends birth and death. What shall I do now? I want to attain complete salvation." Shri Krishna said, "Meera! You may take refuge in that saint and get your welfare done. Whatever knowledge I had, I have told you." Meera did not go to the temple the next day. She went directly to the saint along with her maids, and expressed her desire to take initiation, and she also shared the conversation she had with Shri Krishna ji with Saint Kabir Ji. At that time untouchability was at its peak. Thakurs used to consider themselves as the best. A person immersed in honour and pride never attains God. To test Meera Bai, Kabir ji said to Saint Ravidas ji, "You may give first mantra to Meera Rathore. This is my order to you." Saint Ravidas ji obeyed the order. Saint God Kabir said to Meera, "Sister! The saint is sitting there. Go and take initiation from him." Sister Meera instantly went to Ravidas ji and said, "Saint ji! Give me initiation and bless me." Saint Ravidas ji said, "Sister! I am from Chamar caste. You are a daughter of Thakurs. The people of your caste will rebuke you. They will ostracize you. Please ponder about it." Meera Bai was a deserving soul. She was always ready to sacrifice herself for God. She said, "Saint ji! You are my father; I am your daughter. Give me initiation. I do not care about the society. Tomorrow if I become a dog, what will this Thakur society do to save me? The

elder Guru ji (Kabir Ji) has stated in the satsang that :-

Kabir, kul karni ke kaarne, hansa gaya bigoy |
Tab kul kya kar lega, jab chaar paaon ka hoy ||

Translation: - Supreme God Kabir is alerting that O Devotee (male/female)! Those who do not do bhakti due to the shame of the family or the world, and who say that the family members and the people of the world will ridicule them by saying that "You prostrate after taking initiation; you do not worship other gods-goddesses; you do not carry-out Shraadhhs or offer Pind; you should be ashamed", they have destroyed their human life. Because of not doing bhakti, when you will become a four-legged animal e.g. a donkey, dog, pig, or ox etc, then what protection these family members and the people of the world will provide you? Bhakti was going to protect you. You did not do it. Therefore, do bhakti.

Saint Ravidas ji went to Saint Kabir ji and told him everything. God said, "Do not delay it. Initiate this soul." At that moment, Saint Ravidas ji gave first mantra of five naams to sister Meera. He told Meera Bai that this is not their worship. It is their religious practice. The wealth of bhakti that one needs to stay in their loks (worlds), and to eat and drink, is acquired by these mantras only. One is able to pay the debt of this place. Then one becomes eligible for salvation. God Kabir Ji and Saint Ravidas ji stayed there for a month. Earlier, Meera Bai used to go out of the house in the daytime. Then she also started going at night because the satsang was held less during the day and more at night. Somebody used to spare time during the day and someone at night. Meera's younger brother-in-law (dewar) Rana became very angry on seeing Meera going out of the house at night, but stopping Meera was like stopping a storm. Therefore, Rana sent for Meera's mother, and asked her to advise Meera. He said to her, "She has destroyed our honour." A daughter accepts her mother's advice. Meera's mother advised her. Meera immediately gave its answer: -

Hymn

Satsang mein jana ae Meera chhod de, aay mhaari log kaaren takraar |
Satsang mein jana mera na chhute ri, chaahе jalkae maro sansar ||tek||
Thaare satsang ke raahe maen ae, aahe vahan pae rehte hain kaaley naag,
Koy-koy naag tanae das levae, jab Guru mhaare mehar karae ri,

Aari vae to sarp gandeve ban jaavaein ||1||

Thaare satsang ke raahe mein ae, aahe vahan pae rehte hai babri sher,
Koye-koye sher tanae kha levae | jab guruaan ki mehar firae ri,

Aari va to sheraan ke geedar ban jaavaen ||2||

Thaare satsang ke beech mein ae, aahe vahan pae rehte hain saadhu sant,
Koye-koye sant tanae le ramae ae, tere hi man maen mata paap hae ri,
Saint mere maa baap hain ri, aa ri ye to kar denge beda paar ||3||

Vo to jaat chamaar hai ae, ismaen mhaari haar hai ae,

Tere ri lekhae mata chamaar hai ri, mera Sirjanhaar hai ri |

Aari vae to Meera ke Guru Ravidas ||4||

Translation: - Meera Bai's mother said, "O Meera! Stop going to the satsang. The people of the world make wrong statements about us." Meera said, "O Mother! I will not stop going to the satsang, even if the world burns and dies in the fire of jealousy." To scare Meera, her mother told her, "Snakes and lions are present on the path via which you go to listen to the Satsang at night. They will kill you." Meera replied, "My Guru ji is so capable that if he will shower his grace, the lions will behave like jackals, and the snakes will become inactive like earthworms (their shape is like a snake, but they are only six to eight inches long and have a circumference of half an inch thickness. They do not sting.)" Meera's mother again said, "Some young male devotees also reside at the place of satsang. Someone might take you somewhere and commit a misdeed." Meera replied, "O Mother! The fault is in your mind. That is why such thoughts cropped up in your mind. O Mother! Those saints and devotees are like my parents. They do not commit such a wrongdoing." Meera's mother tried to stop Meera due to untouchability. She said, "O Meera! Your Guru Ravidas is a Chamaar of scheduled caste. We Rajputs are being disgraced by this. Stop going to the Satsang." Meera said, "O Mother! My Guru ji is a Chamaar of scheduled caste in your viewpoint. For me, he is my God. I am his daughter; he is my father. I will not stop going to the Satsang."

On hearing this story, Rampyari's (Ramo) eyes opened up. She went to the satsang with Kasturi the next day, and after listening to one satsang, she took initiation. Then she asked for the service of one day's food. All the families said, "Sister! We cannot leave our service. When Guru ji will come next time, we will give you a turn as

well." Devotee Ramo was not prepared to even wait for a moment. She pulled a long face. At that very moment, Kasturi said, "Sister! When my turn will come next, I will feed the saints in the morning, you may feed them at night." Ramo felt elated. She was absolutely excited. When her turn came, she prepared the dinner. She made Kheer, halwa, vegetable dish, and soft chapattis. But due to Guruji's divine act, she developed high fever. Her body was burning like ember. She did not have strength to even take a single step. At that very moment, Ramo's son arrived. Sister Ramo said, "Son! Do one work for me today. I will remember your favour all my life. Son, I have acquired a Guru. I have taken the turn of feeding the saints tonight from your aunt Kasturi. Son! See, I have developed high fever. My body is burning like fire. I don't have the strength to walk." Her son said, "I don't have time. I will not go to give food in the ashram. Mother, you should not go to that ashram. I have to hear so many things about you." On hearing this, devotee Ramo started crying bitterly. Her son felt pity on her. But in an irritable mood, he said, "Where is food? I will deliver it." Sister Ramo instantly stood up and gave him all the food. Keeping the food in a metal vessel, he took it to the ashram. Ramo used to repeatedly request to Guru ji that - "Guru ji, my son consumes intoxicants. He has ruined the house. He does not listen to me. Take him also in your refuge, Maharaj!" On seeing the boy in the ashram the next day, other male and female devotees started saying, "Guru ji has listened to the prayers of distressed Ramo. Her son has himself come bringing the food with him." When Guru ji came to know about it, he felt pleased that daughter Ramo will become prosperous now. God has listened to her prayers. The boy said, "Maharaj ji! My mother is suffering from fever. She has sent me. Have food." The saint sat down to have food, and thought, "This boy has come for the first time. Let me impart some knowledge to him." The saint started saying, "Son! One should serve one's parents. One should obey their orders. One should acquire a Guru and do true bhakti to attain salvation. Intoxication has ruined many families." The boy was already filled with anger. He was feeling the delay by every second because on that night he had to go with his fellow thieves to commit a theft in the King's palace. They had to gather at midnight in a

temple outside the city and depart for the theft from there. They had thought that the queens' necklaces are very expensive. They will steal them and become extremely rich. Therefore, the boy said to the saint, "Baba ji! Eat food quickly. I do not need any edification." The saint did not like it. He thought, "Ramo is actually very distressed from this devil." As soon as the saint finished the food, the boy collected all the utensils and without washing them, set forth towards the city. After he had covered more than half the distance, he got pricked in his foot by a thick thorn. He felt excruciating pain in the sole of his foot. It was even difficult for him to walk. Somehow he reached home. Throwing the utensils in the courtyard, he started reproaching his mother - "Today I had an audience with your guru ji, and today itself I have been struck with misfortune. I have been pricked by a thorn. I cannot even walk. From today onwards, I will not even sleep facing your ashram." Ramo's fever had subsided by then. She quickly got up and washed the foot with the thorn prick. She tied the sludge of oil with a cloth on it and decided to get the thorn removed in the morning. The boy quarrelled a lot with his mother. He even said absurd things because son KarmPAL was feeling that he had incurred a big loss because of not participating in the theft. Somehow, next morning came. The boy's thorn was removed. His mother (Ramo) got busy in household chores. After some time, they heard the sound of a band. The residents of the city knew that such an instrument was played in that city when someone was sentenced to death. Therefore, everybody used to stand outside their house to find out why and who is getting crucified. The King's soldiers were making those four convicts tell their crime. They were saying, "We had gone to commit a theft in the King's palace. We have committed a heinous crime. Today we will be crucified in the evening. If anybody's listening, then never commit such a crime." It did not take KarmPAL long to recognise his fellow thieves, and he understood the entire matter. Ramo said, "Whatever is being done to them is right. Commit theft now. You deserve this very punishment. Could you not work to earn a living?" Ramo went inside her house. KarmPAL kept standing at the door in an extremely fearful state. Then he went inside the house and started crying bitterly. Ramo saw that why is KarmPAL crying? She asked him, "Son, why

are you crying? Even the thorn has been removed now. Is it still hurting?" Karpal got up and hugged her mother. He said, "Mother! Thanks to your Guru ji who changed the punishment of crucifixion of your son to a thorn prick. Mother! Today your son had to be crucified. Mother, how would you have stayed alive?" Ramo said, "Is my son a thief? Why would he be crucified? Thieves get punishment." Karpal said, "Yes, mother! Your son was a thief. I swear by you, Mother; from today onwards I will never consume intoxicants. I will go with you to Satsang. I will help you in the household chores. I will never cause any grief to my mother in my life." Ramo said, "Useless person, you had even started stealing!" The boy said, "Yes, Mother! I had become an experienced thief. Blessed is your Satguru; blessed is my mother who acquired the refuge of such a greatman. Mother, let us go today itself. Get me initiated." Ramo immediately took her son to devotee Kasturi and narrated the entire incident. Kasturi also left all her work and went with them to the ashram, and thanked Guru ji. They narrated the entire incident and got the boy initiated. Karpal got married to a girl of a Satsangi family of another village. The entire family started coming to the satsang, and by offering service started leading a prosperous life.

Ramo became so much engrossed in satsang that whenever Satguru used to come along with his group and stay in the ashram, she used to go in the morning and come back late in the evening. She used to serve there, clean utensils, wash Guru ji's clothes. She did not even used to leave a single word of satsang unheard. Once, it was winters. The satsang commenced at 10 o'clock in the morning. Guruji said to Ramo, "Daughter! Go and wash clothes on the river. It remains sunny only for a short period of time. If you will go after the satsang, the clothes will not dry. Sister Ramo set off putting the clothes in a bucket. The river was at a short distance. Soaking the clothes in water in the bucket, she put some soda in it. She thought that let me go and listen to the satsang until the clothes are soaking in the soda. Keeping her ear close to the wall outside the ashram, she started listening to the satsang. When on completion of the satsang, she heard the sound of "Sat Sahib", then she thought of the clothes. She ran towards the river and was scared that - "Today I have committed a mistake. I have violated the order of the

Guruji. I will get a scolding. If Guruji will become angry, all my service will be in vain. O God! What has happened?" She reached the river with these thoughts. She saw that the bucket was empty, and the clothes after washing were being dried on the bushes, and they had become dry. Ramo said to those sisters who were already washing their clothes in the river that - **"O Sisters! Have you washed these clothes and dried?"** All the other women started looking at Ramo. One of them said, **"Sister! Have you gone mad or are you kidding? You were yourself impatiently washing the clothes. We were also getting the splashes. We had even objected you to wash clothes slowly. You had yourself dried them on the bushes. Have you consumed cannabis now?"** Ramo started crying, and picking all the clothes, put them in the bucket and went towards the ashram. In the ashram an attendant had seen Ramo sitting outside the ashram and listening to the satsang for a long time. The attendant told Guru ji that - **"Today your clothes will remain wet because Ramo was listening to the satsang until its completion sticking her ear to the wall outside. Just now she has gone to wash the clothes."** Just then, Ramo entered the ashram, and keeping the clothes next to Guru ji, she started crying badly. When the saint touched the clothes, they were completely dry. When he asked the reason of crying, Ramo said, **"Guru ji! You caused grief to yourself and washed all the clothes. I have committed a mistake. I had thought that I will listen to the satsang for some time and then wash the clothes. But I forgot."** Guru ji said, **"God Kabir becoming Ramo washed all the clothes.**

Jyon bachchha gau ki nazar mein, yu Saain kun sant |

Bhakton ke peeche firey, bhakt vachchal bhagwant ||

Translation: - Like a cow keeps a constant eye on its calf that any bird, animal or a man might kill its calf; likewise, God keeps an eye on His devotee. Like if a calf while playing around runs away in one direction, then the cow also runs behind it for its safety. Similarly, God, who is a well-wisher of the devotees, follows His devotees. He stays with them for their safety.

To remove Abraham Sultan Adham from hell, God had acquired the form of a maid servant and had borne whips on her body. Daughter, do not worry. Your motive was not wrong. God is hungry of true devotion and longing." Ramo calmed down. Ramo became prosper-

ous from satsang. She also got salvation.

Kabir, Satguru sharan mein aane se, aayi talae balaa |
Jae bhagya mein sooli likhi ho, kaante mein tal jaay ||

Translation: - God protects the devotee (male/female) who takes initiation from the True Guru (Satguru) who is the recipient of favour of Omnipotent Supreme God Kabir. If because of the sin of the previous birth, a worshipper is destined to get capital punishment by an (sooli) impaling stake which is excruciatingly agonising, God finishing the capital punishment of that worshipper averts it by a trivial punishment like getting pricked with a thorn in the foot. He converts the horrible punishment which was a huge (balaa) problem into a nominal punishment.

A Thief Never Becomes Rich

According to His rule, Supreme God Kabir used to reside in an ashram in a jungle outside a city. He used to stay in the ashram for a few days and deliver (Satsang) spiritual discourses. Then he used to set off to roam around. A Jaat farmer was his disciple who had become disciple only a few months ago. The farmer was poor. He had one ox. He used to use that ox and do farming with the cooperation of another farmer. Borrowing someone else's ox for two days, he used to plough his field with the two oxen. Then for two days, the other farmer used to borrow his ox and joining it with his own ox used to plough his field. The farmer used to tie the ox in the courtyard of his mud house. One night, a thief stole the ox of that farmer. When the farmer saw that the ox has been stolen, he went to the ashram in the morning. He shared his sorrow with Gurudev ji. Gurudev said, "Son! Have faith in God. Continue doing charity, meritorious deeds and bhakti. God will give you two oxen. He who has stolen the ox has incurred sin." By the grace of God, it rained well. The devotee farmer had quadruple crop yields. The devotee farmer bought two oxen and fed them well. The oxen became strong like bulls. His oxens were a topic of discussion in the village. A year later, that same thief came in that area to commit a theft, but he did not get any opportunity. He thought that - "Let me go to that man's house whose ox I had stolen. He might have brought another ox." When he went there, he saw that two strong oxen were tied there.

The thief stole them both. When the farmer woke up, he saw that both the oxen have been stolen. He told it to his Guru ji. Guru ji said, "Son! God will give you four oxen. A thief can never become rich. He only accumulates sins." By the grace of God and blessing of Gurudev, rain made all farmers prosperous. The devotee farmer had sufficient land, but because of shortage of rain, he used to do farming in a small area. It rained well. He bought two oxen and took two oxen on loan, and did farming in a bigger area. He also hired a ploughman. Within a year, he paid back all the debt too. He now had four oxen, stout like bulls and sturdy. He also built a solid house. The thief went there after two years and initially went to see the state of that same farmer. The thief saw that four stout oxen were sitting there, and the thief only had two days' worth of flour left at home. He had become poorer. The thief woke the farmer up from his sleep at night. The farmer said, "Who are you?" The thief said, "I am that thief who had stolen your three oxen." The farmer said, "Brother! Do not interrupt my sleep. Do your work. God is doing His work. Let me sleep." The thief held his feet, and said, "O Righteous Man! I cannot commit theft now. Tell me one thing, your thief is standing in front of you; you are not even catching me. O brother! I stole your one ox; the next year you had two sturdy oxen tied in your courtyard. I even stole those two oxen. Today two years later, you have four strong oxen tied here. I have been completely ruined. My children are also starving. Whether you punish me or forgive me, tell me the secret of your progress. Even I am a jaat farmer. I also have a land. Still I am extremely poor." The devotee farmer said to him, "Take a bath and have food." The thief did the same. Then the devotee took that thief to the ashram and narrated the entire incident to Guru ji. Gurudev edified the thief. The devotee farmer kept the thief at his home for seven to eight days, and took him daily to Guru ji and made him listen to satsang. The thief took initiation. Guru ji said, "Devotee son! Lend one ox to the new devotee. He will do farming and return your money." The devotee farmer said, "Alright, Guru ji." The devotee farmer lent one ox to the new devotee. The new devotee used to come to the satsang every month. He got his entire family initiated. Within two years, his financial situation improved. The thief devotee came to the farmer devotee's

house and brought along with him one ox and the money of the previous three oxen he had stolen. His children were also with him. Giving all the money to the farmer devotee, the thief devotee said, "Please forgive me. Even my seven generations cannot repay your favour." The farmer devotee said, "O brother! This is all Guruji's grace. His words have come true. Now you may give all this money as donation to Guruji. He has already given me a lot more money than what the oxens were worth. I do not need this money." Both the devotees went to Guru ji, and kept the entire donation money at his feet. Guru ji spent it on communal meals and delivering satsang. Therefore, money earned in a wrong way is taken away. A devotee always prospers.

➤ "Sanskar (impressions of good and bad deeds) spread like a communicable disease." :-

Good and bad instincts spread like communicable diseases. Like, the seeds sowed from a devotee's hands have bhakti instincts in them. Those who eat those grains also get inspired to do bhakti.

If a ploughman who consumes intoxicants or who while ruminating on some other thoughts in the mind sows seeds, then those thoughts also enter those seeds, which then influence the person who eats them.

Example: - A sister had taken initiation from a Guru. Guru ji came to her house along with a disciple. That woman's sister also arrived at her house the same day because of some work. That lady's son-in-law had passed away. Her daughter had young children. The lady was anxious. Thoughts were arising in her mind at short intervals that - "How will my daughter sustain herself? My daughter's life is ruined. One cannot rely on brother-in-laws. Who will raise the children? O God! What has happened? Don't know sin of which birth has come to the fore?" When the disciple sister started preparing food, her sister started helping her. Majority of the food was prepared by that sister whose son-in-law had died. After having food, the saint and the disciple went to bed. In the morning, the disciple said to Gurudev, "O Gurudev! Last night, my mind remained very distressed in the sleep. As if, my son-in-law has died. My daughter has young children. I was very much worried about them. What will

happen to them? How will they sustain themselves?" Guruji asked his female disciple, "Daughter! Who prepared the dinner last night?" She replied, "My younger sister has come. She had prepared it." The saint asked, "Does she have any grief?" The female disciple replied, "O Gurudev! Her grief is enormous. Her daughter has young children. Her son-in-law has passed away. My sister remains engrossed in this worry the whole day. She repeatedly says, "What will happen to my daughter? How will she raise the children?"

Guru ji said to the disciple, "That daughter's thoughts entered the food and influenced the person who ate it. Even I had the same tension the whole night. Similarly, if food is prepared while doing bhakti, recitation of mantras or Aarti or contemplation of the speeches of the saints, then the impressions of those good deeds inspire good things in the person who eats it. One's interest in bhakti increases. If a ploughman sows seeds while singing songs or a woman prepares food while singing songs, then those impressions enter the food. The person who eats it is also inspired to behave nonsensically like that. Its result is being seen currently (around 1997). More people are engaged in wrongdoings than good deeds.

If the number of those who contemplate on the speeches of saints, read holy books and recite prayer and mantra will rise, the environment will become devotional. Devotee like emotions will arise in every individual's heart. To build up that environment, Aarti, Ramaeni and Nitya-Niyam should be played in every home. Taking initiation from the Guru, everybody should recite mantra (naam) so that the elements of devotional thoughts will increase in the environment and the thoughts of wrong deeds will rise above. Consider the devotional deeds to be oxygen and bad thoughts to be carbon dioxide. We will have to turn on a lot of cylinders of oxygen-like devotional deeds, that is, we will have to do numerous Paaths (recitation of a Holy Book) of 'Sadgranth Sahib' and we will have to do the three times of 'Sandhya' (daily prayer). We will have to mentally recite mantra. If the number of those who do bhakti will increase, the thoughts of bhakti will spread more on the earth, by which everyone will experience peace in their mind. When we used to go to someone's house to deliver satsang, on the first day, our mind also used to get disturbed. Then every devotee used to do their respec-

tive Ramaemi, morning's Nitya-Niyam and evening's Aarti, and everyone used to recite mantra; I used to deliver Satsang, then the bad thoughts of that house used to get dispelled. Because of abundance of good deeds, the mind used to calm down. When after doing satsang or *Paath* (recitation of a Holy Book) we used to move on to the next village, the whole family used to cry. They used to get a lot of peace in the company of the saint and the devotees. The effect of those good deeds used to remain for months. If after taking (naam) mantra, the members of the family start doing the (Sandhya) prayers of the three times and recitation of mantra daily, then that peace is maintained constantly.

❖ When a person who smokes tobacco in beedi or hukka sows seeds, the subtle elements of tobacco also enter the grain. A person who consumes that grain also gets inspired to consume tobacco. Due to which, consumption of intoxicants is increasing rapidly amongst the youth. Until one is a child, one does not consume tobacco due to the fear of one's father, paternal uncles, or grandfather, but as soon as one becomes young, those tendencies become strong and one soon becomes habitual of consuming intoxicants. My aim is to eradicate intoxication and all other vices from the human society and establish heaven on earth. I want to see the words uttered by God Kabir come true. This invaluable task can only become successful by His inspiration and power. This Das and my followers are working hard with a true intention for the success of this mission. We are fully hopeful of success.

One Would Have to do Bhakti in Worldly '*Cheen-Chu*' (Turmoils) Only

A constable mounted on a mare was going for some work in his region. It was the month of June and the heat of one o'clock in the day; Haryana state. A farmer was irrigating his field via a Persian water wheel. The Persian water wheel was driven by oxen just like an oil mill. A chain of buckets used to run over a pulley by which water was drawn from the well and thrown in a drain going to the field. The Persian water wheel was making a loud noise of '*Cheen-Chu*'. The constable and his mare were both very thirsty. The constable moved towards the Persian water wheel to quench his thirst

and to make his mare drink water. Because of the loud noise of 'Cheen-Chu' from the Persian water wheel, the mare fearfully ran away. The constable said to the farmer, "Stop this 'Cheen-Chu'." The farmer stopped the oxen. The Persian water wheel stopped working. Water stopped coming out of the well. The water that had earlier come out was absorbed by the ground. When the constable brought the mare near, he saw that there was no water in the drain. The constable said, "O farmer! Draw water." The farmer made the oxen move again. The water started flowing and the 'Cheen-Chu' noise from the Persian water wheel also started coming. The mare again ran away, and stopped at a distance of an acre (200 feet). The constable was mounted on it. The constable again said, "Farmer! Stop the noise." The farmer stopped the oxen. As soon as the water went from the drain to the ground, it got absorbed. The constable brought the mare nearer and on not finding the water, again ordered the farmer to draw water. As soon as the Persian water wheel started moving, the mare ran away. The farmer said, "Constable! You will have to drink water in the 'Cheen-Chu' of this Persian water wheel; otherwise, you will both die." The constable dismounted from the mare; grabbing the reins, he slowly brought the mare nearer. They both drank water while the Persian water wheel was moving and saved their lives. Therefore, one will have to do bhakti, charity, meritorious deeds, and recitation of mantra while performing wordly tasks. Certainly do it.

What Will Happen By Doing Bhakti Now?

Only a Little Bit of Life is Remaining.

In district Jind, Village 'Manorpur', a three-day satsang and 'Paath' were going on in devotee Ramkumar's house. Men in the village consider Satsang to be a hypocrisy because in the olden days elderly women used to organise Satsang. They used to hold satsang at night, and in the daytime curse their daughter-in-laws with the abuses of brothers and nephews. Some even used to steal cow dung cakes from other's cow dung mounds. When caught, they used to earn disrepute. Because of such incidents only, people had developed allergy to the name of Satsang. The entire family of devotee Ramkumar had taken initiation. They knew that this Satsang is dif-

ferent. When Ramkumar's father came to know that his elder son is holding a Satsang in their house, he considered it to be a big insult and thought that - "What will the village say?" Therefore, that old man did not come to his elder son's house for three days. He stayed in the attic room of his younger son's house. During the day, he used to go to the fields and at night used to smoke hukka in the attic room and grieve that what sort of days he is seeing.

At night, this Das (author) delivered a Satsang. Loud speaker was on. Ramkumar's son knew that grandfather is in the attic room above. He directed one of the speakers towards the the grandfather's room. It became a compulsion for the old man to listen to the Satsang. After listening to the satsang for two days, on the third day, the old man came to Ramkumar's house at the time of 'Bhog of Paath' (completion of Paath). Ramkumar's wife told that she had thought that - "The old man has come to cause a trouble. He will say something wrong to Maharaj Ji." After the completion of the Paath, Ramkumar's father sat down in front of me, and said, "Maharaj Ji! I was very annoyed with this satsang, but I listened to your sermon for two days; it shook me from inside. I have completely ruined my human life. I bought extra eight acre land; brought both the sons up, and toiled in the fields day and night. I have to know from your sermon that I have destroyed my life. Now I am 75 years old. What will bhakti do now?" On saying this, the old man started weeping. He developed hiccups. Consoling him, I said, "Have faith. Still nothing has been lost." This Das (Rampal Das) had heard an example from Guru ji. I told him, "For instance, if a bucket has been accidentally released into a well and its rope (a rope which is tied to the bucket and by which water is drawn from the well with the bucket. In olden days, wells used to be 100-150 feet deep) is also following it, if one runs and even manages to grab the terminal part of the rope, then nothing is lost. One will be able to get the bucket out and draw water as well. If one thinks that the bucket has gone, let it go; then it is foolishness. Similarly, the terminal part of your age-like rope is left. Take initiation now, quit all the intoxicants, and do bhakti while abiding by all the rules; you will attain salvation." At that very moment, that devout soul took initiation and did bhakti with full dedication. He died at the age of 85 years of age, and made his life suc-

cessful. He used to smoke hukka. He quit hukka the same day, and did not even touch it for the rest of his life. The family of Ramkumar's younger brother also took initiation. The elderly devotee used to himself bring them to Satsang. He used to ask them to do bhakti. The people of Village Manorpur were astonished that how such a chronic Hukka smoker quit Hukka. He does not even sit near people who smoke hukka.

Ekae chot sidhariya jin Milan da chaah |

There is a saying in Haryanvi that: -

Ghaam ka aur gyaan ka chamka-sa laagya karae |

A glare of the sun and one or two points of knowledge serve the purpose.

Translation: - The meaning is that in the month from mid August to mid September, the intensity of the heat of the sun (*Ghaam*) is high. Those who work in the fields suffer from sunstroke ('*Ghaam Maarna*' - a problem caused in the body due to heat, as a result of which one suffers from fever.) That person used to say to the doctor that - "I did not even realise that I have suffered from sunstroke (*Ghaam Maar Gaya*)." The doctor used to say that a glare of the sun is enough to cause it, that is, it affects suddenly. Similarly, those who have to be influenced by the knowledge, they gain knowledge with one or two points only, and start doing bhakti.

Chaudhary Jeeta Jaat Became Enlightened

Approximately two hundred seventy-five years ago, there was a Jaat named Jeeta Ram in village Khekhra, district Baghpat (Uttar Pradesh). He owned nine hundred bigha land. He was the village head. He was the wealthiest person and an arbitrator. He used to take side of the truth, and did not give importance to falsehood. In that village (Khekhra), a Saint Gheesa Das ji used to deliver satsang at that time. He belonged to the Chamar caste. At that time, untouchability was at its peak. Supreme God Kabir had met Saint Gheesa Das in a jungle when he was seven-eight years old. After imparting the true knowledge and initiation to him, God Kabir had disappeared.

On growing up, Saint Shri Gheesa Das ji started delievering satsang. People of the nearby places on listening to his sermons and

taking initiation started becoming free from crises. People used to work in the day to earn their livelihood and listen to the satsang at night. Gheesa Das ji used to deliver satsang on two days in a month. Men and women both used to go to the satsang at night. People in the village started talking that it is not appropriate for the women to go to satsang at night. Any unpleasant incident can occur. Therefore, the satsang should be stopped. A village assembly was held in village Khekhra. A decision was made in the village assembly to stop the satsang, and the head of the village assembly, Chaudhary Jeeta Ram ji, was asked to himself deliver this message. Chaudhary Jeeta Ram went to Saint Gheesaram ji's house. That day, a satsang was going on. The decision of the Village Assembly had become known to everyone in the village.

When Chaudhary Jeeta Ram reached there, the audience of the satsang felt that Chaudhary Sahib has a Jaat mind. He will quarrel with the saint. Jeeta Ram had carried a stick with him from home. He kept it along a tree on the way, and then moved forward. He thought that devotees do not fight. It does not befit an arbitrator to take a stick in a good assembly. The Satsang was going on. Chaudhary Sahib thought that - 'Let me listen to what he says, then I will speak with him later.' The same knowledge was delivered in the satsang that you have read in the account of Harlal ji. Chaudhary Sahib became emotional. Tears started flowing from his eyes. He got up and put his head at the feet of Saint Gheesa ji, and said, "O Gurudev! Whether you punish or forgive the criminal me, I have committed a grave mistake. I, an insignificant being, have brought the message of stopping the satsang. Forgive me, Lord. You may do as much Satsang as you want; nobody will stop you." Saint Gheesa ji said, "Chaudhary Sahib! Do what you had come to do." Jeeta Jaat again started crying and said, "Forgive me, Forgive me; Give me initiation." Chaudhary Jeeta Ram Jaat became a devotee. He himself also started listening to the satsang at night. In every home of village Khekhra, people started criticising Chaudhary Jeeta Ram Jaat's going into the refuge of Saint Gheesaram ji.

People started saying, "Saint Gheesaram is a sorcerer; he knows incantations. By casting a magic spell on the Village's Chaudhary, he has brought him under his control. He knows the art of hypno-

sis." The family members of Chaudhary Jeeta Ram, his sons, brothers and uncles, all turned against Jeeta Ram Jaat and Saint Gheesaram. The villagers started saying to Chaudhary Jeeta Ram, "Chaudhary Sahib! You have also become decadent in old age." Spiritual (*ghaam*) heat had struck Chaudhary Jeeta Ram, that is, he had been strongly influenced by the knowledge. He used to say, "O Villagers! My fortune has turned favourable that I became a devotee, and decadent in your eyes. May all of you become decadents like me! Without decadence, purpose will not be served."

A few days later, a village assembly was held, and Saint Gheesa Das ji and Devotee Jeeta Ram were decreed to quit the village. Both the guru and the disciple immediately quit that village and went to a far off village. They started doing satsang there and explaining knowledge to the people. Many people became their followers. After the departure of the saints, untimely deaths started occurring in village Khekhra. Wrath of God commenced in the houses of the members of the Village Council. Someone's fodder started catching fire; someone's animals started dying. Someone's family got possessed with ghosts; someone's daughter became widow; someone suffered from stroke. A disease spread among the animals of the village. Some people of the village went to an exorcist to find out the reason behind the upheaval in the village. The exorcist told them that - "A pair of a saint and a devotee used to live in your village. They have left the village. The village will only flourish if they will come back, otherwise, it will get ruined. Those people came back to the village and holding a village meeting told it to everyone. The distinguished people of the village went to the other village to bring the saint and the devotee back.

Devotee Jeeta Das said to Guru ji Gheesa Das ji, "Gurudev! It seems that the villagers have come to expel us from here too. Look, they are coming." Saint Gheesa Das ji said, "Put the bedsheet on your shoulder. We will depart from here." Just then the village headmen came nearer and kept their respective turbans at the feet of Saint Gheesa and Devotee Jeeta ji. Everyone said, "Maharaj ji! Forgive us. Since your departure, the village has been getting ruined. Please save it if you can. Otherwise we will also live with you here." The people of that village also gathered there. They came to

know about the entire incident. The people of the current village said, "Headmen! If you will settle, we will get ruined. Since these two godly men have come, no one in the village has even had a squabble. It has rained twice. See, the crops are thriving." When the people of Khekhra village made special request, both the greatmen agreed to return and said to the people of the current village, "We will keep visiting from time to time. On every full moon day you may come to Khekhra. God Kabir will keep everything well." As soon as the two saints returned, the entire Khekhra village became absolutely peaceful. The livestock became healthy. The next day it rained heavily. The villagers were elated. People of the 36 communities were happy. All the upheaval ended. Till today fares on the name of Saint Gheesa Das ji and devotee Jeeta Das ji are held in that village. Saint Garibdas ji has stated: -

Garib, jis mandal sadhu nahin, nadi nahin gunjaar |

Taj hansa vah desra, jam ki moti maar ||

Translation: - The region where there is no Mahatma or Guru, and no river is flowing nearby, O Devotee! Abandon that country. There is horrible torture of Kaal there.

Therefore, O Readers! Whenever at whatever age, you find a Satguru, start doing bhakti. Saint Garibdas ji has said: -

Garib, chali gayi so jaan de, le rehti koon raakh |

Utri laav chadaayiyo, karo apoothi chaak ||

Meaning: - O Man! The life that has passed without finding a Satguru has been in vain. Instead of worrying about it, do bhakti with full dedication in the remaining life, and get your welfare done. After engaging in bhakti, the worldly tasks will also become easier. Like, while drawing water out of a well, if the rope (tied to the bucket) used to come off the wheel, then it used to become difficult to pull the bucket. Pulling the bucket out of the well used to be easier after putting the rope back on the wheel. Prior to coming to the refuge of the Satguru, the situation was similar to a (*laav*) rope coming off the wheel and it was difficult to draw water. All the tasks were getting done with difficulty. As soon as we commenced bhakti, all the tasks started getting accomplished easily like when water is easily drawn after putting the rope back on the wheel. One should not think that - 'Now little life is left; what bhakti will we do now?' Whenever one

gains knowledge from satsang, one should get engrossed in bhakti with full determination and dedication at that very age.

Meaning: - Leaving worry of the life that has passed, save whatever is remaining, that is, devote your remaining life to bhakti, charity and service. Like, in olden days, a leather bucket was used for drawing water from the well to irrigate the fields. In that leather bucket, two-three quintal water used to get filled. It was pulled with a thick rope on a wooden wheel. If the rope slipped off the wheel, it used to become difficult to pull it. It was somehow put back on the wooden wheel, by which it used to become easy to pull the leather bucket out. That was the actual method of benefitting from it. Therefore, O Human Being! If you have not taken the refuge of a Guru, then your rope has slipped off. Every task of life has become difficult. Put that rope of life back on the wheel, and then pull it, it will become easy, that is, make your way of living easy by taking refuge of Guru ji.

Salvation of a Prostitute

❖ One's life is reformed by listening to Satsang: -

Supreme God Kabir used to deliver satsang in people's houses at night. In the day, all the audience and Kabir ji used to do work to earn their livelihood.

One night, Satsang was going on. At a short distance was a magnificent mansion of the famous prostitute Champakali of Kashi City. The prostitute had a shortage of customers that night. Because of which, she was staying awake waiting for them. She heard the endearing nectar-speech from the lotus-mouth of God Kabir ji. It was told in the Satsang that a human (woman/man) life is obtained as a result of a lot of virtuous deeds. Those men and women who do not do bhakti, charity or service are thieves of God. (Even in Gita Chapter 3 Verse 12, it has been mentioned that a person who does not donate some part of the money obtained from God in charity or meritorious deeds, and only fills his/her stomach, he/she is definitely a thief of God.) Those men who commit a theft, robbery, fraud or visit prostitutes are big criminals. Those women who work as prostitutes are also big criminals. They will be given harsh punishment in the court of God. A human life is obtained to perform auspicious deeds

and bhakti.

Kabir, chori jaari vaishya vriti, kabahu naa karyo koye |
Punya paayi nar dehi, ochhi thaur na khoye ||

Meaning: - O Man! Nobody should commit a theft or practice adultery i.e. a man should not go to a prostitute and a woman should not have intercourse with other men in greed for money. This human body (male-female) has been obtained with numerous virtues. Do not destroy it by committing sins with it by going to inappropriate places. Perform auspicious deeds. Get your welfare done by acquiring a Guru.

A living being who has obtained human life should first of all go in the refuge of a Complete Guru and take initiation. Then one should perform worship, service, charity and meritorious deeds while abiding by the code of conduct laid by the Guru throughout one's life. One should also perform one's daily chores, but one should quit all the vices. Salvation of that person is certain. Due to the lack of spiritual knowledge, a human being (man/woman) leads one's life by only making accumulation of wealth as one's main goal. If you have wealth or property worth billions and trillions that you have accumulated by unfair means throughout your life, and suddenly you die, then the wealth accumulated in the entire life remained here itself. Even your body did not go with you. The only thing that went with you was the sins that you incurred all your life while accumulating the wealth.

Kaya teri hai nahin, maya kahan se hoye |
Guru charno mein dhyaan rakh, in dono ko khoy ||
Kabir, sab jag nirdhna, dhanvanta naa koye |
Dhanvaan vah jaaniye, jaape Ram naam dhan hoye ||

Meaning: - A person even sells his property to undertake treatment to make his/her body free from disease. It has been stated that even that body will not go with you, let alone the wealth. Taking initiation from a Complete Guru, do bhakti day and night. Tread on the path of life by making the knowledge given by Guru as your basis. Collect the wealth of bhakti by detaching yourself from body and wealth.

O Human Being! See the previous history of man.

Sarv sone ki lanka thi, Ravan se randheeram |

Ek palak mein Raj nasht hua, jam ke padey janjeeram ||
 Garib, bhakti bina kya hot hai, bhram raha sansar |
 Rati kanchan paya nahin, Ravan chalti baar ||

Meaning: - Saint Garibdas ji has also endorsed this very thing that a living being does not get any benefit without bhakti. One keeps wandering all his life to accumulate wealth. King Ravan of Sri Lanka had limitless wealth and gold etc, but while leaving this world, he could not even take a gram of gold with him. Because of not doing the true bhakti of the SatyaPurush (True God), he was handcuffed by the messengers of Yam and taken to Yamraj above. He was put in hell. Therefore, O Man! Be afraid of wrongdoings. Do true bhakti by acquiring a Guru.

While resolving the doubts, Supreme God Kabir told in the Satsang that because of not having the spiritual knowledge, even virtuous men have committed sins. After listening to the Satsang, they quit all the crimes, and by doing bhakti, got their welfare done. God Kabir said, "I have those true mantras of worship that destroy all the sins. Only the virtues remain. (Like currently the scientists have discovered such a medicine which when sprayed in a field, destroys the grass and the weeds, but spares the crop.) I have brought these mantras from my Lok (world).

SohM shabd Hum jag mein laaye | Saar shabd Hum gupt chhupaay ||

Translation: - The interpretation has been done above.

(Evidence is also given in Rigved Mandal 9 Sukt 95 Mantra 2 that - "God by appearing in this world in person inspires for the true path of bhakti through His nectar-speech. That God, who is the God of all gods, that is, the Master of all, invented the secret mantras of bhakti.) Even if someone is highly sinful, but he starts doing true worship and does not commit any sin in the future, then all his sins get destroyed. By doing bhakti, he/she can get their welfare done.

On listening to the above mentioned nectar-words, that prostitute sister as if woke up from a deep slumber. She started trembling. She locked her house and went to the site of the Satsang. She sat down at the back among the women. After the completion of the Satsang, an announcement was made that whoever wants to take initiation may come forward near Gurudev ji. Some men and women got up and came forward. That prostitute also came forward, and

introduced herself to Gurudev ji. She said, "For the first time in 40 years of my life, I have heard such benevolent words. O God! Is welfare of a sinner like me also possible? Although you have given complete solution in the Satsang, when I peep into my abhorrent life, I feel remorseful, and I cannot believe that a criminal like me will be forgiven. Supreme God Kabir said that: -

Kabir, jab hi Satyanaam hriday dhara, bhayo paap ko naash |
Jaise chingi agni ki, padae puraanae ghaas ||

Meaning: - For example, there is a heap of a crore tonne of hay. If a lit matchstick is thrown in it, then it will turn the entire hay into ash. And then when the wind will blow, it will also blow away that ash. The task is over. Likewise, even if there are sins of crores of births, the recitation of my true mantra will reduce them to ashes. Do not commit any mistake in future; your welfare will be done.

(This evidence is also in Yajurved Chapter 8 Mantra 13 that God destroys the (EnasH EnasH) heinous sins of His devotees. He does the welfare of the living being.)

That sister gave up that sinful work (Prostitution). Taking initiation from God Kabir, by following all the rules and doing bhakti throughout her life, Champakali attained salvation.

Story of Ranka and Banka

Champakali asked Supreme God Kabir, "O God! What shall I do with this sinful property and money?" Supreme God Kabir said, "Daughter! Donate this hellish money." Champakali went home and thought, "If I will donate the entire money, what will I eat? I do not have any other job." Champakali started going more to the satsang. One day, it was told in the satsang that: -

Ranka (man) and Banka (woman) were supreme devotees of God. They had properly understood the (Tatvgyan) true spiritual knowledge. They were leading their life based on that only. They had a daughter named Abanka. One day devotee Namdev said to his Guru ji, "Gurudev, your devotees Ranka and Banka are very poor. Please give them some wealth so that they do not have to bring wood from the jungle and earn their livelihood by selling it in the city. Both of them go to the jungle, collect pieces of wood there and bring it over. They even have difficulty managing food for them-

selves." Gurudev said, "Brother! I have tried to give them wealth several times, but they donate everything. Two-three times, I have myself gone disguising as a wood-buyer. I paid them hundred times more for their wood than the others. Every day, their wood used to sell for two *annas*. I bought them for ten rupees. Spending four annas on their food, they donated the rest in my Satsang. Now you tell me how should I give them money?"

Devotee Namdev again requested, "Give them money again this time; I am sure they will take it." Guru ji and Namdev ji went on that path from where Ranka and Banka used to bring wood from the jungle. Guru ji put a lot of gold jewellery worth lakhs of rupees on the path. Namdev and Gurudev hid behind a bush. Ranka was walking ahead with pieces of wood on his head, and behind him was Ranka walking at a distance of two hundred feet carrying pieces of wood. Devotee Ranka saw that precious gold jewellery is lying on the path, and Banka is a woman; she might become greedy on seeing the jewellery and might spoil her deeds. Therefore, he started putting dirt on the jewellery with his feet. Devotee Banka also was a disciple of a Complete Guru. She saw that her husband is putting dirt on the jewellery. She understood his motive. She yelled, "Move on Bhakt ji! Why are you putting dirt on dirt?" Ranka understood that she is firm in her intentions; she is not wavering. Bypassing that jewellery worth lakhs of rupees, both of them went to the city. Guru ji said, "Did you see, devotee Namdev! Devotees should be like these."

One day, Guru ji was doing Satsang at 4 o'clock in the evening. The venue of Satsang was at a distance of four acres from Ranka's hut. Ranka and Banka both had gone to listen to the Satsang. Their daughter Abanka (19 years old) was sitting outside the hut on a cot. The hut caught fire. All the items got burnt. Abanka came running and saw that Satsang is going on. Guru ji was delivering the Satsang. The audience was engrossed in attentively listening to the satsang. It was a peaceful atmosphere. Abanka loudly said, Mother! The hut has caught fire. Everything has got burnt. Mother Banka got up and took her daughter to one side and asked, "What is left?" Daughter Abanka told, "One cot was outside; only that has been saved." Devotee Ranka had also come. They both said, "Daughter! Put that

cot also in the fire and come back. Listen to the satsang. If the hut had not been there, it would not have caught fire; had it not caught fire, there would have been no disturbance in the bliss of Satsang." Abanka went and putting the cot in the fire of the hut, came back to listen to the satsang. After the satsang, they all went home. They had eaten the food of that time at the communal meal in the satsang. At night, they slept under a tree near the burnt hut without any bedding. When they woke up early in the morning to do bhakti, they had a beautiful hut over them. All the utensils were there and there were earthen pots full of flour and lentils etc. At that very moment an ethervoice occurred, "Devotee family! This is God's grace. You may live in this hut. This is Gurudev's order." The three of them said, "Your wish is our command, Gurudev!" At sun rise, the people of the town were amazed to see that the ashes of the hut that was next to another tree were still present. A new hut could not be built before a week. Everyone said that this is a miracle of their Guru ji. Whoever saw it vowed to take initiation from Guru ji. Thousands of townspeople took initiation. (Supreme God Kabir had performed this entire divine act approximately two hundred years before appearing in Kashi city. At that time, He had also taken devotee Namdev in His refuge.)

On listening to the aforesaid story, the fear in devotee Champakali's mind got dispelled and she donated the entire property and wealth to God Kabir Guru ji. God said, "Daughter! When you have become mine, then your wealth is automatically mine. Keep that much of this wealth of mine with you as much is sufficient for you to sustain yourself. Keep donating the rest. Devotee Champakali did the same. She kept the house and donated majority of the money as per Guru ji's order in the communal meals.

Test of Disciples by Kabir Ji

Impressed by the numerous miraculous divine acts performed by Supreme God Kabir, eighty-four lakh people had become His disciples. God knows about the past, present and future. He knew that seeing these miracles and because of the materialistic benefits gained by them due to my blessings, they are hailing me. They do not have faith in me that I am God. But in imitation of each other,

they do say that Kabir Ji, our Sadguru, is God Himself. They also used to tell their benefits. One day Supreme God Kabir Ji thought of testing the disciples that - "Let me see how much knowledge they have comprehended. If they do not have faith, they do not deserve salvation. They are a futile burden on my head." On thinking this, he made a plan. He said to his supreme disciple Ravidas, "Hire an elephant."

There was a beautiful prostitute in Kashi City. At a short distance from her house was house of a devotee of Kabir Ji. Kabir Ji was doing Satsang in his courtyard at night. That day that prostitute did not have any customer. To listen to the words of Satsang, she sat down in a chair on the roof of her house. She listened to the satsang the whole night and in the morning went to the Satsang site and introduced herself to God Kabir ji, and said, "Guru ji! Can a sinner like me also be salvaged? For the first time in my life, I have listened to things of self-welfare. Now I have only two options that either I attain salvation or I atone for my sins by committing suicide." God Kabir Ji said, "Daughter! It is a heinous sin to commit suicide. God destroys all the sins if one does bhakti. Take initiation from me and do bhakti, and avoid committing sins in future." That sister agreed and took a pledge. She took initiation from God Kabir and started doing bhakti. And wherever God Kabir used to deliver satsang, she started going there to listen to it. Due to which, the devotees of Kabir Ji did not like her coming to the satsang. They used to say to her that - "Guru ji is being defamed because of you. Do not come to the Satsang. You sit at the forefront close to Guru ji; do not sit there." The girl told these things to Guru Kabir Ji, and started crying bitterly. Supreme God said, "Daughter! You may continue to come to Satsang." Kabir Ji clarified through Satsang that - "How can a dirty cloth become clean without coming in contact with a soap and water? Likewise, how can a sinner get his/her welfare done by remaining away from Satsang and Guru? Devotees do not hate prostitutes and the sick; they respect them. By discussing spiritual knowledge with them, they inspire them to attain salvation." Even after repeated advice of God Kabir Ji, the devotees kept forbidding that girl from coming to Satsang, and used to give excuse that - "Because of you, Guru ji has become defamed in Kashi. The

people of Kashi repeatedly say to us that - "Even a prostitute visits your Guru Ji. What sort of a Guru he is."

God Kabir said to that girl, "Daughter! You will come with me and sit on an elephant." The girl said, "Your wish is my command, Gurudev!" The next morning at around 10 o'clock, the three of them mounted on an elephant passed through the main bazaar of Kashi City. Saint Ravidas was riding the elephant. The girl was sitting behind Ravidas ji and in front of Kabir ji, that is, she was sitting in between the two. Kabir ji filled Ganga water in a bottle. He was sipping it by putting that bottle in his mouth. People thought that Kabir Ji is drinking alcohol. Under the effect of alcohol, he is openly roaming in the bazaar with the prostitute. The people of Kashi are telling each other, "Look! Kabir weaver who used to deliver great sermons; today his pretensions have been revealed. These people do such things with the excuse of satsang." The people of Kashi were bringing Kabir Ji's disciples and showing them that - "See the deed of your God. He is drinking alcohol and openly roaming with a prostitute." On seeing this divine act, those fake eighty-four lakh disciples abandoned Kabir Ji, and started doing the previous way of worship. Getting entrapped in regard for public opinion, they turned away from the Guru.

God Kabir used to perform divine acts like these especially when the Emperor of Delhi, Sikander Lodhi, had come to Kashi. At that time, Emperor Sikander Lodhi was present in Kashi. The Qajis and the Pandits complained to the Emperor that Weaver Kabir is committing a wrongdoing. Finishing all shame, he was openly doing a wrong deed with a prostitute while sitting on an elephant. He was drinking alcohol. The Emperor ordered to immediately catch him and kill him by drowning in the Ganga. Emperor Sikander Lodhi himself put handcuffs on Kabir ji's hands, shackles on his feet and an iron collar around his neck. Making Kabir ji sit in a boat, he was taken to the middle of the river, and thrown into the river by the soldiers. The handcuffs, shackles and the iron collar themselves broke and fell in the river. God became seated in a lotus pose (cross-legged sitting position) on the water. The water of Ganga was flowing under him in a circular manner. God was peacefully sitting on the water. After some time, God Kabir ji came to the bank of the

river Ganga. On the order of Sheikh Taqi, the soldiers caught Kabir ji and making him sit in a boat, tying heavy rocks on his back and feet and tying his hands behind his back with a rope, threw him in the middle of the river Ganga. The ropes broke. The rocks sank in the water. Supreme God Kabir kept sitting on the water. When Sheikh Taqi saw that Kabir did not drown in the river Ganga, then getting furious, he persuaded the Emperor to give order of firing cannon balls at Kabir ji. First, stones were hurled, gunshots were fired, and arrows were shot at Kabir ji. Finally, cannon balls were fired at Kabir ji for twelve hours. Some used to fall there itself near the bank; some used to fall on the other bank; some used to fall far off in some pond. Not even a single cannon ball, stone, gunshot or arrow reached near Supreme God Kabir ji. Even on seeing all this, the people of Kashi could not recognise the Supreme God. Then Supreme God Kabir ji thought that these are foolish people. At that very moment, Kabir ji vanished into the water of Ganga, and appeared in the house of devotee Ravidas ji. The spectators believed that Weaver Kabir died by drowning in the Ganga. Sand and mud must have got accumulated over him. Everybody went to the city while rejoicing, dancing and jumping. Sheikh Taqi along with his team went to Saint Ravidas ji's house to tell him that Kabir, whom you used to call God, has drowned and died. On going to Saint Ravidas ji's house, he saw that Kabir ji is playing an 'Iktara' (one string musical instrument) and singing a hymn. Sheikh Taqi was aghast. He went to Emperor Sikander Lodhi and told him that - "Kabir has escaped. He is sitting in Ravidas's house." On hearing this, Emperor Sikander Lodhi went to Saint Ravidas's hut. God Kabir ji disappeared from there, and sat down in a meditative state on the top of the water of river Ganga just as one sits on land. Emperor Sikander Lodhi asked Ravidas, "Where is Kabir Ji?" Saint Ravidas ji said, "O Emperor! He is Complete God. He only is Alakh Allah. Recognise Him. He is the Master of his own will. He can go wherever He wishes. I do not know where he has gone. He lives with everyone." At that very moment, someone told that Kabir Ji is sitting in the middle of Ganga and doing bhakti. All the people, the Emperor and the soldiers again went on the bank of the river. The Emperor sent a message via fishermen in a boat asking Kabir ji to come out. The fishermen took

the boat close to Kabir ji and delivered the message that - "Emperor Sikander is calling you. Come." Supreme God Kabir ji sat in that ship (big boat) and came to the shore.

Emperor Sikander again got him apprehended and ordered to tie his hands and feet and get him murdered by a bloodthirsty elephant. The public was standing on all sides. Sikander was sitting at a high place. God was placed on the ground with his hands and feet tied. The mahout (elephant driver) made the elephant drink alcohol, and moved forward to trample Kabir Ji to death. Kabir Ji showed a lion standing next to him. Only the elephant could see him. The elephant trumpeted and ran back out of fear. The mahout feared that he will lose his job. Spearing the elephant, he tried to take him towards Kabir ji, but the elephant ran backwards. Then the Mahout also saw the lion standing there, so the goad dropped from his hand out of fear. The elephant ran away. The shackles of Supreme God Kabir ji broke. Kabir ji stood up and as he stretched his limbs, he became tall. His head started appearing to touch the sky. His body started appearing bright. Trembling with fear, Emperor Sikander fell at the feet of Supreme God Kabir. He asked for forgiveness and said, "You are God. Spare my life. I have committed a grave mistake. I have recognised you now. You are yourself Allah who has come on earth." Then Supreme God Kabir came to Kashi city and sat down in the courtyard of that same Prostitute's (Ganika) house. The girl was massaging his feet. She kept Supreme God Kabir ji's feet on her thighs.

Note: - The translation of these speeches has been done in brief above.

Fir ganika kae sang chale, sheeshi bhari sharaab |
 Garibdas us puri mein, Julha bhaya kharaab ||726||
 Taari baaji puri mein, bhisht Julahadi neech |
 Garibdas ganika saji, dahun santon kae beech ||727||
 Gaavat baen bilaaspad, gangajal peevant |
 Garibdas vihval bhaye, matwale ghoomant ||728||
 Bhaduva bhaduva sab kahaen, koyi na jaane khoj |
 Das Garib Kabir karam, baantat shirka bojh ||729||
 Dekho ganika sangi layi, kehte kaum chhatees |
 Garibdas is Julahadi ka, darshan aan hadees ||730||

- Shah Sikander kun suni, bhisht huye do Sant |
 Garibdas chyaaron varan, uthi laage sab panth ||731||
 Chyaari varan shat ashram, donaun deen khushaal |
 Garibdas Hindu Turak, padya shahar gali jaal ||732||
 Shah Sikanderkae gaye, suni kable Ardas |
 Garibdas talbaan huyi, pakre donaun das ||733||
 Kaho kabir yauh kya kiya, ganika linhi sang |
 Garibdas bhoole bhakti, parya bhajan mein bhang ||734||
 Suno Sikander badshah, hamri araj avaaj |
 Garibdas vah rakhisi, jin yauh saajya saaj ||735||
 Jadiya taunk janjeer gal, Shah Sikander aap |
 Garibdas pad leen hai, taari ajapa jaap ||736||
 Haathon jadi hathkadi, pag bedi pahiraay |
 Garibdas beech Gang mein, tahan deenha chhitkaay ||737||
 Jhadi gaye taunk janjeer sab, lagae kinaare aay |
 Garibdas dekhae khalak, syon Qaji Badshah ||738||
 Neechae neechae Gangajal, upar aasan theer |
 Garibdas boodae nahin, baithe adhar Kabir ||739||
 Yoh achraj kaisa bhaya, dekhain dono deen |
 Garibdas qaji kahaen, baandhi diya jal seen ||740||
 Gal mein faansi daari kari, baandho shila sudhaari |
 Garibdas yauh Julahadi, jab boodae Gangdhaar ||741||
 Shila dhari jab naav mein, baandhi galae Kabir |
 Garibdas fand tuti kae, na doobae jalneer ||742||
 Shila chali shah aur kaun, dekhat Kashi khyaal |
 Garibdas Kabir ka aasan adhar hamaal ||743||
 Teer baan goli chalaen, top rahkalyaun shor |
 Garibdas us Julahadikae, gayi ek nahin or ||744||
 Adhar dhaar gole bahaen, jalkae beech gabhaak |
 Garibdas us Julahadi par, shastr chhooten laakh ||745||
 Top rahkale sab chalaen, teer baan kamaan |
 Garibdas vah Julahadi, jal par rahae amaan ||746||
 Adhri dhaar apaar gati, jal pari lagi samaadhi |
 Garibdas nij brahmpad, khelein aadi anaadi ||747||
 Julam hua boodae nahin, shastr lagae na baan |
 Garibdas ib kaun gati, kaesen leejae praan ||748||
 Lagi Samadhi agaadh mein, bichrae Kashi gang |

- Garibdas kilol sar, chhuhaen charan tarang ||749||
 Chyaari pahar gole bagey, dhami mulak maidan |
 Garibdas pokhar sukhaen, rahe Kabir amaan ||750||
 Apni karni sab kari, thaake donaun deen |
 Garibdas ab Julahadi, paithi gaye jalmeen ||751||
 Dubya dubya sab kahaen, ho gaye gaarat gor |
 Garibdas kable Dhani, tum aagae kya jor ||752||
 Aanand mangal hot hai, bataen badhaayi beg |
 Garibdas us Julahadi par fir gayi reti regh ||753||
 Hasti ghode chadat hain, paan mithai cheer |
 Garibdas Kashi khusi, boode gang Kabir ||754||
 Jaavo ghari Raidaskae, hilkaare hajoor |
 Garibdas khusiya kahau, kahiyo nahin kasoor ||755||
 Jhaalari dholak bajat hain, gaavaen shabd Kabir |
 Garibdas Raidas sangi, donaun ekahi teer ||756||
 Qaji Pandit sab gaye, Shah Sikander uth |
 Garibdas Raidaskae, bhesh gaye jatjoot ||757||
 Kothi kuthle sab jhake, baasan teendar goli |
 Garibdas Rahdas sunaun, kahan gaye vah bol ||758||
 Ve pragat Pooran Purush hain, Abinaashi Alakh Allah |
 Garibdas Raehdas kahaen, sunaun Sikander Shah ||759||
 Surajmukhi subhaan sar, khiley phool guljaar |
 Garibdas qaji pandit, karta shah pukaar ||760||
 Shah Sikander fir gaye, us Ganga kae teer |
 Das Garib Kabir Hari, baithe oopar neer ||761||
 Baithi malaah jihaaj mein, gaye dhaar kae beech |
 Garibdas Hari Hari karaen, prem fuhaare seech ||762||
 Kari araj malaah tahan, deen duni Badshah |
 Garibdas aasan udhar, lagi samadhi Julaah ||763||
 Bhanwar firat hain gang jal, phool ugaane koti |
 Garibdas tahan bandagi, Harijan Hari ki ot ||764||
 Sankal seedi laay kari, utre tahan malaah |
 Garibdas Hum bandagi, yaad kiye Badshah ||765||
 Baith Kabir jahaaj mein, aaye Ganga ghaat |
 Garibdas Kashi thaki, haande bauh bidhi baat ||766||

Translation: - The translation of Speech no. 726-730: - God Kabir, with the motive of testing his disciples, filled the water of river Ganga

in a bottle. Mounting a hired elephant along with the famous prostitute of Kashi City and Sant Ravidas ji, he started roaming the streets of the main bazaar of Kashi City. He was drinking the water from the bottle, but was acting as if he is drinking liquor. Ravidas ji was riding the elephant. The prostitute was sitting behind him. Behind the prostitute, Kabir Ji was sitting with his arm around the neck of the prostitute acting like a lover. On seeing all this, the people of Kashi City started clapping, and said, "Look, the lowly weaver Kabir while being drunk is roaming with his arm around the neck of the prostitute." God Kabir was swaying while singing hymns and poems of bhakti. The public was thinking - 'He is singing songs and is indecently clinging to the prostitute. He has even become shameless.' All the citizens of Kashi city started calling Kabir Ji 'Bhadva-Bhadva' i.e. an adulterer, but nobody comprehended this mystery that God Kabir in Satguru form had given initiation to several disciples. He had the burden of their sins on His head. The disciples were not obeying the orders of the Guru. He was getting rid of their burden. On seeing this divine act, the disciples renounced (*naam diksha*) initiation and turned away from Kabir Ji. They even stopped going to the satsang to listen to his spiritual discourses. Whichever disciples relinquished the naam (mantra), Kabir Ji got rid of their burden off his head. People of thirty-six communities of Kashi city were saying - 'Look, he has a (*Ganika*) prostitute with him. One incurs sin even from having a sight of this weaver Kabir.'

Translation of Speech no. 731-754: - In those days, the King of Delhi, Sikander Lodhi, was staying in Kashi because he was the emperor of the entire old India. Small states were also under his rule. The King of Kashi City, Birdev Singh Baghel, was also under the rule of Sikander. God Kabir also used to perform marvellous divine acts when the King of Delhi, Sikander Lodhi, had visited the city. Supreme God knows that all the human beings of all the religions and all the other living beings are His children. They have been born by His word. As a father, Supreme God Kabir also keeps on trying to release his children from the clutches of Kaal Brahm. Supreme God Kabir wanted that somehow Sikander should become aware of my capability and he may cooperate me in the propagation of my true knowledge in the region of his rule, and he may also get

his own welfare done.

The Hindu Guru Brahmins and Muslim Qajis and Mullahs never got along well with each other in India. They always used to raise some conflict in the name of religion. But when they used to find a fault in Kabir Ji, they all used to unite and strongly oppose Kabir Ji. The reason was that God Kabir used to prove the knowledge of the preachers of both the religions wrong. He used to say that these religious preachers do not have the knowledge of their own holy books. All of these impart knowledge and bhakti contrary to the holy books. As a result of which, the worshippers are not getting any spiritual benefit from God.

Those who took initiation from Kabir Ji used to get instant benefit. This was the reason God Kabir had acquired sixty-four lakh disciples at that time. All were extremely distressed earlier. Everyone's distress had been dispelled from initiation and blessings and all had become happy. Both Hindu and Muslims were becoming disciples of Kabir Ji in large numbers. Due to which, the religious preachers (religious gurus) used to be highly jealous of Kabir Ji. They took advantage of this opportunity. They thought that the Emperor of Delhi is also here. Today we will get this weaver a death sentence. On thinking this, thousands of people of both the religions went to the rest house of King Sikander. After knowing the reason, King Sikander to please the public said, "Right now, I will get that Kabir arrested and killed." The Police arrested both Sant Ravidas and God Kabir. Kabir Ji had confessed his guilt, so Sant Ravidas was released. Kabir Ji had said, "Neither there is any fault of Ravidas, nor of Ganika. I have done it all."

Sikander Lodhi's incurable disease was cured by the blessing of Supreme God Kabir. Supreme God Kabir had revived dead boy Kamaal, girl Kamaali and Swami Ramanand who was killed by King Sikander Lodhi in front of the King. King Sikander also used to regard Kabir Ji as his Guru, but on seeing a large number of people and considering it to be an unpardonable offence, with an aim to maintain law and order in his rule, Sikander Lodhi got Kabir Ji arrested. Nevertheless, keeping the decorum of Guru in mind, he asked, "O Kabir Ji! You had such noble thoughts. What have you done? You took a prostitute with you. You forgot bhakti. Your devo-

tion i.e. naam (mantra) has got disconnected. You have destroyed your bhakti." Kabir Ji replied, "O Emperor Sikander! Listen to the answer to your question. The Supreme God, who after creating all the (brahmands) universes secured them, will also protect me." With the motive to pacify the public, King Sikander Lodhi himself put the shackles in Supreme God Kabir's hands, feet and neck and ordered to kill him by putting in the centre of the river Ganga. As per the order of the King, Kabir Ji was taken to the centre of the river Ganga in a boat and put in the water. The shackles of Supreme God Kabir's hands, feet and neck broke and fell into the water, and God Kabir kept sitting on the surface of the water. On seeing this, the Qajis said, "He has made water firm with incantations. That is why, he is not drowning." Kabir Ji kept sitting on the surface of the water for some time. Then he came to the same place on the bank of the river Ganga from where he was taken in a boat. Thousands of spectators were present on that place i.e. on the bank of river Ganga. King Sikander was also present. Qajis, Mullahs and Brahmins after discussing with each other, said to the King, "He should be put in the centre of the river by tying a heavy rock around his neck. He will drown then." Making Kabir Ji sit in a boat and tying a heavy rock with a thick iron chain around his neck, he was dropped into the water in the middle of the river Ganga. The chain broke. The rock rapidly floating on the surface of water came towards King Sikander.

Kabir Ji kept sitting cross-legged on water in an (Sukhasan) easy pose. Abysmal water was flowing underneath. God Kabir did not drown in the water. Splashing water waves were frolicking by touching the feet of Supreme God Kabir. The King ordered to kill Kabir Ji by shooting with an arrow. When Kabir Ji did not die even after being shot with arrows for a long time, then a cannon was brought. Cannon balls and arrows both were shot at Kabir Ji, but none of them reached him. Some cannon balls used to fall into the river on the same side of the bank and some far away. Many cannon balls fell in distant ponds whose water dried. Some cannon balls were falling left and right. Not even a single arrow or cannon ball reached close to God Kabir. This attempt continued for four pahar i.e. twelve hours, but Kabir Ji did not die. Supreme God Kabir is immortal. Who can kill the Immortal? He was showing His might to the people

through this divine act, but Kaal Brahm had deluded their intellect. Nobody even thought that this is not an ordinary man. When the King and the public had exhausted all endeavours, they said, "How do we kill him?" When they all felt exhausted after inflicting atrocities, God Kabir plunged into the river Ganga. The King and the people present there assumed that Kabir has died by drowning in water. Sand and mud would have settled on his corpse. Overjoyed by the death of Kabir Ji, people started beating drums, singing, dancing and distributing sweets. The King went to the rest house.

Qajis, Mullahs, and Pandits together went to Ravidas's house. There they heard Kabir Ji's voice from inside. He was singing the hymns of the glory of God. The religious gurus had gone to tell Ravidas ji that Kabir, whom you used to call Immortal, has died. When they went inside the house, Kabir Ji was sitting next to Ravidas ji. Both of them were singing hymns. On seeing this, they went back and informed Sikander that Kabir has not died. He is sitting in Ravidas's house. Thousands of people, the Qajis, Mullahs and Pandits of Kashi went to Ravidas ji's house. They did not find Kabir Ji there. They asked Ravidas ji, "Where is Kabir?" He said, "He has just gone from here. He was saying that - 'I will be back after having a bath in Ganga'." When the King and all the people went to the same part of the bank of Ganga, they found God Kabir sitting on the surface of the water just like before. He was sitting in the centre of the river. A ferryman and some other people went in a small sea ship and said that King Sikander is calling you. A ladder tied to the ship with chains was hung in the water. Kabir Ji climbed up the stairs, sat in the ship, and came out of the river Ganga. He was immediately arrested.

Ill-attempt to Get Supreme God Kabir Killed by a Bloodthirsty Elephant

Khooni haathi mast hai, pag bandhey janjeer |
 Garibdas jahan daariya, masak baandhi Kabir ||767||
 Sinh roop Sahib dharya, bhaage ulte pheel |
 Garibdas nahin samajhti, yaah duniya khaleel ||768||
 Baney kehri sinh jit, chaunr shikahr asmaan |
 Garibdas hasti lakhya, deekhae nahin jihaan ||769||

Kutae sheesh mahavatM, ankush sheer gargaap |
 Garibdas ulta bhagae, taari deejaen thaap ||770||
 Bhaale kokhaun maariye, charkhi chhootein paakh |
 Garibdas nahin nikat jaay, kilki devaen laakh ||771||
 Jaisi bhakti Kabir ki, aisi karae na koy |
 Garibdas kunjarae thaakey, ulatey bhaage roye ||772||
 Dum govaen moondi dhunae, saen na samjhae ek |
 Garibdas deekhae nahin, aagae khadaa Alekh ||773||
 Peelvaan dekhyae tabae, khada kehri singh |
 Garibdas aaye tahan, dhari Maula bahu rang ||774||
 Utre Maula aras taen, bhaav bhakti kae het |
 Garibdas tab Shah lakhey, Kabir Purush sahet ||775||
 Leela ki Kabir ne, do roop mein rahe dees |
 Garibdas Kabir kae, paas khade Jagdish ||776||
 Jambhaayi angdayian, lambe bhaye Dayal |
 Garibdas us Shah kun, maano darshya Kaal ||777||
 Koti chandra shashi bhaan mukh, girad kund dum leel |
 Garibdas tahan na tike, bhaagi gaye ranfeel ||778||
 Nayan laal bhaun peet hain, doongar nak pahaar |
 Garibdas us Shah kun, Sinh roop didaar ||779||
 Mastak shikhar swarg lag, deeragh deh biland |
 Garibdas Hari utre, kaatan jam ke fand ||780||
 Girad naabhi nirbhae kalaa, dudkarae nahin koye |
 Garibdas triloki mein, gaaj taas ki hoye ||781||
 Jyun Narsinh Prahladkae, yun vah Narsinh Ek |
 Garibdas Hari aaiya, raakhan janki tek ||782||
 Baar-baar sataay kar, mastak leena bhaar |
 Garibdas Shah yaun kahae, baksau ibki baar ||783||
 Tahan sinh lyouleen hua, parcha ibki baar |
 Garibdas Shah yaun kahae, Allah diya deedar ||784||
 Sun Kashi ke panditau, Qaji Mulla peer |
 Garibdas iske charan lyauh, Alah Alekh Kabir ||785||
 Yauh Kabir Allah hai, utre Kashi dhaam |
 Garibdas Shah yaun kaein, jhagar mooye be kaam ||786||
 Qaji Pandit roothiya, ham tyagya yoh desh |
 Garibdas shashtdal kahaen, jaadu sihar hamesh ||787||
 In jaadu jantar kiya, hasti diya bhagaay |

Garibdas it na rahaen, Kashi bidri jaay ||788||
 Kashi bidri chahaun disha, thaambhan hara Ek |
 Garibdas kaise thambhae, bidre bauhat anek ||789||

Translation: - Speech no. 767-789: - Tying the hands and feet of God Kabir, he was put inside a ground where severe punishment was given to heinous criminals. That ground was similar to a present-time stadium. The King and the office-bearers used to sit on a stage. The spectators used to surround the arena. An elephant was trained to kill people. It was made to develop a liking for alcohol and blood. It was called a blood-thirsty elephant. King Sikander and other ministers were sitting. The people were standing all around it. When the elephant rider (a mahout who overcomes an elephant and rides it) brought the blood-thirsty elephant towards Kabir Ji to kill him, Supreme God Kabir showed an image of a lion which was only visible to the elephant. The elephant was drunk. On seeing the lion, it fearfully ran back. The elephant rider hit the elephant with spears, but the elephant did not go towards Kabir Ji. God Kabir showed a lion standing there to the elephant rider too. The elephant rider also fell off the elephant out of fear. The elephant ran away. God Kabir's bondage broke and He stood up. He stretched his arms on standing up, and yawned. He grew massively tall. His head was touching the sky. Light of infinite suns was emitting from His body. This was only visible to King Sikander. The King fearfully stood up, came down to the ground, and said, "Forgive me. I have committed a grave mistake. I have had a sight of God." The King said to the public, "This is Allahu Akbar. He has come to Earth in Kabir Form. Get yourself salvaged by touching His feet." But the unfortunate Qajis, Mullahs and Pandits said, "Kabir has scared the elephant away by casting a spell on it. We are going." On saying this, all those sinful souls went away. God reduced His body to normal size and disappeared the lion. He went to His hut.

After Taking Initiation

After taking initiation from Complete Gurudev, perform the worship told by Gurudev with full faith and dedication.

➤ Kabir ji has stated that: -

1. Have Patience.

Kabir, dheere-dheere re mana, dheere sab kuchh hoye |
Maali seeche sau ghada, samay aaye phal hoye ||

Meaning: - Like, a gardener sows a mango seed. He irrigates it. A few days later, a sprout becomes visible. Still he continues to irrigate it from time to time. He builds a fence of thorny bushes to prevent it. A plant of mango takes around 8-10 years to become a tree. The gardener (owner of the garden who planted it or a servant) keeps watering that plant until then. When it grows into a mango tree, it bears mango fruit. It bears so many mangoes that his family eats them as well as he earns his livelihood by selling them. Similarly, after sowing the seed of bhakti-mantra, that is, after taking initiation, one should continue to water it by reciting it and doing charity. Just like a mango plant, after the gradual growth of plant of bhakti into a tree, there will be heaps of happiness. Just as the mango tree bore tonnes of mangoes; one ate them and also earned money from them; likewise, a devotee should have patience. Gradually, he/she will start getting the result of bhakti.

➤ **2. Have Faith: -**

Only that person can reap the benefit of God's bhakti who has full faith in the magnificence of God.

Nothing Is Impossible For God

Two Mahatmas were doing their religious practice outside a town in a jungle. One was performing religious practice for forty years after renouncing his house. The second one had been doing his religious practice just for the last two years. A Devdoot (messenger of gods) from the court of God used to daily spend some time with both the worshippers. The two worshippers had their ashrams in the east and west of the village. The older one had his ashram in the west, and the younger one had his in the east of the village in the jungle.

Every day the Devdoot used to sit for an hour with each of them. They used to discuss about God. Both the worshippers used to spend good time with him. One day, the Devdoot said to God Vishnu, "God! Two supreme devotees of yours live outside Kapila town." Shri Vishnu said, "One is a supreme devotee and the second one is a fake devotee." Devdoot thought - "He who is engaged in doing worship for forty years must be a firm devotee because he has a

long beard, long matted hair on his head, and forty years is a long time." Devdoot said, "O Lord! He who is doing your bhakti for forty years must be the supreme devotee." God said, "No; the second one who has been engaged in bhakti for two years." God said, "Devdoot! Do you not believe me?" Devdoot said, "Lord! That is not the case. But my low aptitude is making me believe that the older one is a good devotee." Shri Vishnu said, "Go a bit late on earth tomorrow. Both of them will ask you the reason behind the delay. Tell them that today God had to pass an elephant through the hole of a needle. I have come after seeing that divine act. That is why I am late. Whatever answer they give, from that you will also come to know who the supreme devotee is."

Earlier, Devdoot used to go daily around 8 o'clock in the morning to the older one, and at around 10 o'clock to the younger one. The next day he went to the older one at around 12 o'clock in the day. When the older devotee asked the reason of delay, Devdoot told him, "Today at 11:30 am, God had to perform a divine act; I have come after seeing it." The devotee who had been doing worship for forty years asked, "What divine act did God perform? Tell me." Devdoot said, "Shri Vishnu did a miracle. He passed an elephant through the hole of a needle." On hearing this, the devotee said, "Devdoot! Utter such a lie that whoever hears it can believe it. How is it possible that an elephant passes through the hole of a needle? Do it in front of me."

Devdoot understood that - "God was saying the truth. He is an animal, not a devotee. He does not even have faith in God that God is Omnipotent. Whatever man cannot do, God can. This man's bhakti is useless and fake." Devdoot greeted him and departed, and came to the younger devotee. The devotee asked the reason of delay. Devdoot spoke with hesitation thinking that the devotee might use some foul language. Devdoot said, "Devotee, what shall I say? God performed a marvel, a miracle. I was absolutely amazed to see it. God passed an elephant through the hole of a needle." On hearing this, the devotee said, "Devdoot! What is there to be surprised about in it? God can pass the entire earth through the hole of a needle let alone an elephant." Devdoot embraced the devotee and said, "Blessed are your parents who have given birth to you. I bow be-

fore your firm faith in God."

Readers! This is just an example. Actually, a devotee should have full faith in God that God can do anything He wishes to do. If someone says that "God cannot do this; God cannot do that", then he does not deserve to do bhakti. Why to waste one's time in doing a drama of bhakti? If one will tread on the path of bhakti with full faith in God, one will reach one's destination.

➤ 3. "Whatever God does, is for the good."

After taking initiation, no matter how many hardships a devotee faces on the path of bhakti, one should only think that whatever God does, He does it for the wellbeing of the devotee.

Story: - A King and his (Mahamantri) General Secretary were disciples of a Guru. The General Secretary had full faith, but the King used to get less time to listen to the satsang. Due to which, he was not completely familiar with the law of God, but he used to do his bhakti with devotion. The King always used to keep the General Secretary with him. He used to respect him the most. A minister was jealous of the General Secretary due to this. He used to backbite about the General Secretary to the King to make him fall in the eyes of the King. That minister wanted the King to make him the General Secretary. For that, he used to repeatedly say to the King, "King! This General Secretary is not trustworthy. He can deceive you any time." One day, the King, the General Secretary, that sycophant minister and other ministers were standing in the hall of the palace ready to go to another city. The King took his sword out and started checking its sharpness, and he was also talking to the other ministers at the same time. As a result of which, one of King's finger got severed and fell on the floor. The sycophant minister said, "O King! What has happened? Our King is so handsome. It is a highly unfortunate day for us. Oh! What has happened? Which burden of the people have you taken on yourself?" The General Secretary said, "Whatever happened is good. Whatever God does, is for the good." The King was in agony, and when he heard these words on the top of it, he felt angry against the General Secretary, and ordered the soldiers, "Put him into the jail." The same was done. The King appointed the sycophant minister as the General Secretary.

The King took medical treatment for his severed finger. In six months the wound of the finger healed. There was no pain. The King now had three fingers and a thumb in his right hand. The King was extremely pleased with his new General Secretary. Because he had had an opportunity, he used to say to the King, "O King! I had told you several times that he will deceive you. That day, you heard with your own ears that he said that it is good if your finger got cut. He would have been happy to see you dead. He could have got you killed." The King had started believing everything that sycophant said to be true.

One day, the King went to Jungle for hunting with that new General Secretary. Both of them went deep into the jungle. There were some Bheels ahead. They captured both of them and took them to their priest. Those wild people had some festival that day. They had to sacrifice one person and offer him/her to their goddess. They had found two individuals. The priest said, "As you have brought two, we will sacrifice both of them. The Goddess will become happier. But first, examine them that none of their organs are missing, that is, they should not be disfigured; their hand or finger should not be severed." When they examined them, they found that one person has a finger missing. The priest said, "Leave him. The second one is alright; behead him." Immediately, they released the King, and beheaded the sycophant General Secretary and offered his head to the Goddess in front of the King. The King set forth and returned to his palace. He straightaway went to the jail and released the previous General Secretary. The King embraced the General Secretary, and said, "When my finger had got severed, you had said that whatever has happened is good. Whatever God does, He does it for the good. This is correct. Had my finger not got severed that day, I would have lost my life today. God did the right thing." The King then said, "Whatever happened was good for me, but you had to spend six months in jail without any fault. What was good in it for you?" The General Secretary said, "Had I not been in jail today, I would have gone with you. I would have been beheaded there. I would have died. My life has been saved by the six months of jail. This was good for me."

In this way, a devotee should tread on the path of one's life with

full faith on God.

❖ "Ek Leva Ek Deva Dootam | Koyi Kisi Ka Pita Na Pootam ||"

A farmer had a baby boy. When his son became eight years old, the farmer's wife died. The farmer had 16 acres of land. A few years later, the farmer remarried. He had a baby boy from the second wife too. The farmer's son from the first wife turned 16. He married him off. The farmer also died. The younger son at the age of 10-12 years became ill. He was given medical treatment for a few days, then his elder brother (step-brother) and his wife thought that - "Why are we spending on his medical treatment? If he dies, the eight acre land of his share will remain with us." On contemplating this, they said to the doctor who used to come from the neighbouring village for his treatment, "Give poison in the medication to this boy. We will give you money for this." In the greed of five hundred rupees, the doctor gave poison to that boy by mixing it in his medication, and killed him. The villagers were told that the boy died from the illness. Nobody had any suspicion. Everybody believed that the boy died from the illness.

A year after the death of that step-brother, the elder brother had a son. They were thrilled. They provided a communal meal to celebrate the birth of their son. Sweets were distributed in the whole village. They did not have any child after that. They raised their only son with love. They made him robust by feeding good amount of ghee, milk and yoghurt. They married him off at the age of sixteen. At that time, child marriage was considered to be a thing of pride. That boy became ill. Doctors after doctors were called. The most expensive medication was given to him, but all in vain. In those days, he was given medication worth a thousand rupees in a month. Even the ash of diamond and pearl was mixed in the medication and fed to the boy. Due to which, eight acres of land had also to be sold, but the illness instead of subsiding kept on escalating, and the last day came. The boy's father was sitting in an anxious state with his son. At that very moment, the boy said, "Brother! Do one thing." The father said, "Son! I am your father." The boy said, "I am that brother of yours whom you had got killed by giving poison. I have taken birth as your son to take my revenge." That boy's mother

was also present there. The boy said, "Eight acres of land was of my share; I have now recovered it. Now only the account of the shroud and the wood is remaining. Arrange them." On hearing this, the father alias brother was taken aback. Both of them repented on their actions. The law of God is unchangeable. The elder brother questioned the younger brother born as his son, "God has given us the result of the sin that we committed out of greed. The motive with which we had taken your life, we have lost those eight acres of land, and we do not have any other child. Someone else only will take the remaining land. We have been ruined, and this ought to have happened. God delivered justice. But the girl that has come as your wife, what sin has she committed? Due to which, she will be burnt alive with you subject to Sati Practice. God has done injustice with her." The younger brother alias son said, "Two years after my death, that doctor, who had poisoned me in the lure of five hundred rupees, had died. This wife is the soul of that doctor only. She will get its result; she will be burnt alive. At that time Sati Practice was at full swing. After the death of a husband, the wife was burnt alive on the same pyre.

Dear Readers! Please think, nothing is hidden from the sight of God. As you sow, so shall you reap! In this way, people have become associated to each other in every family due to the (Sanskar) impressions of deeds of their previous lives. Someone is born to repay debt of previous life; someone is born to recover the debt of previous life. For example: -

A father gave education to his son. The son died in an accident just two days prior to his marriage. He had come to recover his debt from the father. A son became young. He started doing a job to earn his livelihood. His father became ill; lakhs of rupees were spent on his treatment, but to no avail; he died. This father had come to recover the debt of previous life. He had also come to repay some. He married his daughter off. Two years later, his daughter died. He had given a lot of dowry in her marriage. That son-in-law recovered the debt of previous life by taking his daughter as well as the money. At present, those who appropriate money by deceiving someone, the other person will recover that money by becoming their son-in-law in the next life. This is a hard and fast rule of God. A word to the

wise is sufficient. The abovementioned account is not just a story; it is a reality. Some people say that these stories have been composed to frighten others. Who has seen what will happen? Like, gentlemen advise a thief that - "Brother! Do not commit a theft. If you are caught, first the public will beat you, then the police will beat you and then you will have to suffer in the jail as well." If someone says that - "This has been said to frighten the thief. Who has seen what happens in future?" Just think, by making a thief familiar with the truth, we have scared him, but it is the truth as well. If the thief getting scared of the truth will quit stealing, it will be good for him. If he will say, "Who has seen what happens in future?", then he will undergo all that has been mentioned earlier. Similarly, it would be a misfortune of those who will only believe that the above-mentioned story is for advising and frightening people. Consider it to be as true as the advice given to the thief.

❖ The author had heard this story of the farmer and the two sons that has been mentioned above in 1978 from a veterinary doctor. He used to narrate this story to everyone who sat with him, but he himself never used to put it into practice. By giving a medicine worth ten rupees and giving injection of distilled water, he used to charge 200-300 rupees. Then when he used to meet me in the evening, he used to tell me about his deeds that - "If I will charge fewer rupees, the buffalo owner will think that good medication has not been given. The buffalo had to get better with medicine worth ten rupees only." Please ponder, when there is so much difference in the speech and action of such people, how can these stories narrated by them have any influence on others? Saint Garibdas ji has said that these things are not mere words, these have to be acted upon. Comprehending the law of God, lead a pure life. Make your parth of life free of thorns.

Ek Leva Ek Deva Dootam

(One is here to take, one is here to give)

When Shri Shiv had given initiation (Eternal Mantra) to his wife Parvati while sitting under a dry tree in Amarnath, a female parrot had laid eggs in the hole of that tree's trunk. Healthy eggs turned into baby parrots by the clap of Shiv Ji and flew away. Among them

was an unhealthy egg. Its soul was inside it. When Shri Shiv ji narrated the initiation mantra to Shri Parvati, that unhealthy egg became healthy, and became a baby parrot. He developed wings and became capable of flying. Parvati ji entered into a state of trance. She stopped saying - "Yes-Yes." The parrot started saying, "Yes-Yes". Shri Shiv ji saw that Parvati is in a meditative state; she is not listening or saying anything. Whose voice is this of "Yes-Yes"?

He saw that a parrot is speaking from the hole of the trunk of that tree. As soon as Shri Shiv ji tried to kill that parrot, he flew away. Shri Shiv ji flew behind the parrot with his supernatural powers to kill him.

Sage Vedvyas's wife yawned. As she opened her mouth, the soul in the body of the parrot left his body and entered into her womb through her mouth. Shri Shiv ji said to Vyas's wife, "A soul stealing my knowledge has left the body of a parrot and entered your womb through your mouth. He is my thief. I will kill him." Meanwhile, Sage Vedvyas had also arrived there. He was listening to everything. Vyas ji asked, "O Lord! What kind of thief?" Shri Shiv told, "I was giving initiation to Parvati. As I was the disclosing the secret of the internal lotuses, this parrot overheard it. If he will tell those mantras to an undeserving person, that person will become immortal and torment people. He has become immortal. I will kill this living being."

Vyas ji said, "O God Shiv! If he has become immortal, then how will you kill him?" On hearing this, Shri Shankar returned to Parvati. He told everything to Parvati. Shri Vedvyas ji saw with his divine vision that there is a boy in his wife's womb. After twelve years, the son was born. The mother used to say that - "I have to name my son as Sukhdev. While he was in my womb, I did not experience any grief. I was always happy in my mind, and always felt blissful. Therefore, she had named Sukhdev while he was in her womb." Because of being in the egg of a parrot and then immediately acquiring a human body, the Brahmins also used to call him Shuk Dev (Shuk means Parrot).

As soon as Sage Shukdev took birth, his body turned into that of a twelve years old boy, and he got up and started walking. So, Sage

Vedvyas ji said, "O Son! Where are you going?" Turning his back towards his parents, Shukdev said, "You and I had only this much of interaction (Sanskar). Sage Vyas ji said, "O Son, Sukhdev! We waited for twelve years for your birth, and today you are leaving us! At least show us your face once." Sage Sukhdev said, "O Rishi (sage) ji! Many times you have become my father and numerous times I have become your father. It is a big problem. I will do bhakti and gain freedom from birth and death. I am not turning my face towards you because I might develop affection in you." Saying this, Saint Garibdas ji has explained through his speech: -

Ek leva ek deva dootam, koyi kaahu ka pita na pootam |

Rin sambandh juda ek thatha, ant samay sab bara bata ||

Meaning: - Shukdev ji said, "The members of the family who are in the relation of a son and father etc, all these have become associated with each other to recover or repay the debt of previous lives. In reality, no one is anyone's father or son. After death, everyone according to his/her respective deeds goes to a different place and acquires another body. Therefore, no one is anyone's father or son.

The Readers have read above in the story of the sons of the farmer that the elder brother got his younger step-brother killed in the greed of eight acres of land. Then the same soul took birth as his son to recover his debt, and died after settling his account. Therefore, it is said that: -

Ek leva (one who recovers debt) *ek deva* (one who repays debt) *dootam*. *Koyi kaahu ka pita na pootam* (no one is anyone's father or son). *Rin sambandh juda ek thatha*, that is, everybody appears to be living comfortably in the form of a family. Suddenly one dies. *Ant samay mein bara bata*, that is, after death, one will take birth somewhere else, meaning everyone will take (*bara*) 12 (*baat*) routes. (Everyone will take a different route.)

After having this conversation with his father, Shukdev flew in the sky and went to a different place. Dear Readers! Hence, do bhakti and get the welfare of your soul done. Do not ruin your life by only clinging to your family. The debt will also be easily paid off with the bhakti of God.

Difference Between Speech and Action is Dangerous

A person was a renowned narrator, and he also used to recite Ramayan every day. One day the narrator had to go to the city due to some work. He also had his companion with him. The railway station was three kilometres away from the village. They had to board the train at five o'clock in the morning. Therefore, after taking a shower they reached at the railway station. He thought that I will recite the book in the train. They boarded the train. The compartment in which they both entered was full. There was no vacant seat. Some people were standing. The train started moving. After some time, that narrator said to two persons sitting on the seat, "Brother! Please give me the seat. I have to read Ramayan. Due to the haste in catching the train, I could not read it at home today." The gentlemen emptied the entire seat. They all stood up and said, "O Brahmin! It is our great fortune that today we will also get to hear the nectar-knowledge of Holy Book Ramayan." Pandit ji started reciting the book loudly. The topic was - "Bharat did not accept the kingdom which belonged to his elder brother. Until Shri Ramchandra ji returned after completing his exile, Bharat kept the shoes of his brother Ramchandra on the throne and himself sat on the ground, and managed all the affairs of the kingdom as a servant. When brother Ramchandra returned to Ayodhya, Bharat returned Ramchandra's kingdom to him. A brother should be like this." On completion of the recitation, everybody said, "Wow, Pandit ji; Wow! It was great." A person was sitting in that very compartment who had to hold a one-day 'Paath' on the death anniversary of his father. He was unable to find a recitor. The death anniversary was on the next day. He said to the Pandit ji, "O Guru ji! Please do a 'Paath' (recite a holy book) on the occasion of my father's death anniversary tomorrow." Pandit ji said, "I cannot do it tomorrow." All the travellers present there said, "Pandit ji! This is your work. This poor man is in trouble." But the recitor was plainly refusing. Everyone asked, "What important work do you have that you are refusing to do 'Paath' tomorrow?" Pandit ji kept avoiding the topic by saying, "Just like that; just like that." His companion said, "Shall I tell the truth why he cannot do the 'Paath' tomorrow? He has filed a

case against his brother for a fifty feet long ditch of household waste. I am his witness. There is a court hearing tomorrow." The people present there said, "Pandit ji! You narrated such a touching story, and yourself do not implement it. What effect will a story narrated by such a person have on the listeners?"

Kabir Ji has stated that: -

Kabir, karni taj kathni kathaen, agyani din raat |
Kukar (dog) jyon bhaunkat firaen, suni sunaayi baat || (1)

Garibdas ji has also stated: -

Garib, Beejak ki baataan kahaen, Beejak naahin haath |
Prithvi doban utre, ye kah kah meethi baat || (2)

Translation: - Those people who impart knowledge, who preach to others not to cause any harm to anyone, but themselves commit mistakes, those spiritual gurus are similar to that dog who barks in vain. The similar type of religious gurus on hearing stories from each other keep narrating them to their disciples. They themselves do not put it into practice. (1)

Speech no. 2: - Those ignorant religious gurus in the name of Tatvgyan propagate sheer ignorance because they are unfamiliar with Tatvgyan. Those fake people are born on earth to ruin the precious lives of human beings. (2)

Attainment of Path of Bhakti from Satsang

Sant Nityanand's childhood name was Nandlal. He was born in a Brahmin family. He was contemporary to Sant Garibdas ji (Village Chhudani, district Jhajjar) for some time. Sant Garibdas ji's life span was from 1717-1778. At that time, Brahmins were given special respect. It was considered to be the highest caste. As a result of which, it was natural to be egotistic. Nandlal's parents had died. At that time, he was 7-8 years old. His grandfather was working at a high position in the office of the Nawab of Narnaul. He was brought up by his maternal grandparents. After education, the grandfather got his grandson Nandlal appointed as a sub-collector in Narnaul. On one hand Brahmin caste, and on the other designation of a sub-collector; due to which, it was normal for him to be arrogant. The maternal grandparents had even married the sub-collector off. At a short distance from the mansion of the sub-collector, a Vaishnav

Saint Shri Gumani Das ji was doing Satsang at one of his devotee's house. He was a devotee of Shri Vishnu ji. All the saints always used to make use of the nectar-speech of God Kabir ji in their (satsangs) sermons. It was explained in the satsang that why a human life is attained, but because of not listening to satsang, a person destroys his/her precious human life in the worldly turmoils. Because of ignorance, a person has pride of wealth, position and caste. A person, who does not do bhakti, suffers in the body of a donkey, dog, ox etc. animals or birds in the next birth. Therefore, relinquishing pride, one should take initiation from a Complete Saint and get one's welfare done. Otherwise, one will have to bear suffering heavier than a mountain.

Swami Gumani Das ji's ashram was approximately one and a half kilometre away from Narnaul city. On hearing the sound of the satsang, the sub-collector took a chair and sat down on the roof of his house. He listened to the entire satsang. An intense desire to take initiation arose, but the pride of caste and position was disturbing him - "How much respect Brahmins have! Then I am a sub-collector. Ordinary people go to satsang. I will feel ashamed. How will I go in the ashram?" Finally, he decided one day that - "I will go to the ashram early in the morning. By the time other people will go, I would have returned after taking initiation." After finishing the satsang, the Saint returned to his ashram. On getting up in the morning, he used to go for a walk for some time. One day, Nandlal ji mounted on a horse was going towards the ashram in the morning. Gumani Das ji was going for a walk on that same path. The saint had shaven his head. There was no cloth on his head. Nandlal ji being a Brahmin used to believe in superstitions. If while he was going for some auspicious work, a person with completely shaven head used to come in front of him, then Nandlal ji used to cancel his program. He was going to that ashram to take initiation. It was the best day of his life. He saw a man with completely shaven head ahead. Nandlal ji had a sense of foreboding and felt angry. He contemplated that I will not leave the opportunity of initiation today, but he had to also make the superstition ineffective. Therefore, he himself derived a solution that I will knock with my knuckles on this jinx's head; the bad omen will automatically end. With this motive,

he stopped his horse next to that person (Saint Gumani Das ji) and said, "Unfortunate person! Today alone you had to come before me with a completely shaven head. I was going to an ashram for the most supreme task of my life." Saying this, he knocked with his knuckles on Gumani Das ji's head and made his horse move towards the ashram. It is common for saints to experience such incidents. They do not pay a lot of attention. Saint Gumani Das ji did think that the person looked civilised and was appearing to be a high official and well-born, but acted like a cowboy. Nandlal went to the ashram. There he met disciples of the saint. Greetings were exchanged. He told the motive of his visit. He tied the horse to a tree and sat down on a sack laid near the seat of the saint. When Saint Gumani Das ji after his walk and taking a bath, came and sat down on his seat, he saw the horse. It did not take him long to understand. When Nandlal ji saw him, he hung his head in shame. The devotees of the ashram had told Gumani Das that the sub-collector has come to take initiation. Nandlal ji fell at the feet of the saint, and told the reason behind his hitting with his knuckles. Saint Gumani Das ji said, "O Devotee! When we go to buy a pitcher worth an anna from a potter, we repeatedly knock it to check if it is broken from anywhere. You have come to do a deal of your life, so if you have checked the Guru ji by knocking him, there is no sin in it." Nandlal ji was even more impressed by the calm nature of the saint. He took initiation. Saint Gumani Das ji changed his name to Nityanand. When Nitanand ji found a way of living from the satsang, he uttered the following speech: -

Brahman kul mein janam tha, main karta bahut marod |

Guru Gumani Das ne, diya kubuddhi gad tod || (1)

Then how subservient he became is evident from this speech: -

Sir saunpa Gurudev ko, safal hua ye sheesh |

Nityanand is sheesh par, aap basae Jagdish || (2)

Meaning: - Until one gets to hear the words of Satsang, a human being out of ignorance keeps rotting in arrogance. When one gains knowledge, one realises that today I am a king, and after death I will become a donkey or a dog, then what will happen to the arrogance? Therefore, devotees tread on the path of bhakti by clearing that hindrance with knowledge, and achieve success. King Ravan of

Sri Lanka did a lot of bhakti, but did not lose his arrogance. As a result of which, he got destroyed. Ravan was also a Brahmin. Nityanand ji was also a Brahmin. He became pure after listening to the satsang. Ravan did not get to listen to the satsang. Due to which, he wasted his life and also received an indelible stigma. Nityanand ji said, "Because I was born in a Brahmin family, I used to be fully arrogant about my caste. When I heard the satsang words of Guru ji Gumani Das ji, the fortress of ignorance of arrogance was decimated. My life became successful." (1)

Meaning of Speech no. 2: - After listening to the satsang, Nityanand ji became very humble. He relinquished arrogance. He said that I have donated my head to my Guru ji, that is, I will remain as my Guru ji will keep me. My head has become successful; otherwise, I might have lost my life in some disease. Now God resides on my head. God protects me. I do not have any tension.

Hymn of Nityanand ji: -

Aur baat tere kaam na aavae santon sharnae laag re |

Kya sovae gaflat mein bande jaag-jaag nar jaag re ||

Tan saraay mein jeev musaafir karta rahe dimaag re |

Raat basera karle dera chalaе savera tyaaг re |

Aur baar ----- |

Umda chola banaa anmola lagey daag par daag re |

Do din ki gujraan jagat mein jalae biraani aag re |

Aur baat ----- |

Kubuddh kaanchli chad rahi chit par tu hua manush se naag re |

Soojhae nahin sajan sukh sagar bina prem biraag re |

Aur baat ----- |

Har sumrae so hans kahaavae kaami krodhi kaag re |

Bhanwra na bharnae vish ke van mein chal begumpur bag re |

Aur baat ----- |

Shabd saen Satguru ki pahchaani paya atal suhaag re |

Nitanand mehboob Gumani prakte purn bhaag re |

Aur baat ----- |

(In reality, the hymn written above is of Kabir Ji. Nevertheless, we have to just gain knowledge.)

Translation: - O Human being (woman/man)! No discussion is of any use to you apart from discussion of God and Bhakti. You do not

have Tatvgyan (true and complete spiritual knowledge). Therefore, you are sleeping in the slumber of attachment and ignorance, that is, you have forgotten God. '*Jaag-jaag*' means be careful, and get your welfare done by listening to the spiritual discourses of saints. In this human body, the soul is like a traveller who rents a room in a hotel and spends the night there, and abandoning it in the morning, he goes to his work. Likewise, in this human body-like hotel, the soul is like a traveller. When the time of death will arrive, it will be morning, that is, the time to abandon the body-like inn i.e. hotel would have come. Without doing bhakti, you will abandon your body and go empty-handed.

❖ The human-body like cloth is invaluable. Due to the absence of Tatvgyan, instead of doing bhakti, by committing one sin after another, you are tainting it. You will not live for long in this world. You are undergoing stress for the maintenance of your family and accumulation of wealth. You are accumulating wealth by committing sins. After death, the family and the wealth will become alien to you. The sins incurred while accumulating it will incinerate you in hell. Do not get incinerated in (*biraani*) other's fire by committing sins.

❖ Without listening to spiritual discourses, one does not become aware of virtues, sins and civility. A man becomes cunning. Forgetting humanity, man is acting like a snake by tormenting the weak by his power, which becomes a cause of his destruction. O righteous man! This is knowledge, which one does not gain without listening to the spiritual discourses with love and true dedication.

❖ A person who does bhakti is called a devotee, that is, he is said to be non-violent like a swan. In other words, a devotee never harms anyone. A swan also does not eat fish or insects of a lake. It only consumes pearls. A crow selfishly claws at and eats the flesh of living birds and animals. It causes harm to them. Similarly, a person, who does not listen to spiritual discourses, due to the absence of Tatvgyan, selfishly robs others' wealth. He steals or causes other harm which is a sin. O soul-like bumble bee! Do not wander in the forest of vices like lust, anger, attachment, and greed. This Kaal Lok is an abode of sufferings. Come to that Satlok which is devoid of sufferings. It is a blissful garden.

❖ Nitinand ji stated that - 'I listened to the spiritual discourse of

my Guru and understood his signal that is mentioned above. I got my life blessed. I met my dear beloved Guru Gumani Das ji. It was a good fortune of some previous birth of mine.

Hymn

Tan man sheesh Ish apne pae, pehla chot chadaavae |
 Jab koye Ram bhakt gati paavae, ho ji || Tek ||
 Satguru tilak ajapa mala, yukt jataa rakhvaavae |
 Jat kopeen sat ka chola, bheetar bhekh banaavae || 1 ||
 Lok laaj maryaad jagat ki, trin jyon tod bagaavae |
 Kaamni kanak jahar kar jaanae, shahar agampur jaavae || 2 ||
 Jyon pati bharta pati se raati, aan purush na bhaavae |
 Basae peehar mein preet preetam mein, nyun koye dhyaan lagaavae || 3 ||
 Ninda stuti maan badaayi, man se maar giraavae |
 Asht siddhi ki atak na maanae, aagae kadam badaavae || 4 ||
 Aasha nadi ulat kar daatae, aada bandh lagaavae |
 Bhavjal khaar samundra mein bahur na khod milaavae || 5 ||
 Gagan mahal Govind Gumani, palak maahin pahunchaavae |
 Nitananad maati ka mandir, noor tej ho jaavae || 6 ||

Translation: - Sant Nityanand ji has described the method of making one's bhakti successful. He has stated that after taking initiation from the Guru, one should fully surrender to the Supreme God, and submit one's body, mind and wealth to the Supreme God. 'Pehlam chot chadaavae' i.e. one should develop the sentiment of sacrifice from the very beginning. Then a devotee will attain salvation.

❖ **Speech no. 1: - Some worshippers acquire an external appearance. They wear a mark on their forehead. They chant mantra with a rosary. They keep matted hair on head. Instead of underwear, they only wear a loincloth (a four-inch wide cloth) and wear a long shirt that is below the knees. Instead of this external ostentation, show respect to your Satguru. Place him on your forehead, that is, becoming a devotee of a Guru, abiding by each and every rule and order, become a precedent among the people that a devotee should be like this, so that the result of the Guru's teachings and initiation is visible from a distance just like a mark on the forehead is visible from a distance. This is the identity of a devotee. A devotee's identity is from his actions rather than from external ostentations. He**

should perform auspicious deeds and avoid vices. He should (do *ajapa-jaap*) chant the mantra internally with the rosary of incoming and outgoing breath. Instead of matted hair on head, he should firmly adopt the method of bhakti told by the Satguru. One cannot practice self-restraint only by wearing a loincloth around one's private parts. Self-restraint is practised by adopting chastity. One should adopt that. One should not let wrong thoughts creep into one's mind on seeing a young woman. One should speak the truth. This is the actual attire of a devotee, that is, this is the attire with which a devotee is recognised. It becomes apparent from the true knowledge one has whether one is doing true bhakti or is destroying one's life in wrong way of worship. (1)

❖ One should not let any hindrance occur in bhakti due to the jibes and regard for the people of the world. The regard for public opinion that the people will say, "I go to Satsang, I prostrate, I have renounced customary way of worship", throw this regard for public opinion by breaking it like a straw, i.e., do not let it become a hindrance. Do not let your character get maligned on seeing '*kanak*' i.e. gold and '*kamini*' i.e. a beautiful young woman. Consider it to be equivalent to venom. Then a devotee would be able to go to the Eternal Abode. (2)

❖ A devotee should remain dedicated to one's revered deity like a faithful wife. A faithful wife, apart from her own husband, does not desire for any other man as her husband, no matter how handsome or wealthy he is. One should never forget the bhakti of one's God. Without doing any ostentation, one should whole-heartedly internally keep chanting the (*naam*) mantra of God through breaths. (Devotee here implies a man or a woman.) Like when a chaste wife goes to her parents' home, she does not let anyone know that she is missing her husband. In this way, a devotee should engross his/her thoughts in God. (3)

❖ After a devotee has gained true bhakti from Complete Satguru, if someone criticises him, then one should not mind it. If someone praises him, then he should not be influenced by it. If a devotee performs true way of worship according to the injunctions of the scriptures, he attains some (*siddhis*) spiritual powers, which are not helpful in attaining salvation. These are eight in number. With them,

a devotee either by causing harm or benefit to someone destroys his bhakti. He indeed becomes renowned by showing miracles, but his future becomes hell. He goes into the lives of birds and animals. Hence, devotees who desire to attain salvation must not get entangled in this good-for-nothing glory of the eight siddhis. Renouncing these, with the motive of attaining salvation, one should aim beyond these; one should move forward. (4)

❖ One should check the stream of numerous desires of this world like wealth, grandeur, kingdom, property etc. '*Aada bandh lagana*' means one should build a strong barrier of firm determination. One should not take rebirth in the ocean of this world which is full of sorrows. (5)

❖ The deity whose worship a Guru preaches, the Guru fully cooperates in taking his followers to the abode of that deity in the sky. Nityanand ji's guru Shri Gumani Das ji was a devotee of Shri Vishnu ji. Nityanand ji has sung the glory of attaining that very God, and has stated that by keeping the power of one's devotion safe, the (*sukshm shareer*) immaterial body, which is inside the (*sthool shareer*) material body, becomes effulgent with the power of (bhakti) devotion. Without doing bhakti, this body was equivalent to dust. It has become evident from this hymn that when players play at district level, the rules of the game are same as that of the international level. Nityanand ji used to play at State level. He succeeded in it. We do bhakti by regarding God Kabir as our deity; rules are the same. We are players of International level. (6)

Sant Nityanand ji spent the last days of his life by doing bhakti on Jatela pond. Jatela pond is built on the boundary of various villages in Tehsil Dadri of district Bhiwani. (On the boundary of villages Majra, Bigova, Baaas etc.) Sant Nityanand ji used to do bhakti of Shri Vishnu (Shri Krishna) ji. His Guru Shri Gumani Das ji was the disciple of Sant Shri Charan Das Vaishnav of Delhi. The readers may please read "Creation of Nature" in this very book on Page 324. You will learn what category of salvation has Sant Nityanand ji attained. God Kabir ji had met Sant Garibdas ji. He told Sant Garibdas ji that a saint or a devotee, who is doing bhakti of any level, is respectable. But until one finds a Supreme Satguru (Complete Guru) who gives the true naam (mantra) of two words, neither

that guru nor that disciple can attain salvation.

Garib, saadh-saadh sab nek hain, aap aapni thaur |

Jo nij dhaam pahunchaavahin, so sadhu koyi aur ||

Garib, saadh hamaare sagey hain, na kaahu ko dosh |

Jo saarnaam batavahin, so sadhu sir posh ||

Translation: - Sant Garibdas ji has stated that those saints, who show the true path of God, are virtuous souls. Their motive is not wrong. Upto whatever level, one has knowledge, he is right upto that level. Meaning if someone preaches and practices way of worship of Vishnu or Shiv or Brahma as per the Vedas, he is correct upto that level, but one cannot go to the Nij Dham i.e. Eternal Supreme Abode (Satlok) by that way of worship. Those saints, who show path for going to Satlok, are different to the abovementioned saints.

All those saints, who are striving to attain God, are our (*sagey*) relatives. They are our special companions. We do not blame them because they are ignorant of Saarnaam mantra which is the giver of complete salvation. A soul does not attain complete salvation by becoming disciple of these saints. Birth and death continue. Those Saints, who impart Saarnaam, are the crown of our head. They are worthy of being kept on our head, that is, they deserve special veneration.

Shri Vishnu ji himself remains in birth-death, so a worshipper cannot attain the salvation that has been mentioned in Gita Chapter 15 Verse 4 that "after attaining Tatvgyan from a Tatvdarshi Saint, one should search for that supreme state of Supreme God, having gone where, a worshipper never returns to the world." Only worship that Supreme God who has created the world-like tree. From whom, this world has expanded.

The Gurus (religious leaders) of Hindu society say that Shri Krishna ji narrated the knowledge of Gita to Arjun. Shri Krishna ji is considered to be the incarnation of Shri Vishnu ji, that is, he is considered to be Shri Vishnu ji himself. In Shrimadbhagavat Gita Chapter 4 Verse 5, the Speaker of Gita has stated that - "O Arjun! You and I have had several births. You do not know; I know. (This proves that Shri Vishnu ji is mortal. He takes birth and dies.) In Shri Devipuram, Third Skand, Vishnu ji is himself saying that I (Vishnu),

Brahma, and Shankar take birth and die. We have birth (*Aavirbhaav*) and death (*Tirobhaav*). {It is clear from this that Shri Vishnu ji is not immortal. In Gita Chapter 2 Verse 17, Gita Chapter 15 Verse 17, the Immortal God has been said to be someone else other than the Speaker of the knowledge of Gita. Then in Gita Chapter 18 Verse 62, the Speaker of Gita has stated that "O Bharat! Go in the refuge of that Supreme God in every respect. Only by the grace of that Supreme God, you will attain supreme peace and eternal supreme abode.}

It is easily concluded from these pieces of evidence that Shri Nityanand ji did not attain the complete salvation mentioned in Gita. Kabir ji has said that: -

Jo jaaki sharna basae, taako taaki laaj |
Jal saunhi machhli chadae, bah jaate gajraaj ||

Meaning: - Whichever god-goddess, a devotee worships, that deity certainly gives relief to his/her devotee which for a common man is like a miracle. For example, if a person has served a constable, that is, has befriended a constable, then that constable makes his friend sit in a chair when his friend visits the police station. He offers him refreshments, which is not possible for an ordinary person. This is no less than a miracle for a common man. If somebody has acquaintances with the Superintendent of Police (S.P.), then he/she gets even more benefits. Similarly, if we step up, then if somebody is acquainted to a Chief Minister of a state, then whatever benefit he/she will attain would be a wonder for those of lower levels. Likewise, if one becomes acquainted with the Prime Minister of a country, then the benefits would know no bounds.

The author wants to say that if someone worships gods-goddesses, he/she also gets some benefits, but by the worship of the Complete/Supreme God, one gets all the benefits. If someone is under the aegis of the Prime Minister, then all the chief ministers, ministers and other officers and administrators of the country become his/her associates. Everbody assists him/her. There is no room for opposition. Similarly, all the gods and goddesses of the world become associates of a devotee who does bhakti of Complete God. They help him/her in every possible way. They do not cause any hindrance. If any ghost-manes, spirits, bhairav, Betaal even think of causing any

harm to a devotee of Complete God, then the gods and goddesses themselves drive them away, and warn them that - "Do you know in whose refuge he/she is?" Then those wicked powers being frightened do not dare to cause any harm. If accidentally a ghost or spirit causes any trouble to a devotee of Complete God, then the attendants of Complete/Supreme God capture that ghost/spirit and beating them up put them behind bars. God Kabir ji has said: -

Ekae saadhae sab sadhae, sab saadhein sab jaay |
Maali seechein mool ko, phoolae-phalae aghaay ||

Translation: - The roots of a mango plant or any other plant are planted in the ground by digging a pit. The roots are irrigated. By irrigating i.e. (*saadhae*) worshipping the root, all the parts of the plant flourish. The plant thrives properly. The plant on becoming a tree provides shade, wood and fruit. If the branches are irrigated by planting the branches of that plant in a pit in the ground, and the root is not irrigated, then everything will get destroyed. A gardener, i.e. a person who is an expert in plantation, plants a plant in the ground from the root. He irrigates the root and gets the benefit. Likewise, a Tatvdarshi Saint himself worships and makes others worship Param Akshar Brahm, the root of the world-like tree, considering him as deity. By worshipping that One God, he worships all gods. All gods obey the orders of that Satpurush. They accomplish the tasks of a devotee. If we will worship all the gods, then Satpurush will become annoyed. The gods cannot do anything without His order, that is, the way of worship of the devotee because of being contrary to the injunctions of the scriptures does not yield any benefit.

Therefore, worship the Complete God. At present, nobody in the world apart from me (Rampal Das) has the true knowledge. Please come and by taking initiation, get your and your family's welfare done.

Deed of Narrator Pandit Maniram

There was a well-known Narrator Pandit named Maniram. He organised recitation of Ramayan in a village of Haryana. The story of Ramayan generally finishes in maximum eleven days. Maniram Pandit finished it in thirty days. He had thought that the more days it will continue for, the more donations he will get as donations will

be made every day. In thirty days of story-telling, Maniram Pandit only received thirty rupees. The day on which Maniram had to complete the story, some people of the village held a dance show of a dancer Champakali from Delhi at the same time on the same day. The entire village gathered to watch the dance and listen to the songs. Within two hour, Champakali earned five hundred rupees. Maniram only got thirty rupees in thirty days. Pandit ji's sorrow was boundless. On the way was village Chhudani. Maniram knew that a Supreme Saint Garibdas ji resides here. I will meet him and then move forward. Ten-twelve devotees of that village and the neighbouring villages were sitting with Sant Garibdas ji. At that very moment, Pandit Maniram ji reached there. He greeted Sant Garibdas ji by saying "Ram-Ram". Saint Garibdas ji also said, "Ram-Ram", and offered him a proper seat. On being asked about his wellbeing, Maniram said, "O Maharaj! The end of Kalyug has come. Religion has been destroyed. People have lost devotion towards religion. Even if the earth and sky explode, it would not be a surprise." The devotees present there asked, "O Pandit ji! What is the matter?" Maniram ji said, "What shall I say? Saint Garibdas ji knows everything." The devotees asked, "O Maharaj! What is the matter that has caused such a blow to Pandit ji?" Sant Garibdas ji said: -

Garib, footi aankh vivek ki, andha hai Jagdish |
Champakali ko paanch sau, Maniram ko tees ||

Meaning: - The person named Jagdish who had intentionally mischievously held Champakali's dance show on the day of the completion of Maniram's recitation of Ramayan, is blinded by ignorance. Even the villagers have lost the eyes of discretion, that is, even they did not contemplate that recitation of a religious story is going on; it should not have been opposed in such an indecent way. O Devotees! Maniram, lured by extra donation, stretched a story which can be finished in eleven days to thirty days. Some mischievous people of the village were also familiar with this motive of Maniram ji. Due to which, to teach Pandit ji a lesson, they have incurred a heinous sin by calling a dancer." On hearing this truth from Sant Garibdas ji's mouth, Maniram ji was extremely astonished. He was thinking that - "After completing the recitation this morning at 11:30, I have directly come here. How did Sant Garibdas

ji come to know about it? He is God. He knows everything." Maniram got up from his seat and fell at the feet of Sant Garibdas ji, and said, "Lord! You have said the truth that I had also out of greed prolonged the recitation of the story. You are omniscient. O Lord! Please show me the true path of religious-meritorious deeds and of life. Then Sant Garibdas ji by delivering satsang (sermon) told that pious soul Maniram ji that: -

O Maniram ji! You take money from people by doing 'Paath'. This becomes a debt on you. You will have to return it with interest. You do not have true spiritual knowledge. You do not even have the authority of doing 'Katha-Paath' (recitation of holy book/story) and Satsang. You have worn a Kanthi (putting a bead of Tulsi in a string, it is worn around the neck. It is a symbol of Vaishnav sect) around your neck. You have also worn a necklace of 108 (one hundred and eight) beads of Rudraksh, which is for reciting mantra; Saints call it 'Sumarni' (rosary). You have put a mark on your forehead. You are wearing yellow colour clothes. Sant Garibdas ji has explained through his speech: -

Kanthi mala sumarni, pehre se kya hoye |
ooper dooda saadh ka, antar rakha khoy ||

Meaning: - O Maniram ji! From the external ostentations, you appear to be a Sadhu, that is, you have not left any shortcoming in the external ostentation. Seeing your attire, the devotee society can sacrifice their lives in awe of you. But internally you do not have any quality of a Sadhu. You have defiled your conscience due to greed. You have lost saintliness, that is, you do not have a saintly attitude. Therefore, one does not become a sadhu by putting a kanthi-rosary around one's neck. For self-welfare, one should take initiation from a Complete Saint and then do bhakti by abiding by the code of conduct throughout one's life. This leads to welfare. You do not have the authority to do Paath. It is a fraud with the host if Paath is conducted by an unauthorised person. Your ancestor sages were real Pandits. They were learned men. They did not use to commit such a mistake.

Sant Garibdas ji has explained through an example : -

Salvation of King Parikshit

When King Parikshit had to be bitten by a Takshak snake as a result of a curse of a sage, Shrimad Bhagavat (Sudha Sagar) had to be recited for seven days for the salvation of King Parikshit. All the sages and pandits on the earth were requested to narrate the story of Shrimad Bhagavat to Parikshit. They were actually Pandits. They knew the law of God. They also knew that the result will come on the seventh day. The eyes of the intellectual people of the world were fixed on what will happen to Parikshit on the seventh day. All the Pandits on earth refused to narrate the story of Shrimad Bhagavat and said that we do not have the authority. We will not incur sin by playing with someone's human life. Vedvyas who had written Shrimad Bhagavat also declined to narrate the tale. All the sages told that Sage Sukhdev should be called from Heaven for this task. He has the authority to narrate the tale. Sage Sukhdev was called from heaven for King Parikshit. After spending some time in hell, Yudhishtir is bearing fruits of virtuous deeds in heaven. Out of affection to his family, for the salvation of Arjun's grandson Parikshit, he donated some of his virtues to Sage Sukhdev (Shukdev). With the price of those virtues, Sage Shukdev sat in an aircraft and came to earth to narrate the tale of Shrimad Bhagavat to King Parikshit. After narrating the tale for seven days, he dispelled Parikshit's attachment in his kingdom and family. Takshak snake bit King Parikshit during the narration of the holy tale. The king instantly died. But because of listening to the holy tale, Parikshit's attention deviating from the world was engrossed in the joys of heaven. While on the position of the King, Parikshit had held big religious yagyas. Due to which, he had heaps of virtues. The law of God has been explained in the following speech: -

Kabir, jahan aasha tahan baasa hoi | man karm vachan sumriyo soi ||

Translation: - This evidence is also given in Gita Chapter 8 Verse 6 that "O Bharat! It is a law of God that whoever one remembers at the time of death, he/she goes to him/her only." As per this very law, the soul of King Parikshit abandoning the material body (which had died with the venom of the snake), went to heaven in its subtle body along with Sage Shukdev in an aircraft.

Sant Garibdas ji (Village Chhudani, District Jhajjar) told Maniram ji that King Parikshit's mind was detached from the world and inspired to go to heaven by listening to the holy tale narrated by Sage Shukdev. Due to which, after his death, he went to heaven as a result of the virtuous deeds performed as a king in that life. The cycle of birth and death is still remaining. In the Lok of Kaal Brahm, due to paucity of the complete spiritual knowledge, the attainment of heaven-great heaven alone is considered to be salvation. Even the salvation of the Kaal Brahm's lok cannot be attained by the level of worship of any sage or Pandit on earth, because their aim is to get honour and praise in doing Paath and Katha i.e. Satsang. They are also afflicted by jealousy in the desire to attain more fame than another sage. Shukdev ji was a disciple of Saint Janak. Complete God Kabir had met King Janak. He had given him SohM mantra. Shukdev was King Janak's main and dear disciple. Janak ji had only given this mantra to Shukdev. As a result of which, Shukdev's tenure of heaven is lengthy. Kaal had deceived King Janak. King Janak had donated half of his virtues to twelve crore living beings suffering in hell. Due to which, his tenure of heaven was shortened, and he took birth as Shri Nanak ji in Shri Kaluram Mehta's (Khatri-Arora) house in Punjab State (in India) in 1469. (Currently, that place is in Pakistan.) Shukdev ji had no hatred, jealousy against anyone on earth, neither did he desire for any honour or praise. The story narrated by him had an impact on Parikshit's mind. As a result of which, he went to Heaven. Had another sage narrated the holy story, the king's mind would have remained in his kingdom and family. He would have had a rebirth on earth. He would have wasted his virtues by becoming a king.

Sant Garibdas ji told that - O Maniram! Until the birth and death of a living being end, one cannot attain supreme peace. Becoming a king, one burns in the fire of loss and benefit of the kingdom. Becoming a pauper, one bears hardships. Then one suffers in the bodies of animals and birds etc. You are a devotee of Shri Vishnu alias Shri Krishna. (Vaishnav sadhus consider Shri Vishnu ji as their deity.) You also believe that Shri Krishna, that is, Shri Vishnu narrated the knowledge of Shrimadbhagavat Gita to Arjun. The speaker of Gita clarifies in Gita Chapter 18 Verse 62 that there is some Su-

preme God other than me. O Bharat! Go in the refuge of that Supreme God in every respect. Only by the grace of that Supreme God, you will attain supreme peace and eternal supreme abode (Satyalok).

In Gita Chapter 7 Verse 29, the Speaker of Gita has told that "those worshippers who strive to become free from '*Jaraa*' (old age) and '*maran*' (death), [who do not desire for the kingdom of Kaal lok and heaven-great heaven] they are familiar with 'Tat' Brahm, the entire spirituality and all the actions."

❖ In Gita Chapter 8 Verse 1, Arjun asked the Speaker of Gita that - The 'Tat' Brahm about whom you have mentioned in Chapter 7 Verse 29, what is that 'Tat' Brahm? The speaker of Gita has given its answer in Gita Chapter 8 Verse 3. He has told that - He is Param Akshar Brahm.

In Gita Chapter 8 Verse 5 and 7, the Speaker of the knowledge of Gita has advised to do his bhakti by which he will be attained, and in Gita chapter 8 Verses 8, 9, 10, he has advised to do bhakti of that Param Akshar Brahm other than him by which He will be attained.

In Gita Chapter 2 Verse 12, Chapter 4 Verse 5, Chapter 10 Verse 2, the Speaker of Gita has told that - O Arjun! You and I have had several births. We will also continue to have them in future.

In Gita Chapter 2 Verse 17, the Immortal God has been mentioned, and in Chapter 15 Verses 16-17, three Purush (Gods) have been mentioned. In Verse 16, there is description of Kshar Purush and Akshar Purush. Both of them have been told to be mortal. Then in Chapter 15 Verse 17, information about the Immortal Param Akshar Brahm has been given. He has been said to be the Uttam Purush, that is, the Supreme God. He only nurtures the three worlds; in reality, He is immortal. In Gita Chapter 15 Verse 4, the speaker of the knowledge of Gita has clarified that after finding a Tatvdarshi Saint, one should search for that supreme state of the Supreme God, having gone where, worshippers never return to the world. One should only worship that God, from whom the world-like tree has extended, that is, the God who has created the universe. (End of description from Gita)

Sant Garibdas ji told Maniram that - The bhakti of Param Akshar Brahm, that is, Tat Brahm is available with me (Sant Garibdas ji). If

you want to attain complete salvation, then take initiation from me and get your welfare done. Maniram knew all the verses of Gita by heart. He immediately understood everything, and by taking initiation and abandoning hypocrisy, got his welfare done.

Definition of a Pandit

A learned person is called a Pandit. My venerable Guru ji was born in Brahmin caste, in village Bada Paintawas, tehsil Charkhi Dadri, district Bhiwani (Haryana). He never used to call himself a Pandit.

My grandfather Guru ji (Guru ji of my Guru ji) was a Jaat of village Chhawla (in Delhi near Najafgarh). Inspired by the satsang of Sant Gangeshwaranand ji at a young age, he went along with him to Haridwar. Sant Gangeshwaranand ji sent him to Kashi Vidyapith for studying. He had a sharp mind. He acquired the degree of Acharya in four subjects. Due to which, despite being a Jaat, he used to be addressed as Pandit Chidanand ji. He has an ashram in village Gopalpur (Tehsil-Kharkhoda, District-Sonipat, State-Haryana). There is a board on it, "Pandit Chidanand Ji (Garib Dasi) Ashram, Gopalpur". His name was Chidanand ji. It was essential to tell the definition of a Pandit, so that no Brahmin brother takes offence. That is why, I have told it.

Sudama Ji was a Pandit

Sudama ji had taken birth in a Brahmin family. He was extremely poor. Many times, his children used to go to bed hungry. Sudama ji's wife knew that Dwarika's King Shri Krishna was a good friend of Sudama ji. His wife persuaded him many times that - "Please ask for some money from your King Friend Krishna." Sudama ji used to say that - "It does not befit a Pandit to beg. Understanding the law of God, one has to lead one's life according to it." Garibdas ji has also stated that: -

Garib, nat, perna kaanjar saansi, maangat hain bhatiyaare |

Jinki bhakti mein lau laagi, vo moti det udhaare ||

Garib, jo maangae so bhaduva kahiye, dar-dar firae agyaani |

Jogi jog sampurna jaka, maang na peevae paani ||

Translation: - "Nat" - These people used to perform some feats

in front of the people e.g. climbing a long bamboo without installing it in the ground, which used to be an extraordinary and a difficult task. On completion of that feat, they used to ask for money from the audience with a bowl in hand. Likewise, people of other castes, Kanjar, Sansi, Bhathiyaare, after exhibiting their skills, used to ask for money or grains (wheat, barley, chickpeas). If a yogi i.e. a worshipper also by exhibiting his (*siddhis*) spiritual powers collects money or grains, then his way of worship is not true. If he is a true worshipper, he makes his disciples wealthy by giving pearls of blessings, which is a loan from one's side separate from the fate of a worshipper. If a saint goes from door to door and asks for alms, he is ignorant. He does not have scripture-based way of worship. He is not a saint; he is a (*bhaduva*) pimp. Pimp here means a shameless person. Bhakti of that Yogi i.e. worshipper is considered to be complete who does not ask for anything from anyone. Giving his example, it is mentioned that alone anything else, he does not even ask for water to drink.

But on repeated requests of his wife, Brahmin Sudama ji went to his friend Shri Krishna ji. Shri Krishna ji offered special hospitality to him. Sudama had taken a handful of rice along with him that Shri Krishna ji ate with relish. Shri Krishna ji even washed Sudama ji's feet, and when he asked about his wellbeing, Pandit Sudama said, "O God! I do not need anything. I am sustaining myself well by your grace." After staying with Shri Krishna ji for a week, Sudama ji departed for his home. He did not even ask once for some money. He knew that: -

Kabir, bin maange moti miley, maangey miley na bheekh |

Maangan se marna bhalaa, yeh Satguru ki seekh ||

Translation: - Even God Kabir has stated that one, who performs true worship of the Complete God, should not ask for alms. God becomes annoyed if one asks for alms. He does not even get any alms. If that worshipper keeping faith in God will not ask for any alms, then God will fulfil his wish, that is, He will even grant a precious object like a pearl to him. A Complete Guru teaches this itself that by begging a person dies while still alive. It is better to die than to beg. The connotation is not of suicide. It means to live like a dead person by quelling one's desires.

Shri Krishna ji was a king. Perceiving the state of his friend, he ordered Vishwakarma and within a week got a palace built for Sudama ji and also gave him a lot of wealth. Pandit Sudama stood by his righteousness and as a result of which, he gained all this. This is called a Pandit. One who begs is called a pimp. This is the definition of a Pandit.

The topic going on is: - After taking initiation (mantra), what belief should a devotee have in the world and God? On this topic, in Holy Kabir Sagar, Chapter "Anurag Sagar", Supreme God Kabir ji has told this to his dear soul Dharmdas ji: -

Summary of Chapter 'Anurag Sagar'

Summary of Anurag Sagar Page 3 to 5: -

From Page 3: - Dharmdas ji questioned Supreme God Kabir ji :-

Question: - God! After taking initiation, what kind of belief should one have in God?

Answer: - Supreme God Kabir ji said that just as a deer gets attracted to sound (Shabd), similarly, a worshipper should engross oneself in God.

❖ **A person who catches deer produces a special sound from an instrument that the deer is extremely fond of. When that sound is played, the deer walks towards it, and sitting in front of the hunter who is playing the sound, puts his head down on the ground in submission. He sacrifices his life. Likewise, a disciple should be surrendered to God. One should sacrifice one's life.**

❖ **Second example: -**

A moth likes light a lot. To obtain its dear object, by getting attracted to a lamp, candle or a hot source of light of electricity, it falls over it with the aim of getting it and succumbs. Similarly, a devotee should sacrifice one's life for attainment of God. One faces hardships in relinquishing the customary religious practices of the society and other scripture-opposed traditions and in following the true way of worship. One should face them, no matter what sacrifice one has to give. One should not retreat.

❖ **Third example: -**

In olden days, if a husband used to die before a wife, then the wife used to love her husband so much that she used to die along

with her deceased husband by getting burnt on the same pyre. At that time, the members of the family and the clan used to advise her that you have small children. Who will look after them without you? Paternal uncles do not raise anyone's children. Until parents are alive, the people of the family do the formality of showing love. In reality, love is only among one's own family members. Look at your small children. The children are crying in the separation of the father. They hold the border of the garment of their mother and try to stop her. That woman is also shown her gold ornaments - "Look, what will happen to these? How beautiful and precious jewellery it is! Stay with your children." But that woman out of love used to get burnt on the same pyre and die. She did not use to withdraw her steps. Earlier, women used to become Sati like this. There used to be only one or two such women. Later on, this custom took the shape of the honour of the family. After the death of the husband, a wife was forcefully burnt on the same pyre, which gave rise to the Sati Practice. Later, it was abolished after a lot of struggle.

The gist of this story is that a wife burns alive in the pain of separation from her husband. She gets burnt on the pyre while reciting Ram-Ram.

Jagat mein jeevan din-chaar ka, koyi sadaa nahin rahey |
Yeh vichaar pati sang chaali koyi kuchh kahae ||

Translation: - In ancient times, a woman used to get burnt with her dead husband. At that time, apart from her husband, she did not use to have any attachment to any wealth, property, children or jewellery. She used to ponder that either today or after a few days, I will die. No matter what the people of the world said, she did not use to care. On thinking this, that woman used to get burnt with her dead husband. It was a malpractice, but it was considered highly significant at that time. Now the educated society has abolished this malpractice and oppression. To develop firmness in Bhakti, this example is accurate that a devotee should also develop such devotion to attain God. Instead of focussing on the worldly talks of the people of the world, one should do bhakti with determination for the accomplishment of one's goal. One should abide by the code of conduct. This only has been explained in the speeches below that a devotee should develop such devotion for the attainment of God.

One should forget the relations and wealth of the world, and only focus one's attention on God.

O Dharmdas! A devotee should have a similar viewpoint.

Aise hi jo Satpurush lau laavae | kul parivaar sab bisraavae || 1
 Naari sut ka moh na aane | jagat ru jeevan swapan kar jaanae ||2
 Jag mein jeevan thoda bhai | ant samay koyi nahin sahaayi ||3
 Bahut pyaari naari jag maahi | maat-pita ja ke sam naahin ||4
 Tehi kaaran nar sheesh jo dehi | ant samay so nahin sang dehi ||5
 Chaahe koyi jalae pati ke sangaa | fir dono banae keet patanga ||6
 Fir pashu-pakshi janm paavae | bin Satguru duHkh kaun mitaavae ||7
 Aisi naari bahuteri bhaai | pati marae tab rudhan machaayi ||8
 Kaam purti ki haani vichaarae | din terah aise pukaarae ||9
 Nij swarth ko rodan karahi | turant hi khasam doosro karahi ||10
 Sut pariyan dhan swapan snehi | Satyanaam gahu nij mati ehi ||11
 Swa tan sam priya aur na aana | so bhi sang nahin chalat nidaana ||12
 Aisa koyi na dikh bhai | ant samay mein hoye sahaayi ||13
 Aadi ant ka sakhaa bhulaya | jhoothe jag naaton mein firae umaahya ||14
 Ant samya jam doot gala dabaavae | ta samay kaho kaun chhudaavae ||15
 Satguru hai ek chhudavan haara | nishchay kar maanahu kahaa hamara ||16
 Kaal ko jeet hans le jaahi | avichal desh jahan Purush rahaahi ||17
 Jahan jaay sukh hoye apaara | bahur na aavae is sansara ||18
 Aisa drid mataa karaahi | jaise soora let ladaayi ||19
 Took-took ho marae ran ke maahi |
 pootha kadam kabahu hataavae naahi ||20
 Jaise sati pati sang jarahi | aisa drid nishchay jo karahi ||21
 Saheb milae jag keerti hoyi | vishwas kar dekho koyi ||22
 Ham hain raah bataavan hara | maanae bachan bhav utrae para ||23
 Chhal kapat ham nahin karaahi | niswarth parmaarth karaen bhaai ||24
 Jeev ek jo sharan Purush ki jaavae |
 pracharak ko ghanaa punya paavae ||25
 Koti dhenu jo katat bachaayi | eta dharm milae pracharak taahin ||26
 Laavae Guru sharan deeksha dilaavae |
 aapa na thaapae sab kuchh Guru ko batavae ||27
 Jo koyi pracharak Guru bani baithe |
 Parmatma roothe Kaal kaan aithae ||28
 Laakh athaais jhoothe guru rovaen | padey narak mein na sukh sovaen ||29
 Ab kahey hain bhool bhayi bhaari | he Satguru sudh levo hamaari ||30

Boye babool aam kahaan khaayi | koti jeevan ko narak pathaayi ||31
 Aisi galti na karahun sujana | satya vachan maano pramaana ||32

Translation: - The meaning of the above-mentioned speeches is that: -

When a boy becomes young, then he gets married. After his marriage, he develops more attachment to his wife than his parents. Then he develops affection to his children. If a husband dies, then the wife does not go with him. After some time, that is, after the ritual on the thirteenth day of the death, she gets engaged and married to the younger or elder brother of her husband. She completely forgets her husband. If a woman gets burnt alive with her husband, then in the next birth they both are wandering in the lives of animals or birds.

A wife for whom a man even gets himself beheaded; if someone looks at someone's wife with an evil intention, and does not listen even when forbidden, then the husband fights and dies for his wife. Then the same wife after the death of her husband unites with another man. This might be the need of the hour, but it is a strong lesson for a devotee.

Likewise, if someone's wife dies, then he brings another wife after some time. A wife abandons her home, brother-sister, and mother-father for her husband. After the death of the wife, the husband cries out of selfishness. But when other people ask him to remarry, then forgetting everything, he becomes ready to remarry.

The purport is that all the relationships are based on selfishness. Therefore, by doing bhakti, come to that Satyalok where there is no old age and death.

Further, a warning has been given that - O devotee! A human being does not hold anything dearer than his/her body. For the protection of one's body, one spends lakhs of rupees on medical treatment thinking that if my body will be saved then I will work hard and earn the money again. If one does not have any money, then one sells one's property with the same viewpoint and saves one's body. Supreme God Kabir ji has explained that - O Dharmdas!

Swa tanu sam priya aur na aana | so bhi sang na chalat nidaana ||

Translation: - There is nothing dearer than one's body, but even that body does not go with you. Then considering which other object

as yours, you are feeling elated and have forgotten God. The entire wealth and relatives are with you like a dream. Supreme God Kabir ji has stated that - "In my opinion, by taking Satyanaam (mantra of true worship) from a Complete Saint, get the welfare of your soul done. And until you are in this dream (world), till then while watching this dream go in the refuge of a Complete Saint and by taking True Mantra (Satyanaam) attain salvation. All the living beings are travelling in this train of life. The compartment in which you are sitting is your city. The berth on which you are sitting is your family. Whoever's journey will come to an end, they will disembark at their respective station. Similar is the state of this world. Like, the travellers know that they are companions for a short period of time. Civilised people live happily in that journey. They assist each other. Likewise, we have to spend the human life of our dream. When we will wake up from the dream, that is, when we will abandon our body, then we will find out what it was. Where is that family and the wealth accumulating which we wasted our invaluable life. There is no one in the world other than God who can help you when at the time of death the messengers of Yam will throttle you.

Supreme God only helps that person who has taken initiation from a Complete Saint. Supreme God helps the disciple in the form of that Satguru. Therefore, after coming in the refuge of the Satguru, a knowledgeable worshipper should develop so much interest in the Supreme God as is developed by a 1. Deer 2. Moth 3. Sati and a 4. Warrior. They do not retreat from their goal. Warriors consider it to be better to drop to the floor by being cut into pieces. They never withdraw their steps. It has been mentioned in the Purans and Shrimadbhagavat Gita Chapter 2 Verse 38 that - Arjun! If a soldier is killed in the war, then he attains the bliss of heaven. If a devotee while struggling on the path of bhakti does bhakti and leaves his/her body, then he/she becomes happy forever in the ocean of bliss of Satlok. The crisis of birth and death terminates forever. Like, we were born on earth. We did not know in whose house we will be born as a son or daughter. Then we did not know whom we will marry. We did not even know whether we will have a son or a daughter. All this kept happening as a result of the impressions of the deeds performed in the previous life. We developed immense love and attachment to

each other. We wish to always live together. We keep wishing that no one should die. In this Lok of Kaal Brahm, nobody will live forever. Sooner or later everybody will keep dying one by one. The wealth that we accumulated in the entire life will be left here. A soul will go empty-handed. But one who will do sadhna of the true naam (mantra) by taking initiation from a Complete Saint will go to Satyalok. There, one will be born just as one is born on earth. In a similar manner, a family will be formed. No work has to be done there. All the edible substances are available in abundance in Satyalok. There are evergreen plants-trees, gardens, dry fruit (cashew nuts, raisins, manuka raisins etc), oceans of milk there. There is neither old age nor death in Satlok. This is called Akshay Moksh (everlasting salvation). It is called complete salvation which is mentioned in Gita Chapter 18 Verse 62 and Chapter 15 Verse 4, and the Siddhi, power of salvation, that has been called "Naishkarmay" Siddhi and is mentioned in Gita Chapter 3 Verse 4 and Chapter 18 Verses 49 to 62. In the region of twenty-one brahmands of this Kaal Brahm i.e. Jyoti Niranjan, all the living beings acquire food by doing work. It is not like this in Satyalok.

All the items of comfort are available there without doing any work. For example, there are trees and vines laden with fruits in the garden. Pluck a fruit and eat. All types of grains are also grown like this. They are evergreen. Whatever one wishes, one can create and eat. One does not have to cook food there. Whatever you want to eat, keep it in the kitchen; it will automatically get prepared. All this happens with the power of the Supreme God.

To attain that Satlok (Eternal Place), you will have to sacrifice yourself like a Sati and a warrior. The purport is that to attain your goal, that is, complete salvation, if you have to relinquish all the incentives and benefits of this world, then you do not have to think about it. Relinquish them immediately and remain engrossed in the recitation of your mantra. If one did not acquire the refuge of Satguru, then at the time of one's death, the messengers of Yam (god of death) will throttle a Bhaktiless person. No member of the family can release a person from those messengers of Yam (god of death). Only a Satguru helps at the time of that crisis. Therefore, Supreme God Kabir Ji has stated that: -

Ant samay jam doot gala dabaavaen | taa samay kaho kaun chhudaavae ||
 Satguru ek chhudaavan haara | nishchay kar maanahu kahaa hamara ||

Translation: - The translation has been done above.

If a devotee after understanding the knowledge and taking initiation, through discussion of knowledge and publicity of the true knowledge, brings other innocent and misled beings into the refuge of Satguru and gets them initiated, then he/she gets so much virtue as is obtained if one saves one crore cows from being slaughtered by a butcher. This is how precious a human life is, and it is obtained as a result of innumerable virtues. If a foolish propagator in greed for fame himself/herself starts giving initiation and becomes a guru, then he/she is a big sinner. Supreme God becomes angry with him/her and Kaal takes him/her away by dragging them from their ear just as a butcher takes a goat or a billy goat. There is evidence in Kabir Sagar, Chapter "Ambusagar" Page 48 that: -

Tab dekha dootan kah jaai | chauraasi tahan kund banaayi ||
 Kund-kund baithe yamdoota | det jeevan kah kasht bahuta ||
 Tahan jaay ham thaad (standing) rahava | dekhat jeev vinay bahut lava ||

"State of false Kadihaar (Fake Satguru)"

Padae maar jeev karein bahu shora | baandh-baandh kundan mein bora ||
 Laakh athaais padey kadihara | bahut kasht tahan karat pukara ||
 Ham bhoole swarth sangi | ab hamre naahin ardhangi ||
 Ham to jarat hain agni manjhaara | ang ang sab jarat hamara ||
 Kaun purush ab raakhe bhaai | karat guhaar chakshu dhal jaayi ||

"Gyani's (Kabir Ji) Statement"

Karuna dekh daya dil aava | arey doot traas bhaas dikhava ||

This speech is fabricated. The actual speech is below.

Durdasha dekh daya dil aava | arey doot tum jeevan bhrmava ||
 Jeev to achet agyana | vaako Kaal jaal tum bandhana ||
 Chaurasi dootan kah baandha | shabd dor chaudah yam sandha ||
 Tam ham sabahan kah maara | tum ho jaalim batpara ||
 Hamre bhagtan ko tum bhramaava | pal pal surati jeevan digava ||
 Gahi choti doot ghasiyaaye | yam ru doot vinay tab laay ||

"Doot's (who had become fake gurus) Statement"

Chuk hamari chhamaa kar deejae | man maane tas aagya keejae ||

Ham to dhani (Kaal) kahyo jas keenha | so vachan maan ham leenha ||
Ab nahin jeev tumhara bhrmaavaen | ham nahin kabahu guru kahaavaen ||

"Gyani's (Kabir Ji) Statement"

Sun Gyani bahute hansaayi | dootan dusht bandh na chhodo jaayi ||

Pal ik jeevan sukh deena | tab sansaar gaman ham keenha ||

Meaning: - Supreme God Kabir Ji told that those who by becoming false Satgurus in the greed for fame inspired by Kaal mislead innocent beings, they also get punishment. They are also put in hell and tortured. Their disciples are also thrown in the same hell. When I went near that hell, in which those people who out of greed for honour and superiority had become fake 'Kadihaar' (Kadihaar - he who takes one out from this world i.e. Satguru) and who had glorified themselves; they by making lakhs of disciples brought those disciples also along with them to hell. According to the law of Supreme God, because of being criminals they themselves were also lying in hell. There are large tanks in that hell. Souls are lying in every tank and messengers of Yam are tormenting them. Those twenty-eight lakh fake satgurus on seeing me appealed to me that - "Please save us, Lord!" The reason was that all the messengers of Yam, who were beating them in hell, started trembling in front of the power of Supreme God Kabir Ji.

Because of this, those fake satgurus felt that this is some God with supreme powers. Supreme God Kabir Ji said, "You misled the innocent beings. You proved yourself to be Complete Satguru. You even knew that you did not have the authority to give initiation and that you did not have the knowledge of complete salvation. For your self-interest, you destroyed the precious lives of lakhs of people. They remained trapped in Kaal's web." Then I beat those messengers (Kadihaars made by Kaal) and the other messengers of Yam. I dragged them by their topknots. Then the fake satgurus said, "We have obeyed the orders of our Master, Kaal Brahm. Now we will do as you say." I said, "Now you will not be left." The souls, who had destroyed their lives by becoming disciples of those fake gurus, were also lying there in that hell with them. Until I (Supreme God Kabir Ji) remained there, those souls were not experiencing the suffering of hell. In this way, by giving them relief for some time, I departed

from there and came to the world. After my departure, those fake gurus and their foolish disciples again started experiencing the atrocities of hell. Therefore, in the aforesaid speech, it has been stated that - "If a propagator himself/herself becomes a guru, then Supreme God will become angry with him/her and Kaal will pull his/her ears, that is, will cause grief to them." Therefore, O Gentlemen! Never commit this mistake. Consider my words to be authentic.

What Should be the Nature of a Devotee Like?

(Anurag Sagar, Page 6, Speech no. 7 to 17)

Dharmdas' Statement

Mritak bhaav Prabhu kaho bujhaai | jaate manki tapni nasaayi ||
Kehi vidhi mritak ho yeh jeevan | kaho viloy naath amritdhan ||

Kabir's Statement - Example of Mritak

Dharmdas yeh kathin kahani | gurugam te koyi virle jaani ||

Example of Bhringi

Mritak hoye ke khojahin santa | shabd vichaari gahaen magu anta ||
Jaise bhring keet ke paasa | keet gaho bhring shabd ki asha ||
Shabd ghaatkar tehi mahaen daare | bhringi shabd keet jo dhaare ||
Tab laegau bhringi nij geha | swaati deh kinho samdeha ||
Bhringi shabd keet jo mana | varan fer aapan karjana ||
Birla keet jo hoye sukhdaayi | pratham avaaaj gahe chitlaayi ||
Koyi dooje koyi teeje maanae | tan man rahit shabd hit jaanae ||
Bhringi shabd keet naa gahyi | tau puni keet aasre rahyi ||
Ek din keet gahesi bhring bhasha | varan badlae poorvae asha ||

Other Examples of Mritak

(Anurag Sagar, Page 7, Speech no. 7 to 20)

Sunahu sant yeh mritak subhaau | birla jeev peev mag dhaau ||
Aurae sunahu mritak ka bheva | mritak hoye satguru pad sewa ||
Mritak chhoh tajae shabd urdhaare | chhoh tajae to jeev ubaare ||

Example of Prithvi

Jas prithvi ke ganjan hoyi | chit anumaan gahe gun soyi ||
Koyi chandan koyi vishta daare | koyi koyi krishi anusaare ||

Gun augun tin samkar jana | taj virodh adhik sukhmana ||

Example of Ookh

Auro mritak bhaav suni lehu | nirakhi parkhi guru magu pagu dehu ||

Jaise ikh kisaan ugaavae | rati rati kar deh kataave ||

Kolhu mah puni taahi piraavae | puni kadaah mein khoob untaave ||

Nij tanu daahe gud tab hoyi | bahuri taav de khaand viloyi ||

Tahu maahi taav puni deenha | cheeni tabae kahaavan leenha ||

Cheeni hoye bahurit tan jara | taate misri hai anusara ||

Misreete jab kand kahava | kahey Kabir sabke man bhaava ||

Yahi vidhite jo shish karahi | Guru kripa sahje bhav tarayi ||

Meaning: - The meaning of line no. 7 to 17 written on Page 6 of Anurag Sagar is that Dhani Dharmdas ji politely put a question to Supreme God Kabir Ji that - O Lord! Please explain to me what is the nature of a *Mritak* (dead person) like? How one has to die while being alive? O Immortal God! O Master! Please (*biloye*) draw the conclusion and tell me that nectar-wealth, that is, the path of becoming immortal.

"Supreme God Kabir's Statement - Example of Mritak"

Supreme God Kabir Ji stated that - O Dharmdas! This question that you have asked is a complex topic. Only an aspirant of knowledge, who remains in the refuge of Satguru, by comprehending it can succeed in it.

"Example of Bhringi"

Saints and worshippers search for God by becoming dead while being alive. By doing 'Shabd Vichaar', meaning by properly understanding the true mantras, they reach the end point of that path, that is, they attain complete salvation.

Like, there is a Bhring (a blue-colour insect with wings) which is called Bhambheeri; it is also known by the names like 'injanhaari' etc, and it continuously makes a sound of 'Bheen-bheen'. It does not give rise to offsprings by the method of intercourse between a male and a female. It goes near a particular insect. It keeps doing its sound of 'bheen-bheen' next to that insect. If any insect becomes influenced by its sound, it carries that insect and takes it to an al-

ready prepared home of mud. That circular shaped house is of two inch circumference, has one or two openings and is made of mud. Then it takes the second and the third one in it. Then it keeps doing its sound of 'bheen-bheen' on them. Then bringing the water from dew drops with its mouth puts it into those insects' mouth. On repeatedly hearing the sound of that Bhambheeri i.e. Bhring, that insect becomes of the same colour and develops wings just like it. It also starts producing the sound of 'bheen-bheen' like that of Bhambheeri. It itself becomes a Bhambheeri only.

Similarly, a complete saint by repeatedly uttering his knowledge like a Bhambheeri even makes an ordinary person a devotee. Then that devotee also starts narrating the knowledge heard from Satguru to other people. Because of abandoning the customs and traditions of the world, other people say that his/her mannerisms have changed. He/she has become a devotee.

Like when a Bhring (bhambheeri/beetle) utters sound to the insects, then someone quickly becomes active, someone becomes active after the second time, or someone at the third time. Likewise, when Satguru narrates his satsang from time to time to some people, then a person of good previous deeds agrees quickly; someone acquires the path after listening to the satsang one or two more times, and then he/she takes initiation. Some insects are such that they change their nature after many days. If that insect has not become a Bhringi and is living in the refuge of that Bhring, then one day it will definitely change. Supreme God Kabir Ji has stated that - O Dharmdas! If a disciple will keep listening to the viewpoints of Guru ji in this way, then he/she by being influenced like that Bhring insect, changing his/her wordly nature and by becoming a devotee, will attain the Hans state.

Meaning of lines 7 to 20 on Page 7.

Kabir Ji said - "O Saints! Listen to the nature of a *Mritak* (dead). Only someone rare follows in this way. He/she obtains the '*mag*' i.e. the path of acquiring the '*Peev*' i.e. God. Apart from the example of Bhring mentioned above, listen to the nature of a '*Mritak*', so that by being '*Mritak*' (dead), that is, by behaving like a dead while being alive, one does sadhna according to the way of worship (*padyati*)

told by Satguru."

Example of Earth

Like, the earth is tolerant. Similarly, one who will acquire the quality of the earth is (*jeevit mritak*) dead while being alive and only that person becomes successful. If someone defecates on earth, or puts faeces over earth; if someone tears it apart while doing farming; someone worships the earth; the earth does not see merits or demerits. 'One acts according to one's beliefs' - thinking this the earth instead of opposing remains pleased.

The meaning is that just as earth is tolerant, similar should be the nature of devotees and saints. Whether someone says wrong things that - 'what are you doing', that is, insults you or someone honours you, a devotee succeeds by remaining firm on his/her goal.

Example of Ookh (sugarcane)

Like, a farmer sows sugarcane. At that time, he breaks sugarcane into one foot long pieces and plants them into the earth. The sugarcane after growing is crushed in a crusher. Then its juice is boiled on flame in a wok. Then jaggery is formed. If the juice of sugarcane is given excessive heat, then it becomes khaand (brown sugar) which is tastier than jaggery. If it is heated more, it becomes sugar. If it is heated even more, it becomes Mishri (sugar-candy). Then from mishri, kand (white crystallised sugar) is formed. Supreme God Kabir Ji has said that - O Dharmdas! In this way, the more a disciple bears hardships on the path of bhakti, the dearer and more precious he/she becomes to God.

(c) 132 अनुरागसागर

अनुरागसागर 133 (९)

घृतकभाव कौन धारण कर सकता है! छन्द
मिरतक भाव है कठिन धर्मनि, लहे विरलशूरहो ॥
कादर सुनतेहि तनमन दहै, पाछे न चितवतकूरहो ॥
ऐसे शिष्य आप सम्हारे, नाव सही गुरुज्ञानको ॥
लहे भेदी भेद निदचय, जाय दीप अमानको ॥६॥
घृतक ही साधु होता है
सोरठा-मृतक हो सो साधु, सो सतगुरुको पावई ॥
मेटे सकल उपाध, तासु देव आसा करें ॥ ६ ॥
साधु किसे कहते हैं
साधुमार्ग कठिन धर्मदासा । रहनी रहे सो साधु सुवासा ॥
पांचों इन्द्री सम करि राखे । नाम अमीरसनिशिदिन चाखे ॥
चतुर्वशीकरण
प्रथमहिं चक्षु इन्द्री कहैं साधे । गुरु गम पंथ नाम अवराधे ॥
सुन्दर रूप चक्षुकी पूजा । रूप कुरूप न भावे दूजा ॥
रूप कुरूपहिं सम करजाने । दूरस विदेह सदा सुख माने ॥
अवगवशीकरण
इन्द्री श्रवण वचन शुभ चाहे । उत्कट वचन सुनत चित दाहे ॥
बोल कुबोल दोउ सह लेखे । हृदय शुद्ध गुरुज्ञान विशेखे ॥
नासिक बशीकरण
नासिका इन्द्री बास अधीना । यहि सम राखे संत प्रवीना ॥
विद्यावशीकरण
जिभ्या इन्द्री चाहे स्वादा । सद्दा मीठा मधुर सवादा ॥
सहज भावमें जो कछु आवे । रूखा फीका नहिं विलगावे ॥
जो कोई पंचामृत ले आवे । ताहि देख नहिं हरप चढ़ावे ॥
तजे न रूखा साग अलूना । अधिक प्रेमसो पावैं दूना ॥

शिवनवशीकरण
इन्द्री बुष्ट महा अपराधी । कुटिलकाम होई विरलेसाधी ॥
कामिनि रूप कालकी खानी । तजहु तासु सँग हो गुरुज्ञानी ॥
कामवशीकरण
जबही काम उमंग तन आवे । ताहि समय जो आप जुगावै ॥
शब्द विदेह सुरत ले राखे । गहिमन मौन नामरसचाखे ॥
जब निहतचरमें जाय समाई । तबही काम रहै मुरझाई ॥
कामदेव छटेरा है । छन्द
काम परबल अति भयंकर, महा दारुण काल हो ॥
सुरदेव मुनिगणायक्षगंधर्व, सबहि कीन्ह विलास हो ॥
सबहि लूटे विरल छूटे, ज्ञान गुण तिनज दृढ गहे ॥
गुरुज्ञान दीप समीप सतगुरु, भेदभारग तिन लहे ॥७॥
कामलूटेरे वचने का उपाय
सोरठा-दीपक ज्ञान प्रकाश, भवन उजेरा करि रहो ॥
सतगुरुशब्द विलास, भाज चोर अँजोरा जब ॥७॥
जनलपक्षिका दृष्टान्त
गुरु कृपासों साधु कहावै । अनलपच्छहै लोक सिधावै ॥
धर्मदास यह परखो बानी । अनलपच्छ गम कहां बखानी ॥
अनलपच्छ जो रहै अकाशा । निशि दिन रहै पवनकी आशा ॥
दृष्टिभाव तिनरति विधिठानी । यहविधिगरभ रहेतिहिजानी ॥
अंडप्रकाश कीन्ह पुनि तहवां । निराधार आलबहिं जहवां ॥
मारग माहिं पुष्ट भो अंडा । मारग माहिं विरह नोखण्डा ॥
मारग माहिं चक्षु तिन पावा । मारग माहिं पंख पर भावा ॥
महिदिग आवा मुधि भइताहीं । इहां मोर आश्रम नहिं आहीं ॥
सुरतिसम्हार चले पुनि तहवां । मात पिताको आश्रम जहवां ॥

The essence of Pages 8 and 9 of Anurag Sagar is that only he is a worshipper who restrains all his senses. One does not get attracted on seeing someone beautiful. One does not hate someone ugly. One sees both of them with the eyes of divine knowledge that the above skin is white or black; the bones and muscles inside are the same and on getting a disease a body starts decaying and stinking. In this way, do bhakti with prudence. If someone honours you, speaks to you politely then do not be happy. If someone says harsh words to you, then do not get upset. Knowing the level of their intellect, remain calm. If someone feeds you good food, Kheer-Khaand, halwa-poori, then do not get impressed by them just because of that. They will get the result of their deed. If someone feeds plain food to you, then you should eat it with more passion and love. Only that devotee can attain God who does not give importance to sex. If lust bothers you, then seek enjoyment by engaging your mind in recitation of naam (mantra).

Instantly, the lust will die down. The method to destroy lust: -

Kabir, parnaari ko dekhiye, behan beti ke bhaav |

Kah Kabir kaam naash ka, yahi sahaj upaay ||

Another characteristic for attaining salvation - "Temperament like that of an Anal Bird"

Like, an Anal bird (Alal Pankh) lives in the sky. This bird has now become extinct. It used to have four feet. Front ones were small and the rear ones were big. Its size used to be massive. It used to have very long wings. A mature bird could carry four elephants at a time and take them to its family in the sky.

Anal Bird (Alal bird) used to live above in the air. The female Anal used to lay eggs from there itself. She used to release the eggs at a place where there was a forest of bananas. The banana trees entangling into each other used to make dense forests. Herds of elephants, that is, hundreds of elephants also used to reside in the banana forest because an elephant eats a banana tree and lies down on the banana trees only. It enjoys in a carefree manner. The egg of Alal bird is incubated by the friction of air while passing through the atmosphere to come down on earth and baby bird is completely developed. The egg falls on the banana tree. Because of the denseness of the banana trees, the egg is not damaged. It used to fall on the ground breaking through the banana trees only at a speed to make it hatch. The size of the egg was used to be massive. Its cover also used to be very strong. For the safety of the baby bird, there used to be a cushioning substance between the cover and the baby bird that used to save the baby bird from getting hurt on falling on the ground. The offspring of Anal Bird used to stay with the offsprings of other birds on the earth. It used to fly with them, but its conscience believed that this is not my home, my family. My family is up in the skies. On becoming mature, it used to swoop on a herd of elephants. It used to fly away carrying four elephants in all the four claws and holding one elephant in its beak. It used to go to its family and also take the food for them.

Supreme God Kabir Ji giving an accurate example has guided a devotee that you are not a permanent resident of this world. You have to leave it and go. Your family is above in Satyalok. You have fallen on this earth. The state of mind of a devotee who has gained

Tatvgyan (true & complete spiritual knowledge) should be similar to that of the baby of Anal (Alal) Bird. Until the time to go to Satlok comes, live in a civilised manner with the wordly people. While going from here, you should not have any attachment to them. We have to fly away taking along the earning of the recitation of our mantra and the earning of the meritorious deeds with us. We have to go to our family in our home in Satlok.

Summary of Anurag Sagar Page 152: -

On this page, Supreme God has disclosed the secret of the inside of the body. This human body has 72 ducts. Three (Ida, Pingla, Sushmna) are main among them. Then there is a special duct "Brahm Randra".

Supreme God Kabir Ji has told that - Dharmdas! *Man* (mind) itself is Jyoti Niranjana. It makes the soul dance in such a way like a juggler makes a monkey dance. In this body, there are three agents of Kaal - 5 elements, 25 Prakriti and 3 Gunas. They deceive the soul. Both Kaal Niranjana and the soul play an important role in the body. Kaal Niranjana in the form of *Man* makes one commit all the sins, and keeps all the sins on the soul's head.

Gist of Anurag Sagar Page 153: -

Kaal has misled in such a way that the soul has forgotten the Supreme God.

How *Man* (Mind) Makes One Do Good Deeds And Sins?

Man (mind) itself is the fearsome Kaal. It makes the soul dance to his tune. On seeing a beautiful woman, it arises desire to have sex with her. On having sex with a woman, the *man* (Kaal Niranjana) had the pleasure, but he puts the sin on the soul's head.

{At present, the government has made stringent laws. If a man rapes a woman, he gets punishment of ten years of imprisonment. If someone rapes a minor, then he gets punishment of life imprisonment. The pleasure is only of two minutes by the stimulus of Kaal and the grief is equivalent to a mountain. Therefore, it is beneficial to restrain one's mind in advance with the reins of knowledge.}

Summary of Anurag Sagar Page 154: -

On seeing someone else's wealth, the *Man* (mind) instigates to appropriate it. On committing a theft, a soul gets the punishment.

To slander someone and appropriate someone's wealth is a sin. In this way, Kaal keeps a soul trapped in the bondage of actions. Kaal himself in the form of *man* (mind) makes one oppose a saint and rebel against a Guru; which is a heinous sin.

Character of Niranjan = Trap of Kaal

Supreme God Kabir Ji has stated that - Dharmdas! I will explain to you the trap of Dharm (Dharmrai = Kaal). Kaal Niranjan by entering into Shri Krishna's body delivered the knowledge of Gita. By telling Arjun that Karmyog is the best, he made him fight. He misled Arjun through Yog of Knowledge. Arjun was already speaking noble language, which was knowledge. He was saying that instead of fighting a battle and killing nephews, brothers, brother-in-laws (wife's brothers), father-in-laws, and paternal uncles of our own clan, it is better that we sustain ourselves by begging. I do not need such a kingdom which is obtained through sin. By frightening and threatening him, Kaal made him fight the battle, and made him go to hell. Making the excuse of Yog of Knowledge, by emphasising on Karm Yog, Kaal made Arjun commit a heinous sin.

Gist of Anurag Sagar Page 155: -

Dharmdas ji asked that - O Lord! You explained the Trap of Kaal. Now please tell me that what a soul should do to attain you?

"Satguru's (Kabir Ji) Statement"

Sixteen Qualities (Ornaments) of a Devotee

Supreme God Kabir Ji said that - O Dharmdas! To get across this ocean of world, that is, to escape from this Kaal-Lok, the power of Bhakti is needed. For the attainment of God, it is imperative for a soul to have sixteen (16) characteristics. These are said to be the sixteen ornaments of a soul.

1. (*Gyaan*) Knowledge
2. (*Vivek*) Prudence
3. (*Satya*) Truth
4. (*Santosh*) Contentment
5. (*Prem Bhaav*) Loving nature
6. (*Dheeraj*) Patience
7. (*Nirdhosha*) Devoid of deceit
8. (*Daya*) Kindness
9. (*Kshma*) Forgiveness
10. (*Sheel*) Polite
11. (*Nishkarma*) Without any expectation of results
12. (*Tyaag*) Renunciation
13. (*Bairaag*) freedom from wordly desires
14. (*Shanti Nij Dharma*) Peaceful
- 15.

(Bhakti kar nij jeev ubaare) To salvage one's soul by doing bhakti
 16. *(Mitra sam sabko chit dhaarae)* Considers everyone to be a friend.

Meaning: - A devotee should have some special characteristics for the attainment of God. These 16 ornaments are mandatory.

1. Tatvgyaan (True and Complete Spiritual Knowledge) 2. Prudence
 3. Speak the truth 4. Have contentment in whatever is given by God and consider it to be the wish of God. 5. Do Bhakti with love and speak politely with others. 6. Have patience. Have patience in the success of the knowledge given by the Satguru. Do not rush for the result. 7. Do not deceive anyone. 8. Be kind. 9. Forgiveness is also an ornament of a devotee and a saint. One should also forgive one's enemy. 10. One should be polite. 11. Do Bhakti without expectation of any result. Do not do it with the aim of obtaining worldly benefits. 12. It is imperative to have the feeling of renunciation. 13. One should be free from wordly desires. For salvation, it is very important to have a special attachment to God considering the world to be vain and one's life to be temporary. 14. A special quality of a devotee is peace. This is also mandatory. 15. To do bhakti, that is, to get one's welfare done by doing bhakti. 16. One should behave like a friend with everyone.

After having these abovementioned qualities, one would be able to go to Satyalok. Apart from these, serve the Guru; have faith in the way of worship given by the Guru. It is compulsory to do Bhakti of God and organise Sant Samagam (congregation of saints).

Summary of Anurag Sagar Page 156 and Page 157: -

These pages also have the same knowledge. One should give up all the vices; only then one's bhakti will become successful.

Summary of Anurag Sagar Page 158-159: -

Supreme God told that an initiated person should hold a religious ritual, that is, a 'Paath' every fortnight. If one cannot do it fortnightly, then one should definitely do it in a month. For a poor person, God has said that - if someone is poor, then one should do it twice a year or certainly once a year. If one does not even hold a 'Paath' once a year, then that devotee will be called a '*Saakat*' (devoid of Bhakti). Even if one gets one 'Paath' done a year, he/she will still get salvation.

One should recite the name of Kabir with devotion, that is, one

should take name of Kabir Ji with pride. One should not feel ashamed thinking that - 'How can this be the name of God?' Do not be afraid of those who say this. Do not shy away, and along with this, people should take your (Dharmdas) name also respectfully.

The purport is that God stayed with respected Dharmdas; He took him to Satyalok and gave His true introduction to him. Dharmdas ji has done the human society a great favour by writing what he saw with his own eyes and the spiritual knowledge he heard from Supreme God in Kabir Sagar, Kabir Bani, Kabir Bijak, Kabir Shabdavali. Therefore, one should also sing the glory of Dharmdas ji.

A devotee must do bhakti-sadhna and obey the rules until the last breath. Like a warrior either kills in the battlefield or he himself attains martyrdom. He does not retreat. The battlefield of a saint and a devotee is recitation of the Bhakti-mantra and obedience of the rules. A disciple who turns away from the Guru and disconnects his/her naam (mantra) will naturally find some fault in the Guru. Due to which, he/she will fall in the firepit in hell. If on turning away from the Guru, one abandons bhakti, he/she also incurs a lot of damage.

Example: - Like an inverter is being charged. If in the middle, the charger is removed, then to whatever level the inverter has been charged, it will only give benefit till then. It will only last that long. Then suddenly all the facilities will stop. Consider the state of that disciple to be the same. While remaining in the refuge of the Guru and complying with the rules, for whatever days one did bhakti, the power of bhakti got accumulated in the soul; the soul got that much charged. The day one turns away from the Guru, the power of bhakti stops coming from that very day. If even after turning away (abandoning the guru by opposing him) from the guru, one does the sadhna mantra etc, one gets no benefit. Like after the connection of electricity is disconnected, if one keeps switching on the fans, motor, or bulb, neither the fan functions nor the bulb. Similar would be the state of a worshipper who has abandoned the guru. Then one will go to hell. Supreme God Kabir Ji has stated that: -

Kabir, maanush janm paakar khovae | Satguru vimukha yug-yug rovae ||
Kabir, Guru vimukh jeev katahu na bachae | agni kund mein jar-bar naachae ||

Koti janm vishdhar ko paavae | vish jwala sahi janm gamaavae ||
Bishta (faeces) maahi krami janm dharayi | koti janm narak hi parahi ||

Meaning: - A soul who will abandon the Guru will not be saved. He will suffer by (*jal-bal*) boiling in the firepits built in hell. He will (*naachae*) dance there due to the suffering of fire, that is, he will oscillate in the fire.

Then he will obtain crores of lives (bodies) of a snake. A snake is extremely troubled by the heat of venom inside its body. In hot weather, to prevent itself from that heat of venom, a snake wraps around a sandalwood tree to obtain coolness. Then that Guru-Vimukh, that is, Guru-Drohi (who has abandoned guru) obtains the life of a worm in (*bishta*) feeces. In this way, a person who has gone away from guru bears extreme suffering. If the guru is fake, then one does not incur any sin by abandoning him and going in the refuge of a complete guru.

Kabir, Guru dayal to Purush dayal || jehi Guru vrat chhuye nahin Kaal ||

Meaning: - O Dharmdas! If a Guru is merciful to a disciple, that is, if the Guru has a good image of the disciple in his heart that the disciple obeys all the rules, then God is also happy with that devotee. Otherwise, the disciple will have to bear the abovementioned hardships.

Summary of Page 160: -

On this page, there is some mention of the glory of a Guru and the Chanakya strategy of a cuckoo.

A Soul of Kaal Does Not Accept Satguru's Knowledge

Example of "Cuckoo and Crow": - A cuckoo never lays her eggs by building its distinct nest. The reason is that the crow eats the eggs of a cuckoo. Therefore, a cuckoo recalled such a strategy by which its eggs are not harmed. When a cuckoo has to lay eggs, it keeps a track of where a female crow has laid eggs in her nest. When the female crow goes far away in search of food, the cuckoo lays its eggs in the female crow's nest in her absence, and herself sits on a far away tree or stays nearby. When the female crow returns to her nest, she sees four eggs instead of two. She is unable to recognise which eggs are hers and which are someone else's. Therefore, she incubates all the four eggs and hatches them. The cuckoo also stays nearby. Now the cuckoo also does not recognise her offsprings because all the baby birds have the same complexion (black).

When the baby birds are able to fly, the cuckoo sitting on a nearby tree produces the sound of "kuhu-kuhu". The sound of cuckoo attracts the offsprings of the cuckoo, whereas the offsprings of the crow remain carefree. On hearing the sound of the cuckoo, the offsprings of cuckoo start flying towards the cuckoo. The cuckoo while doing 'kuhu-kuhu' flies far away. Along with her, the offsprings of cuckoo attracted by the sound following her go far away. The female crow ponders that - 'Let them go. Let me take care of the ones in the nest, otherwise some bird might harm them.' On thinking this, the female crow returns. In this way, the offsprings of the cuckoo join their family.

Supreme God Kabir Ji explained to Dharmdas that - O Dharmdas! Your son Narayan Das is an offspring of crow i.e. Kaal. He had no effect of my sermons on him. You are a part of Dayal (Karunamay Satpurush). Every speech of mine had an effect on you and you were drawn towards me. It had no effect on Narayan Das who is a part of Kaal. This story occurs in every family. The Ankuri Hans, that is, those who had done bhakti of Satguru Kabir Ji in some previous birth and had taken initiation in the True Kabir Panth, but could not get liberated; they have taken birth in some family. As soon as they hear Kabir Ji's speech from a Satguru, they become restless. On getting attracted, they take initiation, become disciple and get their welfare done. There are also such individuals in the same family who do not agree at all. They even oppose and ridicule the other members who are initiated. They are parts of Kaal. They also, just like Narayan Das, only practice way of worship propagated by the messengers of Kaal.

Summary of Anurag Sagar Page no. 161.

Supreme God Kabir said - O Dharmdas! Just as children of a warrior or a cuckoo after moving off do not look behind; likewise, if someone comes running in my refuge by overcoming all obstacles and relinquishing the attachment towards the family, then I will liberate his/her hundred and one generations.

Kabir, bhakt beej hoye jo hansa | taarun taas ke ekottar bansha ||
 Kabir, koyal sut jaise shoora hoyi | yahi vidhi dhaay milae mohe koyi ||
 Nij ghar ki surati karae jo hansa | taaron taas ke ekotar bansha ||

Characteristics of a Hans (Devotee)

If a person gives up the evil disposition like that of a crow, then he/she becomes a hans i.e. a devotee. A crow for the fulfilment of its selfish interests causes harm to others. If an animal develops a wound on its body, the crow eats its flesh by pinching it out from its wound. The poor animal keeps shedding tears. A crow's speech is also unpleasant. A hans (devotee) should give up his/her crow-like nature. One should not cause any harm to others for one's selfish interests. One should speak politely like a cuckoo. These are the characteristics of a devotee.

Characteristics of a Knowledgeable Person, that is, a Satsangi

After obtaining the knowledge and initiation from a Satguru, if a disciple behaves in a worldly manner, then he/she is a fool. He/she remains devoid of the benefit of bhakti. They are not able to progress in bhakti. They do not become worthy of receiving Saar Shabd. If a blind man steps on faeces or dung, nobody ridicules him. Nobody laughs at him. If a person who can see, that is, a devotee goes to a wrong place (going to a prostitute, committing a theft, violation of rules, using a forbidden object or following forbidden way of worship is said to be going to a wrong place), then he becomes a recipient of criticism.

Summary of Anurag Sagar Page 162 and 163: -

A Devotee Should Be Benevolent

For instance, a cow herself grazes in the jungle or fields and drinks water, but feeds nectar-milk to human beings. Ghee (clarified butter) is made from her milk. The male offspring of a cow, that is, an ox is used for ploughing. He nurtures man. Even the cow dung is used by human beings. After the death of a cow, its skin is used to make leather shoes that protect man's feet from thorns and pebbles. A person in human life by not doing benevolence and remaining devoid of bhakti, destroys the precious human life in committing sins. A meat-eater man by killing a cow like a demon eats its flesh, and incurs heinous sin. Please read Supreme God Kabir Ji's following

speech in this regard: -

Example of Benevolent Cow

Gauko jaanu parmaarth khaani | gau chaal gun parkhahu gyaani ||
 Aapan charey trin udyana | anchvey jal de ksheer nidaana ||
 Taasu ksheer ghrit dev aghaahin | gau sut nar ke poshak aahin ||
 Vishtha taasu kaaj nar aave | nar agh karmi janm gamaave ||
 Teeka purey tab gau tan naasa | nar raakshas gotan let graasa ||
 Chaam taasu tan ati sukhdaayi | etik gun ik gotan bhaai ||

Example of Benevolent Saint

Gau sam Sant gahae yeh baani | to nahin Kaal karae jivhaani ||
 Nartan lahi as buddhi hoyi | Satguru miley amar havae soyi ||
 Suni Dharmni parmaarath baani | parmaarthte hoye na haani ||
 Pad parmaarth Sant adhaara | Guru sam leyi so utre para ||
 Satya shabd ko parichay paavae | parmaarth pad lok sidhaavae ||
 Sewa karey visaare aapa | aapa thaap adhik santaapa ||
 Yeh nar as chaatur buddhimana | gun subh karm kahae ham thaana ||
 Ooncha karm apne sir linha | avgun karm par sir dinha ||
 Taat hoye shubh karm vinasha | Dharmdas pad gaho vishwasa ||
 Asha ek naamki raakhe | nij shubhkarm pragat nahin bhaakhe ||
 Gurupad rahe sada lau leena | jaise jalahi na visrat meena ||
 Guru ke shabd sada lau laave | Satyanaam nishdin gungaave ||
 Jaise jalahi na visre meena | aise shabd gahey parveena ||
 Purush naamko as parbhaau | hansa bahuri na jagmahn aau ||
 Nishchay jaay Purush ke paasa | koormkala parkhahu Dharmdasa ||

Meaning: - Supreme God Kabir Ji has given a message and a direction to the mankind via Dharmdas ji that a human being should be benevolent like a cow. Those who have found a Satguru will become immortal. They will be saved from heinous (*anthon*) sins. If one does service, then one should not aspire for praise. If one will pat oneself on the back (consider oneself to be praiseworthy in order to get honour and superiority), then he will experience greater suffering. The auspicious deeds will get destroyed.

An initiated person should only aspire for naam (mantra). One should relinquish the desire for honour and superiority from one's heart. One should not reveal one's auspicious deeds (donation or

other service) before anyone. One should stay in Guru's feet i.e. refuge just as a fish stays in water. A fish cannot live without water even for a second. It immediately dies. One should give importance to the refuge of Guru in this way. One should always remain engrossed in the (shabd) recitation-mantra (Satguru Shabd), which is Satyanaam, the real bhakti mantra, given by Guru ji. It is a bhakti-mantra of Purush (God). It has such an influence, such a power that a worshipper never returns in the cycle of birth and death in the world. One goes to the Eternal Supreme Abode where there is supreme peace. After going there, a worshipper never returns to the world.

This same evidence is in Shrimadbhagavat Gita Chapter 18 Verse 62. The Speaker of the knowledge of Gita has stated that - O Arjun! You may go in the refuge of that Supreme God in every respect. Only by the grace of that Supreme God, you will attain supreme peace and go to the Eternal Supreme Abode (Shashvat SthanM). (Chapter 18 Verse 62)

In Gita Chapter 15 Verse 4, the Speaker of the knowledge of Gita has stated that after gaining the Tatvgyan (true & complete spiritual knowledge), one should search for that supreme state of the Supreme God, having gone where, a worshipper never returns to the world. Only worship the Supreme God who has created the world-like tree. (Chapter 15 Verse 4)

The Speaker of the knowledge of Gita has clarified his mortal state i.e. state of birth and death in Chapter 2 Verse 12, Chapter 4 Verse 5, 9 and Chapter 10 Verse 2 that - "O Arjun! You and I have had several births. You do not know; I know." Readers! It has become clear from Gita that the Speaker of the knowledge of Gita (is Kaal Brahm who was speaking by entering into the body of Shri Krishna ji) is mortal; he is in the cycle of birth and death, so his worshippers also have a similar state. Therefore, they cannot obtain the benefit mentioned in Gita Chapter 18 Verse 62 and Chapter 15 Verse 4. The second thing that has been proved is that there is some Almighty God, the Giver of all the benefits, other than the Speaker of Gita. The speaker of Gita i.e. Kaal Brahm is advising to go in that God's refuge. That Supreme God is Kabir Bandi Chhod Ji. He has himself described his magnificence that you are reading

in Kabir Sagar. Supreme God has mentioned in Anurag Sagar Page 13 that - who shall I make the witness of the story of the nature created by Satya Purush, because everybody was created afterwards? Earlier there was only Satpurush. The thing to ponder here is that from where did Kabir Ji gain this knowledge, when there was no one at the time of the creation of nature? It is self-evident from this, that He is himself the Complete God, the Creator of the universe. The great souls whom Supreme God Kabir Ji has met, they have also given this very testimony that: -

Garib, anant koti brahmand ka, ek rati nahin bhaar |
Satguru Purush Kabir hain, kul ke Sirjanhaar ||

The meaning is clear in this speech itself.

The meaning of "Koorm Kala Parkho Dharmdasa" is that like a 'Koorm' i.e. a tortoise at the time of crisis, hiding his face and feet inside him, becomes inactive, and immediately after the crisis is over, moves off on his path. Likewise, if the worldly people cause hindrance in the path of bhakti of a devotee, then the devotee instead of responding to them should hide one's bhakti and keep it safe. As soon as the circumstances become normal again, one should start doing sadhna at the same speed. By doing so, "Nishchay Jaay Purush Ke Pasa" that worshipper will definitely go to God.

Anurag Sagar on Page 163 (281): -

Sorha : - Hans tahaan sukh bilsahin, aanand dhaam amol |
Purush tanu chhavi nirakhahin, hans karein kilol ||

Meaning: - By performing religious practice (sadhna) according to the abovementioned knowledge, a worshipper goes to the eternal abode. He/she enjoys bliss there. That Satlok is invaluable. On seeing the splendour of the body of Satyapurush there, worshippers feel blissful.

❖ It is Mandatory to Recite (Naam) Mantra After Initiation

Chapter "Bir Singh Bodh" on Page 123: -

King Bir Singh had a young queen Sundardeyi. She had also taken initiation from Supreme God Kabir Ji. She had heard many satsangs, but had less faith. She did not use to recite naam (mantra), that is, she did not use to perform sadhna (religious practice). When the queen was in the final moments of her life, the messen-

gers of Yam entered the Palace. Then the messengers of Yam entered into the queen's body and started waiting for the last breath. At that time, Queen Sundardeyi started feeling uneasiness in her body. The messengers of Yam started being visible. The king asked the queen, "What is the matter?" The queen said, "I am not finding anything interesting - the kingdom, the palace, the ornaments, nothing." The queen said, "Invite sadhus and devotees to hold a discussion about God." Sadhus and devotees came and started discussing about God and doing bhakti. It was of no benefit. The suffering in the queen's body increased further. She became short of breath. She started having laboured breathing. The soul abandoning the Hridya Lotus fearfully ran towards Trikuti. The messengers of Yam surrounded her from all sides. All the four messengers of Yam surrounding the soul said that - "Come with us. Hari (God) has called you." Then the soul of the queen recalled the words of Satsang. She said to the messengers of Yam, "O Rapsallions! Wicked People! How did you come here? Our Satguru is our Master. You cannot take me. My Satguru Dhani (Master) has given me naam (mantra). I will go when my Guruji will come." On hearing this, the messengers of Yam said, "If you have any master, then call him; otherwise come with us to the court of God." The soul said: -

Dharni (earth) aakash se nagar niyara | tahaan nivaajae Dhani hamara ||

Agam shabd jab bhaakhae naau | tab yam jeev ke nikat nahin aau ||

Meaning: - Initially, the queen did not believe that the knowledge that Satguru ji was imparting in the Satsang was true. She used to think that this is only a story because all the servants and maids used to come running on her orders. She used to eat whatever she wished, and wore beautiful clothes and ornaments. She had thought that she will continue to enjoy like this. This was the battery charged from previous life. Although she got the charger (mantra) in the present life, she did not switch it on, that is, she did not do sadhna. When the the battery gets discharged, all the facilities stop. Then neither the fan functions nor the bulb glows. One can keep switching on the buttons, but there is no action. Similarly, when the wealth of bhakti (charge) of the previous life of a soul finishes, all the facilities are taken away. The soul is put in hell. Then it realises. By then it is too late. There is nothing left other than remorse and crying.

Queen Sundardeyi had listened to the satsang. She had taken initiation from a Complete Satguru. She had not earned the wealth of (recited) naam (mantra). She had not become Gurudrohi. She did not use to criticise the Guru. The queen remembered Satguru that - O Satguru! O my Master! The messengers of Yam have surrounded me. Please release this servant of yours. I have taken your initiation. Today I have realised that no one is of any help in this time of adversity, neither husband, nor wife, nor son-daughter, nor brother-sister, nor king, nor the public." The soul of the queen remembered Satguru from her heart. Immediately, Satguru Kabir Ji appeared there. The queen ran and fell at the feet of Satgurudev ji. At that very moment, the messengers of Yam ran away and went to Hari, that is, Dharmraj, and told him that when her Satguru came, the whole place got illuminated.

The soul had recited Sat Sukrit mantra. That is all she remembered. Due to this reason, she was released from the messengers of Yam and her life was increased. Then the queen did bhakti with full dedication. Then Satguru Kabir Ji again imparted Satnaam and Saarnaam to her. She earned the wealth of recitation of mantra. The world started appearing vain to her. The kingdom, wealth and family seemed alien to her. The time of death seemed to be near. Due to this, the queen did bhakti by surrendering her body-mind-wealth in the feet of Satguru, and went to Satyalok. There, Supreme God (Satya Purush) in front of the soul of the queen asked His own other image of Satguru that - "O Kadihaar! (Saviour) How did the messengers of Yam stop my soul?" Kabir Ji in Satguru form said, "O Supreme God! She did not do bhakti after taking initiation. That is why the messengers of Yam had surrounded her. I released her." Supreme God Kabir Ji asked the soul, "Why did you not do Bhakti? How did you come to Satyalok?"

Holding her head down, the soul said, "Earlier, I did not have faith. Then on seeing the torture of the messengers of Yam, I remembered You. Your knowledge seemed to be true. I invoked You. You saved me. Then I was again given life. I did your bhakti with full dedication then. After taking complete initiation, by Your grace alone, with the cooperation of Guru Ji, I have been able to reach here in your feet." After going to Satyalok, a devotee is sent to the other

devotees. One gets a beautiful, immortal body. One gets a huge residential palace. An aircraft is parked in the courtyard. Supernatural powers await orders. They instantly become active like electricity, just as on switching the button on, a machine that runs by electricity immediately starts functioning. Similarly, there is button (switch) of "word" there. Whatever you want, say it. That object or substance would appear before you. Like as soon as the desire to have food will arise, activities will start happening in your kitchen. Plates and glasses will be served. After a short while, if one feels like having food, then one will be raised by supernatural power and kept in the kitchen. If a minute later, one wishes something else, then also all the arrangements will be made immediately. If one wishes to roam around, one will perceive an activity in the aircraft. As soon as one will go near the aircraft, its door will open. The aircraft will start. Whichever island one would wish to go to, the aircraft will fly towards it on thinking about it. As soon as you will wish for fruits, fresh fruits will be plucked from the trees and kept before you. This Kaal Lok is a copy of Satyalok. In the same way, there are families of males and females in Satyalok. In Satyalok, offsprings are produced in two ways - by word and through intercourse. It depends on the Hans. The area where offsprings are produced by word is all around the throne of Satpurush. The area where families are formed by males and females is beyond that. Those who produce offsprings only by word only produce males. There is no old age in Satyalok. In the region of males and females, both girls and boys are produced. They marry each other only by word. The children that are produced are the souls who have gone after being liberated from Kaal's Lok. Then they never die, neither do they grow old. Those who go to Satyalok after being liberated are first of all made to have an audience with Satyapurush. At that time, they have the same appearance as they have on earth; if an old person goes from below, then there in front of Satpurush, he/she goes in the same state and appearance. His/her brightness becomes equivalent to the combined light of sixteen suns. Thereafter, one is sent to that place which is completely separate. After going there, his/her appearance remains the same, but the brightness of his/her body becomes equivalent to the light of sixteen suns. If a person has gone in old age from below,

then he/she becomes young. If someone is young, then he/she remains young, and if someone is a child, then he/she remains a child. There, some are given the body of male or female by the word of Satpurush. Some are converted into a seed form, who then take birth once in someone's family in Satyalok and acquire a family. In that place, those Hans, who have gone after being liberated from Kaal Lok and Akshar Lok, will take birth once. They are kept in a secluded place. They take birth in both the places (in the place where offsprings are produced by word and where they take birth from male-female). The percentage of those produced from male-female is more. The ratio is 10:90. 10% are produced by word and 90% are produced by the tradition of marriage.

In Satyalok, the brightness of the body of males and females is equivalent to the light of sixteen suns. Mini Satlok and Mansarover come prior to Satlok. There, the brightness of the body of both males and females is equal to the light of four suns. Then one goes ahead. When one reaches the Eighth Lotus formed in the Lok of ParBrahm, the brightness of the Hans and Hansni, that is, male and female becomes equivalent to the light of twelve suns. Then the brightness of everyone's body becomes equivalent to the light of sixteen suns in the Bhanwar Cave built in Satyalok.

Evidence - Kabir Sagar Chapter "Mohammad Bodh" Page 20, 21 and 22 in 'Dash Muqami Rekhta': -

"Das Muqami Rekhta"

I am writing some excerpt from Page 21: -

Bhaya aanand fand sab chhodiya pahuncha jahan Satyalok mera ||
{Hansni (pious souls in female form) Hans (pious souls in male form)}
Hansni Hans sab gaay bajaay ke saaji ke kalash mohe len aaye ||
Yugan yugan ke bichhude miley tum aay kae prem kari ang se ang laay ||
Purush darsh jab deenha hans ko tapat bahu janm ki tab nashaaye ||
Palit kar roop jab ek sa keenha maano tab bhaanu shodash (16) ugaaye ||
Pahup ke deep payush (nectar) bhojan karein shabd ki deh sab hans paai ||
Pushp ka sehra hans aur hansni Sachchidanand sir chhatr chhaay ||
Deepaen bahu damini damak bahu bhaanti ki jahan ghan shabd ko ghamod laayi ||
Lagey jahan barasne ghan ghor kae uthat tahan shabd dhuni ati sohaayi ||
Sunn sohaen hans-hansni yutth (pairs-groups) hvae ekahi noor ek rang raagae ||

Karat bihaar (stroll) man bhaavni mukti mein karm aur bhram sab door bhaage ||
 Rank aur bhoop (king) koyi parakh aavae nahin karat kolahal bahut paagey ||
 Kaam aur krodh madlobh abhimaan sab chhadi paakhand sat shabd laagey ||
 Purush ke badan (body) kaun mahima kahun jagat mein upma kachhu naahin paayi ||
 Chand aur soor (sun) gan jyoti laagae nahin ek hi nakh (nail) prakash bhaai ||

Parvana jin naad vansh ka paaiya pahunchiya Purush ke lok jaayi ||

Kah Kabir yahi bhaanti so paaiho Satya Purush ki raah so prakat gaayi ||

Meaning: - It is clear in this nectar-speech that when Supreme God Kabir Ji in Satguru form took Dharmdas ji from Earth to Satyalok, on the way 9 places came e.g. Naasoot, Malkoot, these are Farsi words. Beyond these seven skies, beyond the places of Achint, Vishnu etc when he reached Satyalok, then Dharmdas ji is saying that Hans (males) and Hansni (females) of Satyalok while singing and dancing and playing musical instruments like drum etc came to respectfully receive me with females carrying pitcher on their heads. The brightness of their body was equivalent to the light of sixteen suns. Even the brightness of my body became equivalent to the light of sixteen suns like them.

A hans, who goes from Earth after attaining salvation, is taken to Puhap Dweep. There are all comforts there. It is a part of Satyalok. So, first of all, the soul who has gone from below after attaining salvation is kept in Puhap Dweep. Its scene is being depicted. From here, the soul is born in a family in other places. After this, there is description of that place where males and females reproduce to form a family; where groups of pairs of males and females sit and chat happily. The clouds rumble and it rains. This is a separate place where the residents of Satlok go for picnic. There are some places where no clouds are visible but it rains.

❖ What should a worshipper do after taking initiation?

Its information is also given in Holy Kabir Sagar Chapter "Dharm Bodh".

Please read the summary of Chapter "Dharm Bodh": -

In Kabir Sagar, the 33rd Chapter "Dharm Bodh" is on Page 177 (1521). In this Chapter, Supreme God Kabir Ji has given special knowledge about doing (dharm) meritorious deeds. He has also clarified that in the true sect of Supreme God Kabir, Sandhya is performed three times a day. The meaning of Sandhya is 'union of two

times'. One Sandhya is in the morning when there is union of night and morning. The night departs and the morning commences. The second Sandhya is at twelve o'clock in the middle of the day. At that time, the afternoon of the ascending phase of the day ends and the descending phase of the day begins. This midday is the Sandhya of the day. The third Sandhya is in the evening. At that time, there is union of the day and night. Generally, laymen call the evening as Sandhya. The meaning of Sandhya is also "To pray to God".

There is evidence in the Vedas that the Saviour of the world will himself do and make others do three times of Sandhya (prayer of God). He advises to do prayer of the Complete God in the morning and evening, and prayer of all the gods of the world in the afternoon. Evidence is in Rigved Mandal no. 8 Sukt 1 Mantra 29 and Yajurved Chapter 19 Mantra 26.

This same evidence is also given in Kabir Sagar, Chapter 'Dharm Bodh' on Page 177.

Saanjh sakaar madhyaahan sandhya teeno kaal |
Dharm karm tatpar sadaa keejae surati sambhaal ||

Meaning: - Devotees should do Sandhya (prayer) of all the three (kaal) times. While doing Sandhya (prayer) in the (saanjh) evening, in the (sakaar) morning and in the (madhyaahan) afternoon (middle of the day), one's (surati) concentration should be on the vaani (speech) being recited in the prayer, and one should always be ready to do a meritorious task. One should not show laziness.

'Dharm Bodh' on Page 178 (1522): -

Kabir kotin kantik gheri jyon nitya kriya nij keenh |
Sumiran bhajan ekaant mein man chanchal gah leen ||

Meaning: - Even if a devotee faces crores of hardships, one should certainly do one's daily activity (the Sandhya/prayer of the three times), and restraining the unsteady mind, one should recite the mantra of God received in initiation in solitude.

Kabir bhakton aru Guru ki sewa kar shraddha prem sahit |
Param Prabhu (Satya Purush) dhyaavahi kari atishay man preet ||

Meaning: - One should always serve one's Gurudev and the devotees who have come to Satsang or to one's house with respect. One should do service with devotion and love. Do the Bhakti of the Supreme God i.e. Param Akshar Purush with immense love.

A Devotee Should be 'Jati and Sati' (Chaste)

"Characteristics of a Jati"

Purush yati (jati) so janiye, nij triya tak vichaar |

Mata behan putri sakal aur jag ki naar ||

Meaning: - That man is called Yati who apart from his wife does not have the feeling of husband and wife with any other woman. According to the age of the other woman, he should regard her as a mother, sister or daughter.

"Characteristics of a Sati Woman"

Stri so jo pativrat dharm dharae, nij pati dewat joye ||

Anya purush sab jagat mein, pita bhraat sut hoye ||

Apne pati ki agya mein rahae, nij tan man se lag ||

Piya vipreet na kachhu karae, ta triya ko bad bhaag ||

Meaning: - That woman is called a Sati who has attachment with her husband. Apart from her husband, she should look upon i.e. treat other men of the world according to their age as a father, brother and son. She should remain in the order of her husband. She should serve her husband with her body and mind, and should not do anything against the wishes of her husband.

"How important it is to do charity"

Kabir, manokaamna bihaay ke, harsh sahit karey daan |

Taka tan man nirmal hoye, hoye paap ki haan ||

Kabir, yagya daan bin Guru ke, nish din mala fer |

Nishfal vah karni sakal, Satguru bhaakhae ter ||

Pratham Guru se poochhiye, keejae kaaj bahor |

So sukhdayak hot hai, mitae jeev ka khor ||

Meaning: - Supreme God Kabir Ji has told that a donation that is given without any desire gives both the fruits. The task will get accomplished in the current life as well as virtues will be accumulated for future, and a donation that is given for the fulfilment of a desire finishes after the accomplishment of the task. A donation that is given without any fulfilment of a desire purifies one's soul and destroys one's sins.

❖ First, acquire a Guru. Then according to the order of the Gurudev

ji, one should give donation. Without a guru, no matter how much donation you give and how much naam (mantra) you recite, everything is a futile effort. The Satguru says this repeatedly.

❖ **First, take permission of the Guru, and then do your new work. That work will lead to prosperity and it will remove all the tensions of the mind.**

Kabir, abhyaagat aagam nirakhi, aadar maan samet |
Bhojan chaajan, bit yatha, sadaa kaal jo det ||

Meaning: - If a guest comes to your house, then as per your financial situation, you should always respectfully give food and bedding.

Soyi mlechchh sam jaaniye, grahi jo daan viheen |
Yahi kaaran nit daan karey, jo nar chatur Praveen ||

Meaning: - A householder who does not do charity is a 'Malechchh', that is, he is like an evil person. Therefore, O wise person! Always do charity.

Paatr kupaatr vichaar ke tab deejae taahi daan |
Deta leta sukh lah ant hoye nahin haan ||

Meaning: - One should not give donation to a wrong person. One should happily give donation to the right person who is worthy of receiving donation. Gurudev has been described as the right recipient. Then one should give food to someone who is starving. If one has to provide medical treatment to a sick person, then one should himself/herself pay the money for the treatment. Making a group of victims of a flood or drought, one should distribute food and clothes with one's own hands. This is described as giving donation to the right recipient. There is no harm in this.

Summary of Dharm Bodh Page 179

Kabir, fal kaaran sewa karae, nishdin yaachae Ram |
Kah Kabir sewa nahin, jo chahae chaugune daam ||

Meaning: - One who does worship for the accomplishment of one's task and keeps asking for something day and night from God; Supreme God Kabir Ji has stated that, that service is not service if one wishes for four times the wealth in return of the service.

Kabir, sajjan sagey kutumb hitu, jo koyi dwaarae aav |
Kabahu niradar na kijiye, raakhae sab ka bhaav ||

Meaning: - If gentlemen, relatives, family members and well-wishers come to your door, then never disrespect them. You should respect everyone.

Kabir, kodi-kodi Jodi kar keeney laakh karor |
Paisa ek na sang chalaе, ketey daam bator ||

Meaning: - One did not spend any money on charity and meritorious deeds, and accumulated millions and billions of rupees. While leaving this world, not even a single penny will go with you, no matter how much wealth you accumulate.

Jo dhan Harike het, dharm raah nahin lagaat |
So dhan chor labaar gah, dhar chhati par laаt ||

Meaning: - The money, that is not spent towards God, never gets spent in meritorious deeds, is snatched by dacoits, thieves, and robbers by (dhar chhati par laаt) frightening and threatening the person who owns it.

Sat ka sauda jo karaе, dambh chhal chhidr tyaagae |
Apne bhaag ka dhan lahaе, pardhan vish sam laagae ||

Meaning: - One should perform all deeds in one's life based on truth with the fear of God. One should feel contented with the wealth scripted in one's destiny. Consider someone else's wealth as poison.

Bhookha jahi ghar te firae, taako laagae paap |
Bhookhon bhojan det hain, kataen koti santaap ||

Meaning: - One incurs sin if someone leaves hungry from his/her house. Crores of obstacles are removed of those who give food to the hungry.

Pratham sant ko jeemiye, peechhe bhojan bhog |
Aise paap ko taaliye, katey nitya ka rog ||

Meaning: - If a saint (devotee) comes to one's house, then one should first feed the saint and later have food oneself. In this way, one should avert the suffering of the sins incurred daily from one's head.

Summary of Dharm Bodh Page 180: -

Kabir, yadyapi uttam karm kari, rahae rahit abhimaan |
Sadhu dekhi sir naavte, karte aadar maan ||

Meaning: - Relinquishing arrogance, one should perform excellent deeds. On seeing a saint, devotee coming ahead, one should

greet and respect them by bowing down.

Kabir, baar-baar nij shravante, suney jo dharm puraan |
Komal chit udaar nit, hinsa rahit bakhaan ||

Meaning: - A devotee should repeatedly listen to Satsang-knowledge on the topic of meritorious deeds and one should be soft-hearted. Non-violence is the supreme religion. One should listen to such sermons related to non-violence.

Kabir, nyaay dharmyukt karm sab karaen, na karna kabahu anyaaay |
Jo anyaayi purush hain, bandhe yampur jaayein ||

Meaning: - One should always perform fair deeds. One should never do injustice. Those, who deliver injustice, go to hell in Yamraj's Lok.

Summary of Dharm Bodh Page 181: -

Kabir, grah kaaran mein paap bahu, nit laagae sun loye |
Taahite daan avashya hai, door taahite hoye ||
Kabir, chakki chaunkae choolah mein, jhaadu aru jalpaan |
Grah aashrami ko nitya yeh, paap paanchae vidhi jaan ||

Meaning: - A householder incurs sins in five ways: in grinding flour in a flour mill, by lighting fire in the stove for cooking food, while plastering the floor with cow dung, while sweeping floor with a broomstick and in eating and drinking. O Worldly People! Listen! You incur sins daily due to these reasons. Therefore, it is imperative to do charity. These sins will only be destroyed through charity.

Kabir, kachhu katein satsang te, kachhu naam ke jaap |
Kachhu Sant ke darshte, kachhu daan prataap ||

Meaning: - Sins of a devotee are eliminated through many religious rituals: some through Yagya of Knowledge by listening to words of Satsang, some by recitation of mantra, some by having a sight of the saint, and some are eliminated by the effect of charity.

Like we wear clothes. They get dirty by getting stained with mud/dirt. They are washed with soap and water. Similarly, it is natural to incur sins during the daily chores. Just like clothes, by daily washing with the soap and water of words of Satsang, recitation of mantra, charity and audience of the Saint, a soul remains clean. One's mind remains engrossed in Bhakti.

Kabir, jo dhan paay na dharm karat, naahin sad vyauhaar |
So Prabhu ke chor hain, firte maaro maar ||

Meaning: - The wealth that God has given to man, from it those who do not donate money and neither have a good conduct, they are thieves of God who wander here and there in the obsession of accumulating money. Saint Garibdas ji has also stated that: -

Jin har ki chori kari aur gaye Ram gun bhool |
Te vidhna baagul kiye, rahey oordh mukh jhool ||

This very evidence is also mentioned in Gita Chapter 3 Verse 10 to 13 that those who do not perform meritorious deeds, who do not do charity from the wealth given by God, they are thieves. They only cook food to nurture their bodies. They do not spend it in meritorious deeds; they eat sin alone.

Children Must Be Educated

Kabir, maat pita so shatru hain, baal padaavae naahin |
Hansan mein bagula yatha, tatha anpad so pandit maahin ||

Meaning: - Those parents who do not educate their children are the enemies of their children. An illiterate person among educated people is like a heron among swans. Here the import of providing education is to imparting spiritual knowledge, listening to Satsangs etc.

If someone does not have spiritual knowledge, then he/she is unable to know about good and bad deeds. Due to which, one keeps committing sins. Those, who listen to Satsang, become aware of all the deeds and spirituality. That person never commits sin. He/she is like a swan, who only eats pearls from the lake, and does not eat living beings, fish etc. Contrary to this, a person who does not have spiritual knowledge has the nature like that of a heron. A heron eats aquatic creatures like fishes, insects, worms etc. Both (swan and heron) are of the same shape and white complexion. One cannot differentiate them on looking at them. One finds out from their actions. Likewise, a person who has Tatvgyan (true spiritual knowledge) is identified by the auspicious deeds and a person devoid of Tatvgyan is identified by inauspicious deeds.

Kabir, pehle apne dharm ko, bhali bhaanti sikhlaay |
Anyaa dharm ki seekh suni, bhatki baal buddhi jay ||

Meaning: - First, one should make one's children and other family members attain full knowledge of one's own religion. Those who do not know about their own religion i.e. religious practices have an

intellect like that of a child. On hearing the teachings of the other religion, they go astray. He who has complete knowledge of one's religion (sect) does not get misled.

Summary of Dharm Bodh Page 182: -

Kabir, jo kachhu dhan ka laabh ho, shuddh kamaayi keen |

Ta dhan ke dashvein ansh ko, apne Guru ko deen ||

Dasvan ansh Guru ko deejae | apna janm safal kar leejae ||

Meaning: - The tenth part of the earning from a noble income should be donated to one's Gurudev.

Kabir, je Guru nikat nivaas karae, to sewa kar nitya |

Jo kachhu door basae, pal-pal dhyaan se hit ||

Meaning: - If the place of the Guru ji is near your residence, then go daily to serve him. If it is far away, then you should remember him every moment. This leads to wellbeing of the worshipper, that is, he/she attains benefit.

Kabir, chhatey maas Guru darsh karan te, kabahu naa chuko hans |

Guru darsh aru satsang, vichaar so udhrae jaat hai vansh ||

Kabir, chhatey maas na kari sakey, varsh mein karo dhaay |

Varsh mein darsh nahin karey, so bhakt saakit thahraaye ||

Kabir, jae Guru parlok gaman karey, seekh maaniyo sheesh |

Hardam Guru ko saath jaani, sumro nit Jagdish ||

Kabir, Guru maraa mat jaaniyo, vastra tyaaga sthool |

Sukshm dehi gaman kari, khila amar vah phool ||

Kabir, Satlok mein baithi kar, Guru nirkhae tohey |

Guru taj na aur maaniyo, adhyatm haani hoye ||

Kabir, Guru ke shishya ki, Jagdish karae sahaay |

Naam japae aru daan dharm mein, kabahu na alsaay ||

Kabir, jaise ravi aakash se, sabke saath rahaay |

Ushnta aru prakaash ko, doorahi te pahunchaay ||

Kabir, aise Guru jahan basey, sab par karey rajaa |

Guru sameep jaankar, sakal vikaar karat lajaa ||

Meaning: - One should certainly go once in six months to have a sight of Guru ji. The entire clan attains salvation by the satsang and sight of Guru. If one cannot go to see Guru ji once in six months, then one should go with great excitement in a year. If one does not go in a year to see Guru ji, then that disciple is considered to be devoid of bhakti.

If the Guru ji has gone to Satlok, then continue performing your religious or meritorious deeds based on his teachings. Considering your Guru ji to be with you every moment, you should worship the Supreme God. You should keep reciting the initiation-mantras given by the Guru ji.

Do not consider your Guru ji to be dead. He has only abandoned this material body just as clothes are taken off, but the body remains intact. Similarly, the cloth of material body has been abandoned. He has gone to Satlok with his effulgent body. He has attained immortality there. He is waiting for you. You have to go too. Without dying (relinquishing the material body), one cannot go to Satyalok. Even the disciples have to abandon this material body. So, instead of mourning on Guruji's relinquishment of his body, perform the way of worship advised by him, and make your life successful by following the rules.

Gurudev is watching you while sitting in Satlok. After the departure of the Guru ji from the world, you should not look upon anyone else in the form of Guru; otherwise, your Bhakti will be destroyed.

Supreme God helps the initiated disciple of Guru ji. A disciple should never be lazy in reciting the mantra given by Guru ji and in performing charity and meritorious deeds as advised by Guru ji.

Like the sun provides heat and light to everyone from far away in the sky, and appears to be with everyone. Similarly, wherever Guruji is sitting, he showers his grace on his devotees from there itself. Considering Guruji to be near you and watching you, feel shy and refrain from committing any wrongdoings.

Summary of Dharm Bodh Page 183: -

Kabir, ketey jankaadik grahi jo nij dharm praveen |

Paayo shubhgate aap hi aurnahu mati deen ||

Meaning: - Householder like King Janak was a scholar of his religion, that is, he was well-versed with the deeds that should be performed by human beings. Due to which, he himself also attained an auspicious salvation, that is, went to heaven, and also showed the path of attaining heaven to others.

Kabir, Hari ke het na det, dhan det kumarg maahin |

Aise anyayi adham, baandhe yampur jaahin ||

Meaning: - Those people who do not perform meritorious deeds

and misuse the money - drink alcohol, eat meat, consume tobacco, or spend it in futile ostentations, such unjust, mean people are shackled and taken to Yam's place i.e. to hell.

"What should be the behaviour of a devotee like?"

Nijdhan ke bhaagi jetey sagey bandhu parivaar |

Jaisa jaako bhaag hai deejae dharm sambhaar ||

Meaning: - Supreme God Kabir Ji has stated that whoever are the legal heirs of the property, one should give their full part to them keeping one's religious code of conduct in mind, that is, a devotee with the fear of God should fully distribute whatever others deserve among them.

Summary of Dharm Bodh Page 184: -

Kabir, khaat padae tab jhakhayi naynan aavae neer |

Yatan tab kachhu banae nahin, tanu vyaap mrityu peer ||

Meaning: - On becoming old or sick, when a person is lying on the bed and tears are shedding from his eyes, at that time, he cannot be saved. He experiences the pain that occurs at the time of death. It is said that those who do not do bhakti, their end is extremely miserable. They do not die easily. One experiences so much pain as if one lakh scorpions are stinging him. At that time, the messengers of Yam choke his throat. The person is neither able to speak nor take a full breath. Only tears shed from the eyes. Therefore, a human being should certainly perform the bhakti and the auspicious deeds mentioned above.

Kabir, dekhe jab yam dootan ko, it ut keev lukaay |

Maha bhayankar bshesh lakhi, bhaybheet ho jay ||

Meaning: - The messengers of Yam have a horrible appearance. At the time of death, the messengers of Yam become visible to only that person who is devoid of bhakti. On seeing them, that soul tries to hide here and there inside the body itself.

Kabir, bhakti daan kiya nahin, ab rah kaas ki ot |

Maar peet praan nikaalahin, jam todenge honth ||

Meaning: - Neither acquired a Guru, nor did bhakti, nor performed any charity or meritorious deeds; now who will save you? The messengers of Yam will beat you and take the soul out. They will hit you without any consideration, that is, they will ruthlessly

beat you badly and smash your lips. They will smash lips means they will beat ruthlessly.

In Dharm Bodh Page 185-186 there is general knowledge.

Summary of Dharm Bodh Page 187: -

Kabir, maan apmaan sam kar jaanae, tajae jagat ki aash |
Chaah rahat sansya rahat, harsh shok nahin taas ||

Meaning: - If someone insults a devotee, he/she should not pay attention to it. Have mercy on that person's intellect. And if someone praises, do not pay any attention to that too, that is, because of respect given by someone, do not spoil your righteousness. Considering gain-loss to be the gift of God, remain contented.

Kabir, maarg chalaae adho gati, chaar haath maahin dekh |
Par tariya par dhan na chaahae, samajh dharm ke lekh ||

Meaning: - A devotee while walking should keep the gaze down. A devotee's gaze while walking should remain at a distance of 'four hands' i.e. 6 feet ahead. Reflecting on the knowledge of religious code of conduct, on seeing other's woman and other's wealth, one should not corrupt one's mind.

Kabir, paatr kupaatr vichaar kar, bhiksha daan jo let |
Neech akarmi soom ka, daan maha duHkh det ||

Meaning: - A Saint i.e. Guru should not accept donation from anyone other than his disciple. Money of a malefactor and sinful person causes excessive grief.

There is general knowledge on Page 188.

Dharm Bodh, on Page 189: -

Kabir, indri tatv prakriti se, aatm jaan paar |
Jaap ek pal nahin chhootae, toot na paavae taar ||

Meaning: - Consider the soul to be separate from the five elements. The body is not the soul. Continuously recite the Satnaam.

Kabir, jab jap kari ke thak gaye, hari yash gaavey sant |
Kae jin dharm puraana padey, aiso dharm siddhant ||

Meaning: - If a devotee becomes tired while reciting mantra, then one should read the speech of the magnificence of God. If one remembers it, then one can sing it, or one should read the holy books of one's religion. This is the religious principle.

Summary of Dharm Bodh Page 190: -

Kabir, gyani rogi artharthi jigyaasu ye chaar |

So sab hi Hari dhyaavate gyani utre paar ||

Meaning: - Four types of people do bhakti of God: -

1. **Gyani (Knowledgeable): - A Gyani becomes confident that a human life is only attained to get the welfare of the soul done by doing bhakti of God. They also understand this, that salvation is possible only by the bhakti of One Complete God. The suffering of birth and death cannot be eliminated by the worship of other gods-goddesses. One will only succeed by taking initiation from a Complete Satguru. Therefore, (Gyani) knowledgeable devotees attain salvation.**

2. **Artharthi: - Those who only do bhakti to obtain wealth.**

3. **Aart i.e. afflicted with miseries: - Those who only do bhakti for the removal of their miseries.**

4. **Jigyasu: - Jigyasu incompletely understand the knowledge of God, and in the greed for fame become an orator, and destroy their lives. This same evidence is also given in Gita Chapter 7 Verse 16-17.**

Summary of Dharm Bodh Page 191: -

Kabir, kshma samaan na tap, sukh nahin santosh samaan |

Trishna samaan nahin byaadhi koyi, dharm na daya samaan ||

Meaning: - Supreme God Kabir Ji has stated that to forgive someone is a great penance. There is no penance like this. There is no happiness equivalent to contentment. There is no catastrophe equivalent to the desire to obtain an object, and there is no meritorious deed equivalent to kindness.

Kabir, yog (bhakti) ke ang paanch hain, sanyam manan ekaant |

Vishay tyaag naam ratan, hoye moksh nishchint ||

Meaning: - There are four important facets of bhakti. Sanyam, that is, one should practice restraint in every work. Practice restraint in accumulating money, in speech, in eating and drinking, in sensual pleasures, that is, a devotee should speak less and relinquish sensual vices. It is imperative to worship God and ruminates on the speech and sermons of God. By worshipping like this and following the rules, one certainly attains salvation.

❖ **Complete God even increases the age of a devotee: -**

It has been mentioned in Rigved Mandal 10 Sukt 161 Mantra 2 that the Complete God cures the illness of his devotee. Even if the

sick person does not have any life left, and he is going near the God of Death, then God by making him/her healthy, grants an age of hundred years. He increases his/her life. Read the evidence from "Kabir Sagar", Chapter "Garud Bodh": -

Summary of Chapter "Garud Bodh"

In Kabir Sagar, the 11th Chapter "Garud Bodh" is on Page 65 (625) :-

Supreme God Kabir Ji told Dharmdas ji that - I gave initiation to Vishnu Ji's conveyance, the king of birds, Garud ji. I narrated the creation of nature to him. Garud Dev was amazed to listen to the story of Amarlok and the magnificence of Satyapurush. He did not believe his ears. He was thinking inside that - What am I hearing this today? I might be seeing a dream. Have I gone to some other place? The place and the God that I have heard about are moving before my eyes like a movie. When Garud dev was lost in these thoughts, I said, "O King of birds! Do you consider my statements to be false? You have become quiet. Ask questions; if you have any doubt then get it dispelled. If you have been hurt by my statements, then forgive me." On listening to these words of mine, Khagesh's (king of birds) eyes filled with tears, and he said, "O god! Who are you? What is your motive? You have told such a bitter truth that it is difficult to digest it. If what you have said, that there is an Immortal God in the Amarlok, is true then we have been kept in the dark. If this is false, then you deserve criticism; you are an offender. If it true, then Garud is your special servant." Supreme God Kabir Ji told Dharmdas that - I said, "O Garud Dev! It is natural to have the doubt that you have had, but you have practiced self-restraint. This is your greatness. But the information about the Immortal God and the Satyalok that I am giving you is absolutely true. My name is Kabir. I am the resident of that same Amar Lok (Eternal Place). Kaal Brahm has misled you. Even Brahma, Vishnu and Shiv ji do not have this knowledge. Please think, Garud ji! A living being is born. He starts living happily. His family expands. In the maintainence of the family, while practising the worldly traditions, he becomes old. The family, on seeing which he used to consider himself to be blessed, abandoning the same family, he has to help-

lessly depart from the world. He himself is crying and counting his last breaths. The family is also distressed. What custom is this? Is this right?" Garud Dev said, "O Kabir Dev! This is the rule of the world. If someone has taken birth, then he/she will die too." Supreme God said, "Does anybody want to die? Does anybody like old age?" Garud Dev replied, "No." Supreme God Kabir Ji said, "If there is no old age and no death, then what it would feel like?" Garud Dev ji said, "What is there to say? If this happens, it would be blissful, but this is like a dream." O Dharmdas! I said - "What do you think of Vedas and Purans? Are they true or false?" Garud Dev ji said, "Absolutely true."

In Devi Puran's Third Skand, Vishnu ji himself said, "O Mother! You are a pure form. This entire world is arising from you alone. I, Brahma and Shankar are existing by your grace. We take birth (*aavirbhaav*) and die (*tirobhaav*).

On hearing such cogent evidence from the lotus-mouth of Supreme God Kabir Ji, Garud Dev fell at his feet. He appreciated his good fortune and said, "A god who knows about the creation of nature, and the origin of Brahma-Vishnu-Mahesh, Goddess Durga and Niranjana, he alone is the Creator Supreme God. Till date no one has given this knowledge. If any person had known about it, even if he was a sage or a great sage, then he would have definitely told this story. I have listened to sermons of eminent Mandleshwaras. Nobody has this knowledge. They do not even have knowledge about the Vedas and the Gita. You are hiding yourself. I have recognised you. Please take me in your refuge, Supreme God!

Supreme God Kabir Ji said to Garud, "You may first take permission from your master, Shri Vishnu ji, by saying to him that - I want to get my welfare done. I have met a great saint. I have listened to his knowledge. If you allow me, then I will get my welfare done. I am your servant; you are my master. We have to stay together all the time. If I will take initiation in secret, you will feel sad." Garud did the same. He told everything to Vishnu ji. Shri Vishnu ji said, "I will not forbid you. You are free. You did the right thing by telling me the truth. I have no problems."

O Dharmdas! I gave the first initiation-mantra of five naams (mantras of sadhna of every god for opening the lotus-chakras) to

Garud. Garud Dev said, "O Gurudev! These mantras are of these gods only! This is not the mantra of the Immortal God." Supreme God Kabir Ji said, "These mantras are not for their worship. These are the key to escape from the trap of these gods by turning them into one's favour. These are mantras to mesmerise them. Like to attract a bull, if he is called bull-bull, then he does not even look at the person calling him. When his mesmerising name is called, 'hurr-hurr', then he immediately becomes active. He comes running towards the person calling him. The person who calls him makes him copulate with his buffalo to make her pregnant. Likewise, if you will keep reciting some other mantra of Shri Vishnu ji, he does not heed. When you will recite this mantra, god Vishnu will immediately become impressed and help the worshipper. These gods are the chief gods of the three loks/worlds (Earth, Heaven and Netherworld). They can only give whatever is written in one's destiny. By the recitation of this mantra, an enormous wealth of our good deeds and bhakti is accumulated. In its return, these gods help the worshipper. In this way, the difference between their sadhna and worship should be understood. Like if we have to eat mango, then first of all we will do some work or job; on earning some money, we will get to eat the mango. The job is not worship. At that time, our venerable object is mango. The effort made for the attainment of the venerable object is the job. Similarly, Supreme God Kabir Ji and the Amar Lok are venerable to us. For that, we do job of, religious practice of Shri Brahma, Shri Vishnu, Shri Shiv, Shri Ganesh and Shri Durga Ji, but we worship the Supreme God." Garud ji was elated and met Shri Brahma ji to discuss about this nectar-knowledge. He told him that - You (Brahma), Vishnu and Shiv are mortal. You are not the Complete Creator God. You can only give what is written in one's destiny. You cannot increase one's age. You cannot increase or decrease anyone's deeds. Complete God is someone else. He lives in Amar Lok (Eternal Place). He destroys one's sins. He averts death. He increases one's age. The evidence is also given in the Vedas. It is stated in Rigved Mandal 10 Sukt 161 Mantra 2 that if a sick person's illness has worsened and he has died, then also I will bring that devotee back from the god of death. I will grant him a new life. I will grant him his full age to live.

It has been stated in Rigved Mandal 10 Sukt 161 Mantra 5 that - O reborn living being! Continue to do my bhakti. Even if you will lose your eyesight, I will make your eyes healthy. I will meet you too, that is, you will attain me as well.

Brahma ji knows the Ved mantras by heart. He immediately understood, but based on the folklore in the world, Brahma ji was considering himself to be the Prajapita, that is, the creator of all. It is a different thing to learn the Vedas by heart. Understanding the Ved mantras requires special knowledge. Out of pride, Brahma ji said that except me nobody has the knowledge of the Vedas in the world. These mantras have been misinterpreted. Supreme God Kabir Ji has said about such people that: -

Kabir, jaan boojh saachi tajaee, karae jhooth se neh |
Taaki sangat he Prabhu, swapan mein bhi na deyy ||

Translation: - Supreme God Kabir has stated that a person who despite seeing the truth with one's own eyes, relies on falsehood, O God! I should not meet such a person even in my dreams. He is such a wicked person. It is useless to hold a discussion on knowledge with him.

On hearing Garud's statements, Brahma ji became furious and said, "You have an intellect of a bird. Whatever someone says to you, you believe that person. Do you not have a mind of your own?" At that very moment, Brahma ji called Vishnu, Mahesh, Indra and all the gods and sages. An assembly was held. Brahma ji told them the reason behind calling them that - "Garud is saying a new thing today that Brahma, Vishnu, and Mahesh are mortal. The Complete God is someone else. He lives in Amar Lok (Eternal Place). You are not the creator." On hearing this, Shri Vishnu ji and Shri Shiv ji became infuriated and started taunting Garud like Brahma. Then all of them conjointly decided that - 'Let us find out the truth from the Mother (Durga).' All of them went to the Mother. They asked the same question that - 'Is there any Complete God other than us (Brahma, Vishnu and Shiv)? Are we mortal?' Mother gave a befitting reply that - 'Since when did you develop this misconception that you are immortal and the creator of the world. If that is the case, then you are my creator (father) too; whereas, you have taken birth from my womb. In reality, Supreme God is someone else. He alone

is immortal. He is the Creator of all.' On hearing this, the meeting was dissolved; everyone went away. But Brahma, Vishnu and Mahesh were finding it hard to swallow this truth. They called Garud. Garud came and bowed before them. On getting an order, he sat down. The three gods said, "O King of birds! How will you believe that we are the creator of the world? You can take whatever test you want." Garud stood up, flew from there and came to me (to Kabir Ji) and described the entire account. Then I said, "There is a twelve years old boy of a Brahmin in Bang country (currently Bangladesh). His life is about to end. He is only going to last a few days. To take that boy into my refuge, I told him the state of Brahma, Vishnu and Shiv that I told you, Garud. That boy argued a lot and did not accept my knowledge. Then I said to the boy that - 'Only three days of your life are left. If your Brahma, Vishnu and Mahesh are All-Capable, then ask them to save you.' On saying this, I disappeared. The boy is anxious. Take that boy to the gods. They will not be able to do anything. Then you may talk to me through meditation. I will tell you, what has to be done next." Garud ji took that boy to Brahma, Vishnu and Shiv. Garud advised the boy that - Tell these gods that - "I am your devotee. My great grandfather, grandfather, father and I have always worshipped you. Only two days of my life are left. I am already very young. Please increase my age." The boy made the same request. The three gods tried but all in vain. Then they thought that - 'Let us go to Dharmraj (Justice). He has everyone's account. We will ask him to increase his life.' On thinking this, all of them went to Dharmraj. The three gods said to him, "First, tell us for how long this Brahmin boy is going to live?" Dharmraj looked into the register and said, "He will die tomorrow." The three gods said, "Increase the age of this boy." Dharmraj said, "This is impossible." The three gods said, "We do not come to you very often. It is a question of our pride today. Now that we have come, at least keep our dignity." Dharmraj said, "His age cannot be increased or decreased even by a second. If you give your age to him, then I can increase it." On hearing this, the three gods turned pale. At that time they said, "Only the Almighty God can do this." They immediately departed from there, and said to Garud, "If there is some other Almighty God, then show us by getting his age incremented." Garud contacted Kabir Ji

through meditation (via telephone). Supreme God Kabir Ji told him through meditation that - 'Bring water from Mansarover for him. You will meet a devotee named Shravan there. I have explained everything to him. You may bring the nectar.' Garud ji obeyed the order. He brought the nectar and fed it to the boy. I went to that boy. Garud had explained him everything that - 'The nectar is just an excuse. This is God himself. He had given the water by blessing it with a mantra. Boy, take initiation from him. This nectar will only keep you alive for ten days.' The boy took initiation from me. When the boy did not die for 15 days, Garud told this to the three gods, Brahma, Vishnu and Shiv that, that boy is alive. He has taken initiation from my Guru ji. My Guru ji has blessed him to live upto his full age. Brahma, Vishnu and Mahesh again went to Dharmraj. Garud also accompanied them. The three gods asked Dharmraj, "How is that boy still alive? He should have died." When Dharmraj looked at his account, his age had been increased. Dharmraj said, "This is done from somewhere above. This happens very rarely. Who can understand the divine act of that Supreme God? The three gods were astonished, but due to their pride and superiority, they did not accept the truth even after seeing with their own eyes. They did not give up their ego. Garud developed firm faith.

Kabir, raaj tajna sahaj hai, sahaj triya ka neh |

Maan badaayi irshya, durlabh tajna yeh ||

Translation: - Due to absence of spiritual knowledge, some irretrievable vices surround a human being e.g. *maan-badaayi*, (conceit-superiority), *Irshya* (jealousy). The meaning of *maan-badaayi* is a person honoured due to the conceit of rank and wealth. Both of them (superiority due to honour i.e. *maan-badaayi* and jealousy i.e. *Irshya*) are such vices, blinded by their arrogance, a person does not renounce them. He can relinquish a kingdom, abandon a woman, but it is difficult to renounce these two.

At the end of this Garud Bodh, an incorrect account of Vasuki Naag Girl has been written. In this, Garud has been portrayed in a Guru's role. This is not the case. Everything was done by Supreme God Kabir Ji.

"Now Read Some Nectar-Speech From Garud Bodh"

Dharmdas' Statement

Dharmdas binti karae, sunahu jagat aadhaar |
Garud bodh bhed sab, ab kaho tatv vichaar ||

Translation: - Dharmdas ji with the desire to know about Garud Dev ji requested Supreme God Kabir Ji that - "O God, the Sustainer of the World, please tell me the true knowledge about Bird Garud Dev."

Satguru's Statement (Kabir's Statement)

Pratham Garud son bhaent jab bhayau | Sat Sahab maen bol sunaau ||
Dharmdas suno kahu bujhaayi | jehi vidhi Garud ko samjhaayi ||

Translation: - Supreme God Kabir told Dharmdas ji, "When I met Garud for the first time, I greeted him by saying "Sat Sahib". O Dharmdas! Listen, I will describe you the way I explained to Garud."

Garud's Statement

Suna bachan Sat Sahab jabahi | Garud pranaam kiya tabahi ||
Sheesh nivaay tin poochha chaahye | ho tum kaun kahan se aaye ||

Translation: - When Bird Garud heard "Sat Sahib", he immediately bowed down. Bowing his head, he asked me, "Who are you? Where have you come from?"

Gyani's (Kabir) Statement

Kaha Kabir hai naam hamara | tatvgyan dene aaye sansara ||
Satyapurush hai kul ka daata | hum vaka sab bhed bataata ||
Satyalok se ham chali aaye | jeev chhudaavan jag mein praktaay ||

Translation: - Kabir Ji said that I told Garud, "My name is Kabir. I have come to impart Tatvgyan i.e. true spiritual knowledge to the entire world. I have come from Satyalok i.e. the Eternal Supreme Abode. I have appeared in this world to liberate the living beings from the trap of Kaal. Satya Purush is the Master of the lineage. He nurtures everyone. He is the benefactor of all. I will reveal His entire mystery."

Garud's Statement

Sunat bachan achambho mana | Satya Purush hai kaun bhagwana ||
Pratyakshdev Shri Vishnu kahaavae | dash autaar dhari dhari jaave ||

Translation: - Kabir Ji told, "When Garud heard 'Satya Sahib', he was surprised, and asked - "Who is this God? It is clear from the

spiritual knowledge that Shri Vishnu is God. He only comes to Earth by incarnating ten times."

Gyani's (Kabir) Statement

Tab ham kahya suno Garud sujana |
 Param Purush hai Purush Purana || (Primordial)
 Vah kabahu na marta bhaai | vah garbh se deh dharta naahin ||
 Koti marey Vishnu bhagvana | kya Garud tum nahin jana ||
 Jaka gyan bed batlaavaen | Ved gyan koyi samajh na paavaen ||
 Jisne keenha sakal bistara | Brahma, Vishnu, Mahadev ka sirjanhara ||
 Juni sankat vah nahin aave | vah to Saheb akshay kahaave ||

Translation: - Kabir Ji has stated, "O Gentleman Garud! Listen, this Satya Purush i.e. Supreme God is the Eternal God. He never dies, neither is he born from a womb. O Garud! Do you not know that (crores) millions of Vishnus have died? The Param Akshar Purush whose knowledge has been described in the Vedas, nobody has been able to properly comprehend that knowledge of the Vedas. He who has developed all the (brahmans) universes, who has given rise to Brahma, Vishnu and Shiv, that God does not suffer in the births of eighty-four lakh species of life. He is said to be Immortal."

Garud's Statement

Ram roop dhari Vishnu aya | jin Lanka ka mara raya ||
 Purna Brahm hai Vishnu avinaashi | hai Bandi Chhod sab sukh raashi ||
 Tetees koti devtan ki band chhudaayi | Purna Prabhu hain Ram Rai ||
Translation: - Garud said, "Vishnu ji had incarnated as Ram and killed Ravan, the King of Sri Lanka. Shri Vishnu is Immortal Complete God. He released thirty-three crore (330 million) gods from the captivity of King Ravan. He is the treasure of all happiness, the (Bandi Chhod) liberator from bondage. King Shri Ram is the Complete God."

Gyani's (Kabir) Statement

Tum Garud kaise kaho avinaashi |
 Satya Purush bin katae na Kaal ki faansi ||
 Ja din Lank mein kari chadaayi | naag faans mein bandhey Raghurai ||
 Sena sahit Ram bandhaayi | tab tum naag ja maarey bhaai ||
 Tab tere Vishnu bandhan se chhutey | yaaku poojae bhaag jaakae foote ||
 Kabir aisi maya atpati, sab ghat aan adi |
 Kis-kis kun samjhaayun, kooae bhang padi ||

Translation: - Kabir Ji said, "O Garud Dev! What makes you call Shri Vishnu ji immortal? Without Satya Purush (Eternal God), the trap of Kaal i.e. bondage of actions cannot be terminated. O Garud! Recall Shri Ramchandra's attack on Sri Lanka. During the battle, Shri Ram and his entire army was bound by the (*Naagfaans*) bondage of serpents. You had released Shri Ram and the entire army from the bondage of serpents by cutting it. Then your Vishnu was liberated from bondage. You are the Bandi Chhod (liberator from bondage) for Shri Ram and the army. He who worships Shri Vishnu as a deity is extremely unfortunate." Kabir Ji with a distressed mind said, "Kaal Brahm with his delusion has filled everyone's (*ghat*) heart with ignorance. Who shall I advise? This is such a problem like if someone has mixed one quintal (100 kg) cannabis in the water of a well. Whoever will drink the water of that well will get intoxicated. Whoever is intoxicated by that cannabis has a similar drunkard gait and speaks with a lisp. Similar is the state of the people misled by Kaal Brahm. They all say that Shri Vishnu, Shri Shiv and Shri Brahma are immortal gods. They are the creator, preserver and destroyer of all. There is no other God apart from these."

Garud's Statement

Gyani garud hai das tumhara | tum bin nahin jeev nistara ||
 Itna kah Garud charan liptaya | sharan levon avigat raya ||
 Kabahu naa chhodun tumhara sharna | Tum Sahab ho taaran tarna ||
 Patthar buddhi par padey hai Gyani | ho tum Purna Brahm liya ham jaani ||

Translation: - Garud ji said to Kabir Ji, "O Learned Kabir Ji! I, Garud, am your slave. A soul's welfare is not possible without you." Kabir Ji told Dharmdas ji, "On saying this, Garud clinged to my feet and said, "O Supreme God! Take me in your refuge. I will never abandon your refuge. You are the real saviour i.e. the giver of complete salvation. O Learned Kabir Ji! Our, living beings', intellect is overpowered by ignorance. Now I have become aware that you alone are the Complete God."

Gyani's (Kabir) Statement

Tab ham Garud kun paanch naam sunaya | tab vaakun sanshay aaya ||
 Yeh to pooja devtan ki data | ya se kaise moksh vidhata ||
 Tumto kaho doosra avinaashi | va se katey Kaal ki faansi ||
 Naib se kaise Saheb darhi | kaise main bhavsagar tirahi ||

Translation: - Supreme God Kabir told Dharmdas ji that on Garud's request, I granted him the initiation-mantra of five naams (mantras) that are for the veneration of gods and goddess Durga who are present in the lotuses built in the body. Then Garud had a doubt that - O God! You have given these mantras for the worship of the gods. But you have told that Satya Purush is the actual Immortal God separate to these. He slashes the bondage of Kaal. How will complete salvation be attained by the worship of these gods? These are Naib i.e. junior gods. Their Sahib i.e. master is Kaal God. How will Sahib i.e. the master be fearful of a Naib i.e. a junior god, that is, how will we be able to escape from the trap of Kaal by the worship of these gods?

Gyani's (Kabir) Statement

Sadhna ko pooja man jaano | sadhna koo majdoori maano ||
 Jo kou aamr fal khaano chaahae | pehle bahutey mehnat karaave ||
 Dhan hovae fal aamr khaavae | aamr fal Isht kahaave ||
 Pooja Isht Pujya ki kahiye | aise mehnat sadhna lahiye ||
 Yeh sun Garud bhayo aananda | sanshay sool kiyo nikanda ||

Meaning: - Garud said to Supreme God Kabir Ji that O Supreme God! You have given naam-mantra of these gods only. This is their worship (pooja). You said that these gods possess only 16 skills (kalaas). Kaal has one thousand skills (kalaas). Purna Brahm (Complete God) is Supreme God with infinite skills (kalaas). You have also mentioned in the "Creation of Nature" that Kaal has stopped you. The three gods Brahma, Vishnu and Shiv ji are under the control of Kaal Brahm. O Supreme God! How can the Sahab (Master/Lord) be fearful of the Naib (subordinate)? That is, Brahma, Vishnu, Shiv ji are only subordinates of Kaal Brahm. For example, a Naib Tehsildar is a junior Tehsildar. Then how will a senior be fearful of a junior? The meaning is that these gods are Naib of Kaal Brahm. You have given their way of worship; you have given their recitation-mantras. How would these Naibs be able to liberate us from their Sahab (Master - Kaal Brahm)? Then Supreme God Kabir Ji explained the difference between Pooja (worship) and Sadhna (religious practice) that if someone wants to eat the mango fruit, then mango is his venerable object. The effort made to obtain that venerable object is called Sadhna (religious practice). For example, one

has to toil to obtain money. A mango fruit is bought with that money and then eaten. Similarly, Complete God is our venerable deity. The recitation of the mantras of the gods is our hard work (labour). By relinquishing the wealth of bhakti that we will obtain after the recitation of mantras to Kaal Brahm and by becoming debt-free, we will attain our venerable deity i.e. God Kabir (Kavirdev). On hearing this, Garud became delighted. He also got the evidence of his guru being the Complete Guru because only a Complete Guru can resolve a doubt. Garud took initiation. Supreme God Kabir Ji had taken Garud in his refuge in Tretayug. Because of being the conveyance of Vishnu ji and because of repeatedly listening to his gradeur and seeing some miracles performed by Shri Vishnu ji, Garud ji's faith in Guru ji reduced, but he did not become a Gurudrohi (traitor of Guru). In some life he will again obtain a human body; then Supreme God Kabir Ji will take the soul of Garud ji in his refuge and liberate him. After taking initiation, Garud ji decided to have a discussion on knowledge with Brahma, Vishnu and Shiv ji. Garud ji went to Brahma ji. He held a discussion with him.

"Garud's Statement to Brahma"

Brahma kaha tum kaise aaye | kaho Garud mohe arthaay ||

Tab ham kaha suno niranjan poota | aaya tumhein jagaavan soota ||

Janm-maran ek jhanjhat bhaari | purna Moksh karaao tripurari ||

Translation: - After taking initiation from Supreme God Kabir and on hearing the story of the creation of the world, Garud became completely confident that if the knowledge present in the Purans and the Vedas matches with the knowledge of Kabir Ji, then the other knowledge can also not be wrong. Nobody except the Creator i.e. the Supreme God can narrate the knowledge of the creation of nature. This is not a sage, but Supreme God Himself. On thinking this, Garud ji went to the lok (world) of Shri Brahma ji because Brahma ji is considered to be the knower of the Vedas. Brahma asked the reason of Garud's visit that - "Tell, Garud, what brought you here?" Explaining the reason, Garud said, "O Son of Jyoti Niranjan i.e. Brahma! Listen to the reason of my visit. I have come to wake you up i.e. alert you through Tatvgyan as you are sleeping in the darkness of ignorance. There is a severe crisis of birth and death. Get yourself completely emancipated.

"Brahma's Statement"

Hamra koyi nahin janm data | keval ek hamari mata ||
 Pita hamara nirakar jaani | ham hain purna saarangpaani ||
 Hamra maran kabahu nahin hovae | kaun agyan mein pakshi sovae ||
 Tabahi Brahma vimaan mangava | Vishnu, Brahma ko turant bulava ||
 Gaye vimaan dono pasa | pal mein aan viraaje pasa ||
 Indra Kuber Varun bulaaye | tetis crore devta aaye ||
 Aaye rishi muni aur naatha | siddh sadhak sab aa jata ||
 Brahma kaha Garud neend mein bolae | kori jhooth kufar bahu tolae ||
 Kah koyi aur hai sirjanhara | janm-maran bataavae hamara ||
 Taatey main yeh majlis jodi | Garud ke man kya baataan daudi ||
 Rishi muni anubhav batata | Brahma, Vishnu, Shiv vidhata ||
 Nirgun sargun yehi ban jaavae | kabahu nahin maran maen aavae ||

Translation: - Brahma said, "O Garud! We do not have birth or death. We do not have any parents. We only have one mother. Our father is formless. We are the Complete God. (Saarang means bow, Paani means hand; the people of this Kaal's Lok call one, who bears a bow in his hand, God.) O Bird Garud! You are sleeping in the slumber of ignorance. Listen! We never take birth or die." At that very moment, Brahma sent for an aircraft and told the pilot to bring Vishnu and Shiv. The aircraft brought both of them within a second. Along with them, Brahma also called thirty-three crore (330 million) demi-gods, and the king of the demi-gods, Indra, and the god of wealth, Kuber, and Varun, the god of water. Eighty-eight thousand seers, nine Naaths, eighty-four Siddhs, everyone was called. An entire assembly was held. Brahma said, "Garud is saying such things as if someone is mumbling in sleep. He is telling all lies. He is saying that - "You - Brahma, Vishnu and Shiv - are in birth and death. There is a God other than you who is the Creator of the nature." Therefore, I have called this assembly to discuss what kind of thoughts are coming to Garud's mind?"

Brahma ji was saying that all sages and seers (worshippers) describe their experience that Brahma, Vishnu and Shiv are the gods who are Creators of the world. They themselves perform a divine act by becoming (nirgun) formless and (sagun) by manifesting in form. They never die.

"Vishnu's Statement"

Pakshiraj yeh kya man mein aayi | paap lagae banaa aalochak bhaai ||
 Hamse aur kaun badera data | hamhae karta aur chauthi mata ||
 Tumri mati agyan harleeni | ham hain purna kartaar teeni ||

Translation: - Vishnu said, "O King of Birds, Garud! How did this wrong thought come to your mind that we take birth and die? You have become a recipient of criticism. Who is the greater God than us? We three and fourth, Mother, alone are the creators of this world. Ignorance has overpowered your intellect. You are telling someone else to be the Creator of nature. We three are the Complete God. We are the creators of nature."

"Mahadev's Statement"

Kah Mahadev pakshi hai bhola | hriday gyan in nahin tola ||
 Brahma banaavae Vishnu paalae | ham sabka ka kartey kaalae ||
 Aur bataa Garud agyani | rishi bataavae tum nahin maani ||
 Chalo mata se poochae baata | nirnay karo kaun hai vidhata ||
 Sabne kaha sahi hai baani | nirnay karegi mata raani ||
 Sab uth gaye mata paasa | aapan samasya kari prakasha ||

Translation: - Mahadev i.e. Shiv ji said, "This bird is innocent. He is speaking without analysing his knowledge. Brahma produces a living being. Vishnu nurtures and I destroy. O Ignorant Garud! You tell us, who is the other omnipotent God?" Shri Shiv ji said to the assembly present there, "Let us ask Mother Durga to tell us conclusively who Complete God is." Everybody concurred with the opinion of Shiv ji. They all said, "You are right. Mother Goddess will adjudge." Everyone present in the assembly got up and went to Mother Goddess and told their problem.

"Mother's Statement"

Kaha mata Garud batao | aur karta hai kaun samjhaao ||

Translate: - Mother Goddess questioned Garud only that - "You tell us who is the Creator of the world different from these?"

"Garud's Statement"

Maat tum jaanat ho saari | sachch bataa kahey nyaakari ||
 Sabha mein jhoothi baat banaavae | vaka vansh samoola jaavae ||
 Main suna aur aankhon dekha | karta avigat alag vishesha ||
 Jahan se janm hua tumhara | vah hai sabka sarjanhara ||
 Ved jaka nit gun gaavaen | keval vahi ek amar bataavae ||

Marhein Brahma Vishnu Naresha | mar hain sab Shankar Shesha ||
 Amarpurush sat pur rehta | apne mukh satya gyaan vah kehta ||
 Ved kahey vah prithivi par aavae | bhoole jeevan ko gyan batlaavae ||
 Kya ye jhoothe shastra saare | tum vyarth ban baithe sirjanhaare ||
 Maan badaayi chhodo bhaai | taaki bhakti karey amrapur jaai ||
 Mata kehna saachi bata | bataao Devi hai kaun vidhata ||

Translate: - Garud said, "O Mother! You know everything. A judge should speak the truth. If a judge tells a lie in the assembly, then it is a rule of God that his/her clan gets destroyed." Garud further said that - "O Mother! The Supreme God, who has also created you, is the creator of everyone. I have seen with my own eyes and have heard from a Tatvdarshi. That Creator is divine, (avigat) unfathomable and special. (Avigat means whose secret is hidden). He is different. His magnificence has been mentioned the most in the Vedas. He has been described as the only Immortal in the Vedas. Brahma, Vishnu and Shiv will die. The Immortal God lives in Satlok (Ritdhama). He Himself appears on earth and describes the true spiritual knowledge in the speech uttered from his mouth. He makes virtuous worshippers, who have deviated from the true path of bhakti due to ignorance, aware of the true path. All this is evident in the Vedas. Are all these scriptures false? O three gods! You are fake creators. O brothers (Brahma-Vishnu-Shiv)! Renouncing conceit and superiority, get the welfare of your soul done. Worship that Complete God." Looking at Mother, Garud requested, "O Mother! Tell the truth. Who is the Creator of the Universe?"

"Mother's (Durga) Statement"

Mata kah suno re poota | tum jogi teeno avdhoota ||
 Bhakti kari naa malik paay | apne ko tum amar bataaye ||
 Veh karta hai sabse nyara | ham tum sabka sirjanhara ||
 Garud kahat hai sachchi baani | aise bachan kaha Mata raani ||
 Sab uth gaye apne asthana | saach bachan kaahu nahin mana ||

Translation: - Mother Goddess Durga said to Brahma, Vishnu and Shiv, "O Sons! Listen! You three are yourselves worshippers. You have not done true bhakti. You are describing yourself immortal because you have not found God. That Creator of the nature is different from all. He alone has created your and our souls. When

Mother said this, all the members of the assembly and Brahma, Vishnu, Mahesh got up and went to their respective places, but they did not even consider Mother's statements to be true.

"Garud's Statement"

Brahma Vishnu mohe bulaya | Mahadev bhi vahan baith paya ||
 Teeno kahey koyi do pramana | tab ham tohe sach a jana ||
 Main kaha gunga gud khaavae | dujey ko swaad kya batlaavae ||
 Main jaat hun Satguru pasa | la pramaan karu bhram vinasha ||
 Tridev kahein lo pariksha hamari | purna karein teri asha saari ||
 Hamhi maarein hamhi bachaavaen | ham rahat sadaa nirdaavain ||
 Garud kaha ham karein pariksha | tum purna to loon tumhari deeksha ||
 Uda vahan se Guru paasey aaya | sab vritaant kah sunaya ||

Translation: - Shri Brahma, Shri Vishnu and Shri Shiv called Garud ji to Shri Vishnu Lok, and said, "O Garud! Give us some evidence that there is some Omnipotent Power above us. Tell us some experience. Then we will consider your statement to be true." Garud ji said, "Just as a mute person after eating jaggery cannot explain its taste to anyone else. He can only himself feel its joy. He appears delighted. Likewise, I cannot share my experience with you. I have heard the true spiritual knowledge from my Satguru, and I have seen the Complete God with my own eyes. Only Satguru can make you see God. I shall go to my Satguru. I will bring some evidence to make you believe it so that your doubt is resolved." The three gods said, "Take our test. We will fulfil all your wishes. It is us who produce. It is us who sustain everyone. It is us who kill. We only save from death. We three are completely independent. We can do whatever we want." Garud ji said, "I will test you. If you prove to be Complete God, I will become your disciple." Garud flew from there and came to Satguru Kabir Ji. Kabir Ji had manifested at the time by the name Jogjit. He narrated the entire account to Jogjit Ji (Kabir Ji).

"Satguru's (Kabir) Statement"

Garud suno bang desh ko jaao | Baalak marega kaho use bachaao ||
 Din teen ki aayu shesha | karo jeevit Brahma Vishnu Mahesha ||
 Fir ham paas aana bhai | ham baalak ko devaen jivaayi ||
 Bang desh mein Garud gayo, baalak liya saath |
 Trideva se arj kari, jeevan de baalak karo sunaath ||

Translation: - Kabir Ji said, "O Garud! Go to 'Bang' Country

(currently Bangladesh). There a boy has only three more days to live. He will die. Take that boy to Brahma, Vishnu and Mahesh. Ask them to revive him. They would not be able to restore him to life. Then bring that boy to me. I will revive him." As per his Satguru's order, Garud ji taking that boy from Bang country went to the three gods, and requested them, "Increase the age of this boy and give him more life, then I will accept that you are Omnipotent God."

"Tridev's Statement"

Dharmraj par hai lekha sara | baasey jaane sab vichara ||
 Garud aur baalak saarey | gaye Dharmraj darbaarey ||
 Dharmraj se aayu jaani | din teen shesh bakhaani ||
 Yaaki aayu badae naahin | mrityu ati niyade aayi ||
 Tridev kahan aaye raakho laja | ham kya mukh dikhaavein Dharmraja ||
 Dharm kah aapan aayu de bhaai | to baalak ki aayu bad jaayi ||
 Chaley teeno nahin paar basaayi | baney baithe the samrath raai ||
 Sun Garud yeh satya hai bhaai | aayi mrityu na taali jaayi ||

Translation: - The three gods said that Dharmraj has the account of the birth and death of all the living beings. Let us talk to him. Garud, the boy, and the three gods went to the office of Dharmraj (Justice of Kaal Brahm), and enquired how much life of the boy was left. They found out that three days of his life were left. Dharmraj said that the boy is going to die soon. His life cannot be increased. The three gods said to Dharmraj, "O Dharmraj! We have come to your court. At least keep our prestige. Increase the age of this boy. How will we earn honour in this world?" Dharmraj said, "If anyone amongst you gives his life, then he will die and the boy's life would be increased." Garud told that on hearing these statements, the three gods, who were claiming to be unborn and omnipotent, got up and went away. The three went away saying that - "O Garud! It is true that the death of a person, who is destined to die, cannot be averted."

"Garud's Statement"

Samrath mein gun aisa bataya | aayu badaave aur amar karvaya ||
 Ab main jaaun Samrath paasa | baalak bachne ki poori aasha ||
 Gaya Garud Kabir ki sharna | daya karo ho Sahib jarna (faith) ||

Translation: - Garud said, "It is said that the Omnipotent God has this power that He increases the age of the worshipper and ter-

minating the birth and death forever, makes one immortal. Now I will go to the Omnipotent God. I have full hope of getting the death of this boy averted." On saying this, Garud left the boy at his home, and went to Supreme God Kabir, and said that - O God! Show grace by reviving the child so that people could believe your capability.

"Kabir Sahab's Statement"

Suno Garud ek amar baani | yeh amrit le baalak pilaani ||
 Jeevae baalak umar bad jaavae | jag bichre baalak nirdaavae ||
 Baalak lana mere paasa | naam daan kar Kaal vinasha ||
 Jaisa kaha Garud ne keenha | baalak kun ja amrit deena ||
 Le baalak turant hi aaye | Satguru se deeksha paaye ||
 Aashirvad diya Satguru Swami | daya kari Prabhu antaryami ||
 Badla Dharmraj ka lekha | Brahma Vishnu Shiv aankhon dekha ||
 Gaye fir Dharmraj darbara | lekha fir dikhaau tumhara ||
 Dharmraj jab khata khola | achraj dekh mukh se bola ||
 Parmeshwar ka yeh khel niral | uska kya karat hai kala ||
 Vo samrath raakhanhara | vaney lekh badal diya sara ||
 Sau varsh yeh baalak jeevae | bhakti gyaan sudha ras peevae ||
 Yeh bhi lekh isi ke maahin | aankhon dekho jhoothi naahin ||
 Dekha lekha teeno deva | acharaj huya kahun kya bheva ||
 Boley Brahma Vishnu Mahesha | Param Purush hai koyi vishesha ||
 Jo chaahe vah Malik karsi | vaaki sharan fir kaise marsi ||
 Pakshiraj tum saachey paaye | naahak ham magaj pachaaye ||
 Karo tum jo maan man tera | tumahara Garud bhaag badera ||
 Purna Brahm Avinaashi data | sachch mein hai koyi aur Vidhata ||
 Itna keh gaye apne dhama | Garud aur baalak kari pranama ||
 Bhakti kari baalak chit laayi | Garud aru baalak bhaye Guru bhaai ||
 Dharmdas yeh Garud ko bodha | ek-ek vachan kaha main sodha ||

Translation: - Supreme God Kabir gave some water from his pot to Garud and said, "This is nectar water. Feed it to the boy. On drinking this, he will feel like taking initiation. The pressure of Kaal will disappear. Then bring that boy to me and get him initiated from me. His upcoming (Kaal) death will be eliminated." Garud obeyed the order of the Satguru. He fed the nectar to the boy. With that, he developed an intense desire to take initiation. Garud brought the child to Satguru, and got him initiated. God showered grace on the child with His blessings. At that very moment, the writing in

Dharmraj's account changed. The three gods themselves saw this by going to the Dharmraj's court. Dharmraj read it out as well as showed it, in which it was written that this human being will now remain alive for a hundred years and he will also do bhakti. His age has been increased by the Complete God. Dharmraj read it and Brahma, Vishnu and Shiv saw it with their eyes. On seeing this, they were astonished that how this happened. Even Dharmraj was surprised on seeing it, and said, "This is a divine act of the Supreme God. What can Kaal i.e. Kaal Brahm do to him? The time of death determined by Kaal Brahm is terminated by the order of the Supreme God. That other Omnipotent God is the saviour of the living being. He has changed all the old pieces of writings in my book. This child will now remain alive for a hundred years, and he will also do bhakti. This is also written in it. I am not telling a lie. You can yourself see it." On seeing with their eyes, Brahma ji, Vishnu ji and Shiv ji said, "This is amazing. Actually, there is some other Supreme God. He can do whatever He wishes. How can a person, who has gone in His refuge, die? O King of Birds, Garud! Your statement has proven true. We argued with you in vain. You may do whatever you like. O Garud! You are very fortunate." On saying this, the three went to their respective abodes. Garud and the boy bowed to them and Dharmraj.

Kabir Ji told Dharmdas ji that in this way that boy and Garud both became guru-brothers. O Dharmdas! This is the story of taking Garud in the refuge, that is, Garud Bodh.

❖ Who was the Guru of Shri Hanuman ji? Please read summary of "Kabir Sagar", Chapter "Hanuman Bodh": -

Summary of Chapter "Hanuman Bodh"

In Kabir Sagar, on page 113 there is twelfth Chapter "Hanuman Bodh".

In this chapter of Kabir Sagar, there is an account of taking Hanuman ji, the son of Wind-God, into refuge. Dharmdas ji asked a question that - 'O Supreme God Kabir Bandi Chhod Ji! Have you also met the virtuous soul Hanuman ji who is Wind-God's son?'

Answer (of Supreme God Kabir Ji): - Yes.

Question (of Dharmdas ji): - O Prabhu! Did he also accept your

knowledge? Like me, he used to have firm faith in Shri Ram alias Vishnu ji. Taking him into your refuge is like making the sun rise from west.

Answer (of Supreme God Kabir Ji): - Supreme God Kabir Ji narrated the account of taking Wind-God's son Hanuman ji into his refuge to Dharmdas. Please read a brief description of how Supreme God Kabir Ji took Hanuman ji in his refuge and Ramayan done by the translator (Rampal Das) : -

There is an episode in Holy Book Ramayan that there was a king named Bali. His brother was Sugreev. Due to some reason, Bali expelled his brother Sugreev from his kingdom, and kept Sugreev's wife in his captivity as wife. Disappointed, Sugreev was roaming in a far off country. He saw Hanuman ji chanting Ram-Ram sitting on a mountain. Both of them became friends. Sugreev shared his grief with Hanuman ji. Hanuman ji promised to help refugee Sugreev. Sugreev told Hanuman ji that Bali has such a supernatural power that if someone fights with him, then half of the power of that person in the front enters into Bali. On knowing this, Hanuman ji also kept quiet. He abandoned the idea of a fight with Bali. At that time, King Dashrath's son Ramchandra was in exile. His wife Sita and brother Laxman had also accompanied him to the forest. Shri Lanka's King Ravan's sister Swarupanakha saw Laxman and proposed him to marry her. Laxman said that he was already married. (Laxman's wife's name was Urmila.) When Shurpanakha repeatedly requested him to marry her, Laxman, the incarnation of Sheshnag, got angry and severed her nose. Shurpanakha narrated the tale of her woe to her brother Ravan and told the full address. To take the revenge, Ravan conspired to abduct Ram's wife Sita. Disguising as a sage, with the cooperation of his maternal uncle Marich, Ravan abducted Sita.

In the search of Sita, Shri Ram and Laxman were wandering in the forests. At that time, they met Shri Hanuman and Shri Sugreev. They introduced themselves to each other. Sugreev told his grief to Shri Ram. Shri Ram Chandra kept a condition that - 'If I get your kingdom back to you, then you will have to help me in the search and return of Sita.' The deal was finalised. Shri Ramchandra ji killed Bali from behind a tree and coronated Sugreev. Sugreev kept his

promise. Trackers were sent in all the four directions in the search of Sita ji. A bird Jatayu told Shri Ram, "King of Lanka, Ravan, has abducted Mother Sita. When I tried to rescue mother from him, he severed my wings." Shri Ram made Hanuman his messenger to persuade Ravan to return Sita. To make Sita believe Shri Hanuman, Shri Ram gave him his ring on which 'Shri Ram' was written. Sita could trust Hanuman with that ring that this person who has come to meet me has been sent by Shri Ram. Hanuman took Shri Ram's ring and went to Shri Lanka by flying in the sky. Ravan had a Nau Lakha garden. Demon Ravan had held Sita captive in it. Hanuman ji made mother Sita believe him by giving her the ring. Sita ji expressed all the atrocities that demon Ravan was inflicting on her to Hanuman ji. Sita ji took off her bracelet (wedding bracelet) from her hand and gave it to Hanuman ji. She said, "Brother! If you will show this bracelet to Shri Ram, then he will believe you that you have been successful in searching Sita." Sita declined to go with Hanuman by saying that - 'I will not go with you.' Hanuman expressed a desire to eat fruit. Sita said, "Brother! If some fruit has fallen to the ground, then you can eat it. But even I do not have the permission to eat fruit by plucking it from the tree." Agitated by this, Hanuman ji first of all broke the tree. Then he ate ripened fruit. Then he threw that tree in the ocean. In this way, Hanuman ji ruined the Nau Lakha garden of Ravan and threw the trees in the ocean. King of Lanka, Ravan, tying clothes and cotton on Hanuman's tail had set it on fire. Hanuman set Ravan's Lanka ablaze with the flame on his tail.

Thereafter, flying in the sky, Hanuman crossed the ocean and descended on a hill. It was morning. The reservoir of water on the hill was filled with pure water. There was a garden nearby with fructiferous trees. Hanuman ji was hungry. He thought of having a bath. He kept the bracelet on a rock. While having the bath, Shri Hanuman's one eye was fixed on the bracelet. A Langoor monkey came and picking up the bracelet went away. Hanuman ji got worried that the monkey might throw the bracelet into the ocean. All my hard work will be in vain. Now even the path to go to Lanka is closed. In a weird restlessness, Hanuman ji followed the monkey. In front of his eyes, the monkey put the bracelet in a pot kept outside the hut of a sage, and ran forward. Hanuman ji took a sigh of relief. As

he peeped into the pot to take the bracelet out, he saw that there were several identical bracelets in the pot. Hanuman ji again got into a trouble. He took the bracelets out and checked; he found no dissimilarity. Which bracelet is ours? I might take a wrong bracelet, and Shri Ram would say that this is not Sita's bracelet. My effort will be futile. A sage was smiling ahead on seeing Hanuman ji's distress. He was sitting outside the hut. The sage said, "Come son of Wind-God! What distress are you in?" Hanuman ji said, "Sage! King of Lanka, Ravan, has abducted Shri Ramchandra ji's wife Sita. I have found out about her whereabouts." The sage said, "Which number Ramchandra are you talking about?" Hanuman ji was astonished that - 'Is this sage in his senses or under the effect of cannabis?' Hanuman ji asked, "O Sage! Are there many Rams?" The sage said, "Yes, there have been many Rams, and in future also they will keep taking birth and dying." Hanuman ji did not like the sage's behaviour, but he also did not feel appropriate to argue with the sage." The sage asked, "Have fruit. I will prepare food. Have food. You are tired; have rest."

Hanuman ji said, "Sage! I have lost all my peace. Mother Sita had given me a bracelet. Without that bracelet, Shri Ramchandra will not believe that Sita has been found. Keeping that bracelet on the rock, I was taking a bath. A monkey has put it in the pot. I cannot recognise which one is the actual bracelet. All the bracelets seem to be identical to me." Supreme God Kabir Ji in the sage form said, "O darling of Wind-God! You may pick up any one bracelet; there is no difference." And he said that - 'Whatever number of bracelets are there in this pot, that many times exile to son of Dashrath, Shri Ram, abduction of Sita and her search by Hanuman have taken place.' Hanuman ji said, "Sage! I accept what you say, but tell me this. I ask you that every time Sita is abducted, Hanuman finds her whereabouts and brings a bracelet, and a monkey puts the bracelet in the pot, the bracelet is left in the pot, then what does Hanuman take with him? Sage Muninder ji said, "I have blessed this pot that whatever object goes in it becomes cloned." On saying this, the sage put a clay bowl into the pot; another identical clay bowl was formed. Sage Muninder said, "O Hanuman! Take one bracelet. You will not have any problem." Hanuman ji did not have any option left. Taking

one bracelet out of the pot, he flew away.

Hanuman ji gave the souvenir bracelet of Sita ji to Shri Ramchandra ji, and told everything that Mother Sita had said. Shri Ramchandra ji became emotional on seeing the bracelet. He embraced Hanuman ji. Ramchandra ji said, "O Saint! How will I pay your favour back? You have performed an extremely difficult task of mine by putting your life in danger. This bracelet belongs to Sita alone. Now I will call a meeting. Let us plan further program." It was decided to build a bridge on the ocean. Nal-Neel had a power in their hands by the blessing of Sage Muninder that if they put any object with their hands in the water, then it did not use to drown. Whatever objects e.g. stones, bronze utensils etc they used to put used to float on water. At that time, out of pride and with the desire of their praise, Nal-Neel did not take the name of their Guru Sage Muninder. Due to which, that power of theirs finished. Ramchandra ji and all the warriors present there along with Hanuman felt distraught. Shri Ram continuously stood for three days in knee-deep water and requested the ocean to give way, but the ocean did not budge. Then Shri Ram said to Laxman, "Take out my Agni arrow. A person who can only understand the language of beatings cannot be counselled by words." Immediately, the ocean acquiring the form of a Brahmin stood in front of Shri Ram with folded hands and said, "Lord! A whole world is settled inside me. Please do not incur sin. Do something so that your work also gets done and no harm is caused to anyone."

There are two soldiers named Nal and Neel in your army. They have a blessing from their Guru ji. Even stones can float on me with their hands. Nal and Neel were asked to show their skill by putting a stone in the ocean. Nal and Neel thought of getting themselves glorified and did not remember their Guru. As a result of which, Sage Muninder ji withdrew their power, and the stones drowned. The ocean told them their fault. Then Nal and Neel remembered their Guru ji. Shri Ramchandra ji also felt that when the Guru can give power to his disciples, then he can also do my work. Shri Ramchandra ji was an incarnation of Vishnu ji. Shri Vishnu is son of Kaal Niranjana. When Supreme God Kabir Ji had come to Kaal's Lok (world) for the first time, Jyoti Niranjana had firstly quarrelled

with Supreme God; when he could not do anything, he fell at His feet and asked for forgiveness and had some blessings too. One of them was that when my part Vishnu will take birth in Tretayug by the name Ramchandra in King Dashrath's house; he will be sent to exile. His wife Sita will be with him. A demon will abduct her and take her to Lanka City. Then Ramchandra would want to build a bridge on the ocean, but he will not be able to build it. You may please build that bridge.

The second blessing he had sought was that Vishnu only will take birth in Krishna form in Dwapar Yug. After his death, he will get a temple built on the shore of an ocean in Jagannath City. The ocean will not let it get built. You may please protect that temple from the ocean. Supreme God Kabir Ji had said that - 'I will do it.'

To fulfil that very promise, Supreme God Kabir Ji in the form of Sage Muninder appeared on Setuband, and on his way marked a line with his stick all around the mountain. Nal and Neel recognised their Guru ji from a distance and said, "Our Guru ji has come." Shri Ramchandra ji told his problem to Sage Muninder ji and politely asked for a blessing for the accomplishment of his task. Supreme God said, "Nal and Neel have committed a mistake. Due to which, their power has finished. I have marked a line all around the mountain ahead. I have made the stones inside that line lighter than wood. They will not drown."

Hanuman ji was a devotee of Ram. He wrote 'Ram-Ram' on those stones, and picked them up. When he put them on water, they did not drown. Nal and Neel were architects i.e., adept master masons. Because of which, Nal and Neel carved the stones and fitted them into each other. Earlier, Shri Ram could not make the stones float, and even Nal and Neel had become unsuccessful. Even Hanuman was standing there chanting Ram-Ram. He also wanted that the stones should float, but everything was in vain. Sage Muninder ji (Kabir Ji) had made the stones lighter. Due to which, the stones did not drown in the ocean. Hanuman ji to do his daily chanting of Ram-Ram was writing 'Ram-Ram' on the stones with devotion. Wherever he used to sit, he used to write 'Ram-Ram' there itself on the plants and trees. Hanuman ji did not even know the son of Dashrath, Shri Ramchandra ji. Even before meeting him, he used

to chant 'Ram-Ram'. We have heard in the folklore (baseless stories) that Nal and Neel had made the stones float, and then the bridge was built. Someone used to say that the stones floated because Hanuman had written 'Ram-Ram' on the stones. We also used to hear that Shri Ram made the stones float. The reason is that the discussion that took place about making the stones float, and the statement of Sage Muninder that he had made the stones of the mountain light, had happened only in front of 20-30 people. The rest of the crores of people that had come for the battle started bringing the stones as soon as they got the order. They saw that Hanuman ji is writing Ram-Ram. Others were picking those stones up and bringing them over. Further Nal and Neel were building the bridge with the stones. Shri Ramchandra ji was praising Nal and Neel. Other people who were present there told each other that Hanuman ji has written 'Ram-Ram' on the stones; as a result of which, the stones are floating. Some felt that there is a supernatural power in Nal and Neel's hands, due to which the stones are floating. In this way, this misconception i.e. rumour spread.

After building the bridge, everybody got busy in the battle. Majority of them died. Those who were left behind went to their homes. They disseminated this wrong information in their respective villages and cities that is going on indisputably till date. The veracity is that this Das (Rampal Das) has mentioned. The battle took place. A weapon named 'Naag-Faans' was released on Shri Ram's army. As a result of which, the entire army along with Shri Ram, Hanuman, Jamvant, Sugreev, and Angad were tied by serpents. The serpents wrapped around them and even tied their hands with the body. They became inactive just as sugarcane are tied by a farmer. Then Garuda was called. Garuda severed all the serpents. The entire army and Shri Ram became free from bondage. Laxman had become unconscious (had gone into coma) on being hit by an arrow. Then Hanuman ji brought a doctor from Lanka. The doctor told that there is a Sanjeevani herb on Dronagiri Mountain. Its identity is that it glows like a fire fly at night. If that herb is brought before sunrise, Laxman can become conscious. If it is delayed, then his death is certain. Shri Ram ji entrusted this task to Hanuman ji that - 'Bajrang Bali! Nobody can perform this task except you.' As soon as Hanuman ji got

the order, he flew in the sky. The demons by their supernatural power filled brightness in all other fake herbs as well on Dronagiri. The doctor had told that those herbs are very few in number. They cannot be identified in the daytime because similar looking herbs grow around it. It did not take Hanuman long to understand this. He picked up the Dronagiri Mountain itself and flew in the sky. Shri Ram and Laxman had told Hanuman about the power of their brother Bharat which was bothering Hanuman ji. They used to say that - 'Had Bharat been here today, he would have alone sent Ravan and his one lakh sons and his one and a quarter lakh grandchildren to Yamlok (the place of god of Death).' It occurred to Hanuman ji that - 'Let me take a test of Bharat on the way.' Bharat knew that a battle between Ravan and Ram is going on.

On seeing Hanuman ji along with a mountain going through the sky, he thought that some demon is going. He can cause a lot of damage. Bharat shot an arrow. Hanuman ji pretending that the arrow has hit him, chanting 'Hey Ram-Hey Ram' fell to the ground. He also kept the mountain on the ground. On hearing the word 'Ram', Bharat realised that this person belongs to our side. He went near Hanuman ji and asked, "Who are you? Where are you going? Why are you carrying the mountain? My name is Bharat. I am brother of Shri Ram and Laxman." Hanuman ji told him that - 'My name is Hanuman. A battle is going on between Ram and Ravan. Your brother Laxman has become unconscious on being hit by an arrow. The doctor has told a herb on the Dronagiri Mountain for his treatment. I could not identify it; therefore, I am taking the mountain itself. I have to reach there before sunrise; otherwise, Laxman will die. You shot an arrow without any consideration. How will I reach there on time now? After sunrise, Laxman will not remain alive in the world.' Bharat told him the reason behind his shooting the arrow, and said, "O Son of Anjani! Do not worry. You carry Dronagiri and sit on the front part of the arrow. Stand with your one foot forward and the other one behind. I will make you reach Lanka along with the mountain via the arrow even before you could have reached." Hanuman ji was very proud of his power. Putting his both feet properly on the arrow kept on the ground, Hanuman ji stood on it and carried the mountain on his hand. Bharat picked up the arrow off the ground

along with Hanuman and the mountain, and putting it on the string of the bow brought it next to his chest to release it. Hanuman ji was amazed and thought - 'He has picked up my and Dronagiri's weight as if he has only lifted the arrow.' Hanuman ji said, "O Son of Dashrath! I was just testing you. I am healthy. I will myself fly and reach there before time. Both of your brothers used to praise you. Had Bharat been here, he would have alone been sufficient for Ravan and Ravan's army. I did not believe their statements. Today, I am seeing with my own eyes. In reality, you are a warrior and mighty. You have even crushed my arrogance." On saying this, Hanuman ji jumped off that arrow and flew away. At that time, the arrow did not budge at all.

It is a point to consider. If someone lifts a weight, then either lifts with one hand or both hands. But if one tries to lift the same weight with a stick, then one can never lift it. One can only lift something light with a stick. Bharat lifted highly powerful Hanuman ji and Dronagiri 50 feet off the ground. In Tretayug, human beings used to be 70 or 80 feet tall. This is not an ordinary thing. If someone tries to pick a person up with a stick, how would one feel?

The doctor cured Laxman by feeding him the Sanjeevni medicine. The battle happened and Ravan got killed. Ravan had worshipped God Shiv. He had offered his heads to Shiv ji by beheading himself ten times. Ten times Shiv ji had returned his heads and blessed him that - 'You will only die after you are beheaded ten times. Ravan was beheaded ten times. Then after being shot with an arrow in his navel and on the destruction of the nectar in his navel, he was assassinated. Ten times he was beheaded, ten times his heads reattached to his body. Then on Vibhishan's revelation that there is nectar in Ravan's navel, Ramchandra had fully tried to shoot an arrow in Ravan's navel, but even Ravan was trying hard that the arrow should not hit his navel. Ramchandra ji invoked Supreme God - "Please kill this demon and help me. O Mahadev! O God of all gods! O Greatest God! Help me. Your daughter (Sita) is in great misery. Your children, thirty-three crore gods, have also been put into jail by this very demon." At that very moment, Supreme God Kabir Ji in a secret form kept his hands over Ramchandra's hands and shot the arrow into Ravan's navel. Then Ravan died.

{After attaining Supreme God Kabir Ji, Sant Garibdas ji (of Village-Chhudani, District-Jhajjar, State-Haryana) has described the magnificence of Supreme God Kabir Ji. Kabir Ji has stated that: -

Kabir keh mere hans ko, duHkh na deeje koye |
 Sant duHkhaay main dukhi, mera aapa bhi duHkhi hoye ||
 Pahunchunga chhan ek main, jan apne ke het |
 Tetis koti ki bandh chhutayi, Ravan mara khet ||
 Jo mere sant ko duHkhi karae, vaka khoun vansh |
 Hirnakush udar vidaariya, main hi mara Kans ||
 Ram-Krishna Kabir ke shahzaade, bhakti het bhaye pyaade ||}

Translation: - Sant Garibdas ji has explained that Kabir Ji had helped Shri Ramchandra and Shri Krishna as a result of their virtuous deeds because Shri Ram and Shri Krishna are also the (Shahzaade) prince of the same King Kabir i.e. everyone is a soul of God Kabir, and Ram-Krishna i.e. Vishnu are virtuous souls. The same Supreme God Kabir protects them too. He warns the public that do not cause any grief to my worshipper. I get distressed with the grief of my devotee. I will reach there in a second to protect my devotee. That is why, when Shri Ramchandra could not kill Ravan, then stealthily I held Ram's hand and shot an arrow in the navel of Ravan with which Ravan died. I granted power and courage to Ram's army. Likewise, I myself had killed Kans by helping Krishna. I would destroy that person's clan who would torment my devotees, that is, I will annihilate his lineage.

The kingdom of Lanka was given to Ravan's younger brother Vibhishan. Shri Ram took Agni Pariksha (fire test) of Sita. If Ravan has mated with Sita, then Sita will get burnt in the fire and die. If Sita is pure and chaste, then she will not get burnt. Sita ji did not get burnt in the fire. Lakhs of people present there hailed Mother Sita. Sita acquired the status of a Sati (chaste woman). Ravan was assassinated on the tenth day of Shukal Paksh (bright lunar fortnight) in Asoj (Sep-Oct as per Hindu calendar) month.

Twenty days after the assassination of Ravan, after completing the exile of 14 years, Shri Ram, Laxman and Sita sitting in Pushpac aircraft reached Ayodhya City. It was Kartik Month's Amavasya (No moon day of Oct-Nov month as per Hindu Calender). On that dark Amavasya night, by lighting lamps of cow's ghee inside and on

roofs of their houses, the people of Ayodhya celebrated the arrival of Shri Ram, Sita and Laxman. Bharat returned the kingdom to his brother Shri Ramchandra. One day, Sita said to Shri Ramchandra, "I want to give some prize to the warriors who fought in the battle." Sita ji took off a necklace of pure pearls from her neck and gave it to Hanuman as a prize. She said to him, "O Hanuman! I am giving this precious gift to you. Keep it very safe." Hanuman ji broke a pearl of that necklace and then crushed it. Then another one; soon he crushed all the pearls and dropped them on the floor. Sita ji did not like this behaviour of Hanuman. Being furious, she said, "O Fool! What have you done? You have destroyed such a precious necklace. You have behaved like a monkey only. Go away from my eyes." At that time, Shri Ramchandra ji was also sitting on the throne with Sita ji. Even he did not consider this behaviour of Hanuman to be right and remained silent. Hanuman ji said, "Mother! An object that does not have name of Ram inscribed in it is of no use to me. I have looked by breaking the pearls; there is no name of Ram inscribed in them. Therefore, it is of no use to me." Sita ji said, "Is the name of Ram written in your body? Then why are you keeping this body with you. Tear it apart and throw it away." At that very moment, Hanuman ji slit his chest and showed. There was 'Ram-Ram' written inside it. Instantly, Hanuman ji abandoned Ayodhya and went somewhere far away from there.

Shri Ramchandra ji used to disguise at night and secretly roam around in his Ayodhya City to find out about the sorrows and sufferings of his people. A few years later, when King Ramchandra ji was roaming around at night on the streets of Ayodhya, loud noises were coming from a house. King Ramchandra went near and overheard the conversation. A washerman's wife had left home after an altercation. She stayed at her sister's place for two-three days, and then she returned. The washerman was beating her. He was saying that - 'Get out from my house. You have stayed two nights outside home. I will not keep you at home. You are tarnished.' She was saying - 'I swear by God. I swear by King Ram. I am pure and chaste. When you beat me up, in anger I went to my sister's house. I am innocent.' The washerman said, "I am not son of Dashrath, Ram, who has brought his tarnished wife home, who had lived with Ravan for years.

All the men and women of Ayodhya city are talking about this. What life does such a man have whose wife has been corrupted?" When King Ram heard these words from the washerman's mouth, it felt like he had hot oil put in his ears.

The next day, Ramchandra ji called an assembly and told about the discussion going on in the city, and said, "This discussion will only stop when I will expel Sita from the palace." Immediately, Sita ji was summoned to the assembly and ordered to get out of the palace. She was also told the reason. Sita even pleaded, "O Lord! You had also taken my fire test. I also say from my soul that Ravan has not mated with me. The reason was that he had a curse from a sage that if you will rape another woman, you will instantly die. If you will copulate with the consent of the other woman, then this will not happen. As a result of which, Ravan could not even touch me for mating. O Lord! I am pregnant. Where will I go in such a state? There is no scarcity of men like Ravan." After giving the order, Ramchandra ji left the assembly. As he went, he said, "I do not want to be a subject of criticism. My lineage will be tarnished." Sita ji felt as if the earth was slipping from under her feet. She saw darkness in the sky. She felt as if she has only a few days left in the world.

Sita abandoned Ayodhya and set off. She kept looking back trying to see her Ram and his palaces, and going far away in a jungle, on getting tired, fainted and fell to the ground near the hut of Sage Valmiki. Sage Valmiki came out of the ashram to take bath. On seeing a pregnant woman unconscious ahead, he went near her. He brought a medicine from his ashram and put it in Sita ji's mouth. It was summertime. He sprinkled some cold water on her face. Immediately, Sita gained consciousness and sat up. When the sage asked her name and village, she said, "The earth below and the sky above", and refused to tell anything else. Sages are kind. He said, "Daughter, this world is selfish. Thank God that you came to my ashram. Daughter, consider me to be your father and stay with me." Sita ji started living in Sage Valmiki's ashram. The sage also did not take things forward.

Supreme God Kabir Ji had come in Tretayug in the form of Sage Muninder ji to perform divine acts. He met Hanuman ji and greeted him by saying 'Sat Sahib'. Hanuman ji said "Ram-Ram" and stood

up to greet the sage. He himself sat down on one stone and requested the sage to sit on another stone. They both took a seat. Hanuman ji tried to recognise the sage. The Sage said, "What are you thinking, Hanuman? I am that same sage. The monkey had put Sita ji's bracelet into a pot in my ashram. There were other identical bracelets in it. O Hanuman! How was that bracelet?" It did not take Hanuman long to recognise the sage and he again saluted him, and said, "O Sage! What brought you here?" Supreme God Kabir Ji (in the form of Sage Muninder) said, "O Son of Wind-God! I have come to impart the knowledge of bhakti to you. You are worshipping the son of Dashrath, Ramchandra, considering him to be the Complete God. You are in dark. He who takes birth and dies cannot be the Complete God. The Complete God is immortal."

Hanuman ji said, "O Sage! I get hurt by your words. My feelings get hurt. Please discuss some other topic." Supreme God Kabir Ji said, "A person is going on a wrong path; he is treading on that path considering it to be right and that path leads to the camp of dacoits. If a gentleman tells him that there is a danger to your life and belongings on the path you are treading. There is a camp of dacoits ahead. They first kill a person and then loot him. If that person says, "You are hurting my feelings", then how much true is it?" Hanuman ji kept silent, but smiled as if he was saying - 'You are speaking the truth.' On seeing calmness on Hanuman ji's face, Supreme God Kabir Ji told him that Shri Ramchandra ji is an incarnation of Shri Vishnu ji. The father of Shri Vishnu ji, Shri Brahma ji and Shri Shiv ji is Kaal Brahm. He is also called Jyoti Niranjana. Due to his blunder, Kaal has got this curse that he will daily eat one lakh human beings, and will produce a lakh and a quarter every day. Due to which, he has made his three sons masters of one department each. Shri Brahma ji is Rajgun under whose influence all the living beings get inspired to reproduce offsprings. As a result of which, under a misconception, Brahma is believed to be the creator. The Creator is actually the Complete God.

Kaal has given his second son, Vishnu, the department of maintenance according to the deeds. Vishnu is Satgun. Kaal has given his third son, Tamogun Shiv, the department of killing these one lakh human beings and sending them to him. Kaal himself remains

hidden (unmanifested). You are seeing that there is no one immortal here. Even the gods die. Brahma, Vishnu and Shiv also take birth and die. All those who live their full age have old age. There is one Lok (place) where there is no old age and death. There is no Ravan there who abducts someone else's wife. In front of your eyes, so many people and other living beings got killed in the battle between Ram and Ravan in Lanka to rescue one Sita. You put your life in danger for Shri Ramchandra and set Lanka ablaze. Ravan's brother Ahiravan, who was the king of Patal (Nether world), abducted Ram and Laxman. He was about to sacrifice them. You went there and brought them both back alive. You tell me; are they gods? When during the attack with the 'Naag-Fans' weapon, the serpents had tied Shri Ram, you, the entire army and even Laxman, and all the serpents were wrapped around you; you were all helpless. In a few moments, Ravan's army would have easily slashed you all. At that time, Garuda was invoked. He severed the serpents. Ramchandra and you became free from bondage. If God is so helpless that he could not liberate himself from bondage, then what will happen to the worshippers? Please think.

Kaatey bandhan vipat mein, kathin kiyo sangraam |

Chinho re nar praaniyo, Garuda bado ke Ram ||

Translation: - The translation of this speech has been done above.

Hanuman ji said, "Sage! Is building a bridge on the ocean a task of a common man? It could not have been built without God."

Samandar paati Lanka gayo, Sita ko bhartaar |

Agast rishi saaton peeye, inmein kaun Kartaar ||

Translation: - If you consider Shri Ramchandra to be God because of building a bridge on the ocean, then Sage Agast had drunk all the seven oceans. Who is God out of these two?

Sage Muninder ji said, "Have you forgotten? A sage had come. He had marked a line around a mountain with his stick and made the stones of the mountain light. Then those stones had floated and the bridge was built. Ramchandra had been asking for a path for three days from the ocean. The ocean had told him about Nal and Neel." Hanuman ji said, "He was Vishwakarma ji, who had come in a different guise when he was called by Shri Ramchandra ji." Supreme God Kabir Ji said, "Vishwakarma ji can build a bridge, but

he cannot make stones float over water. Nal and Neel had power in their hands. An object put in water by their hands used to float on water, but that day they had become arrogant. Their power had ended. That blessing had also been given by me alone." Hanuman ji said, "Are you Sage Muninder ji?" Supreme God in the form of Muninder ji said, "Yes." Muninder ji said, "There is nothing that you did not do for Ram ji by risking your own life. When Sita said abusive words to you and asked you to leave their palace, at that time Shri Ram was sitting there itself. He did not even utter a word that - 'Sita, do not do this.' The son of Wind-God was agreeing from inside, but from outside was saying, "Sage! We should not criticise anyone." Muninder ji said, "To speak the truth is not criticism. If Shri Ramchandra and Sita even had qualities of a good human being in them, they would have been grateful to you throughout their lives and kept you in their feet. You do not even consider it right to live without them. And listen! Sita and Ramchandra have even received the result of the way they behaved with you. After a few years, Shri Ram expelled Sita from his house. At that time, she was pregnant." On hearing this, tears came out of Hanuman ji's eyes and he fell at Sage's feet. He did not say anything. The people of Ayodhya celebrated Dipawali and Dussehra for two years. After that they stopped it thinking that the goddess for whom Ravan was killed, today she must be again bearing the atrocities of god knows how many Ravans. A row of lamps is a sign of celebration. When the king and the queen got separated, neither the king liked Dipawali, nor the people. Therefore, the festival of Dipawali had been stopped from that time itself. Based on the two years that it was celebrated for, innocent people are still celebrating this festival.

Similarly, the custom of Dussehra and Ravan Dahan (burning the effigy of Ravan) has been going on. If a young person dies in anyone's house, then that family and their relatives do not celebrate any festival.

Hanuman ji said, "Lord! Discuss about the Supreme God." Supreme God Kabir Ji narrated the "Creation of Nature". On hearing the true story, Hanuman ji was delighted. He requested to see Satyalok. Supreme God flew in the sky. Hanuman ji was watching him. Supreme God disappeared for some time. Hanuman ji became

worried that - 'How will I find this sage now?' Just then a special light became visible in the sky. By giving divine vision to Hanuman ji, Supreme God showed Satlok to him. Sage Muninder ji became visible sitting on a throne. The radiance of his body was immense. He had a crown on his head and a parasol like kings. After showing that scene for some time, his divine vision was finished. Muninder ji came down. Hanuman ji became confident that this is Supreme God. Satyalok is a place of happiness. He took initiation from Supreme God Kabir Ji and made his life blessed. He became worthy of getting salvation. In this way, Supreme God Kabir ji took pious soul, benevolent Hanuman ji in His refuge. Although this world and these lords of Kaal do not give the fruit of benevolence to an altruist soul, Supreme God certainly takes such souls in His refuge, because only such souls by becoming supreme devotees perform bhakti and attain salvation. The worldly people who deceive altruist souls suffer throughout their lives.

Shri Ramchandra ji in his final moments had to face defeat at the hands of his own sons Luv and Kush. Sita ji did not even consider appropriate to see him. She entered into the earth before everyone's eyes. With this remorse, Shri Ramchandra ji plunged into River Saryu flowing near Ayodhya and ended his life by taking a Jal Samadhi (drowning in water). The altruist Hanuman ji received the reward of selflessly helping the needy. God Himself came; told him the path to salvation, and did his welfare. Hanuman ji will again obtain a human life. Then Supreme God Kabir Ji after taking him in his refuge will provide him salvation. The seed of true bhakti has been sown in that soul.

How Did We Get Caught in the Trap of Kaal?

Please read its answer in Chapter "Creation of Nature" in this very book "Jeene Ki Raah" from Page 324 to 396.

Conversation of Supreme God Kabir with Kaal

Now we are living in Kaal Brahm's lok. Kaal has made living beings by adding layers of bodies e.g. material body etc on the soul. He has misled the living beings. He has made them forget the Complete God who is the father of the soul. He has proved himself to be

God. He tortures the soul which is a part of God, so that God becomes distressed. He stays in the form of *man* (mind) with every soul. He makes one commit a mistake and the punishment is borne by the soul. For instance, making one addicted to intoxicants like alcohol etc, making one rape someone and making one commit other sins. Kaal makes a person perform all these wrongdoings by the inspiration of *man* (mind). When you will take initiation from the author (Sant Rampal), then it will move straight because then the power of God starts remaining with the soul. The soul becomes prudent by gaining Tatvgyan. With the power of God, the soul becomes strong. Kaal Brahm is only scared of God Kabir. Sant Garibdas ji has stated :-

Kaal darae Kartaar se, jai-jai-jai Jagdish |
Jaura Jodi jhaadta, pag raj daarey sheesh ||
Garib, Kaal jo peesey peesna, jaura hai panihaar |
Ye do asal majdoor hain, Satguru Kabir ke darbaar ||

The meaning is clear. God Kabir Ji is trying to rescue our soul from the web of Kaal. Kaal Brahm tries to entrap us. It is clearly evident in the description ahead.

When the Supreme God created all the brahmands (universes) and took rest in His Lok (place), after that we all while living in Kaal's brahmand started experiencing the punishment of the deeds done by us and started remaining very distressed. We started wandering in search of happiness and peace, and started missing our home Satlok, and commenced bhakti to go there.

Someone learnt all the Vedas by heart; someone started practising fierce *tap* (austerity) and started activities like hawan yagya (sacrificial ceremony), dhyaan, Samadhi (meditation) etc, but could not go to our real home Satlok because by doing the aforesaid activities, after attaining good and prosperous lives in next births (like, king - great king, a big businessman, official, god - great god, Heaven - Great Heaven etc), we started going in the cycle of 84 lakh births of various living beings. We started remaining very distressed and started requesting to the Supreme Father God that - 'O Kind God! Show us the path to our home. We do your bhakti wholeheartedly. Why are you not appearing before us?'

Narrating this account to Dharmdas ji, God Kabir said that -

Dharmdas, on hearing the calls of these living beings, I, adopting the appearance of Jogjit, came from my Satlok to Kaal Lok. At that time in the twenty-first brahmand, where Kaal has his own house, the living beings were being roasted on the Taptshila (hot rock) and the grime from their immaterial bodies was being taken out. On my arrival, the burning of the living beings ended. On seeing me, they said, "O Purush (God)! Who are you? Just by having a sight of you, we are feeling a lot of comfort and peace." Then I told them, "I am PaarBrahm Supreme God Kabir. You all living beings have come from my Lok and become trapped in Kaal Brahm's Lok. Every day this Kaal takes out the grime from the immaterial bodies of one lakh human beings and eats it, and then later leaves them to bear the punishment in different kinds of births." Then those souls said, "O Kind Supreme God! Please rescue us from the jail of this Kaal." I told them, "Kaal has obtained these brahmands from me by doing bhakti three times. And all these things which you are using here are that of Kaal, and you all have come to roam here at your own will. Therefore, now you have a lot of debt of Kaal on you and it cannot be paid off without the jaap of my true (sacha) naam. Until you become free from debt, you cannot go out of Kaal Brahm's jail. For this, you will have to do bhakti by taking naam-updesh (initiation) from me. Then I will rescue you and take you with me."

As we were discussing this, Kaal Brahm appeared there and he attacked me furiously. I made him unconscious by my word power. Then he regained consciousness after some time. He fell at my feet and started begging, and said, "You are elder to me, have some mercy on me, and tell me why you have come to my lok." Then I told Kaal Purush, "Some souls want to return to their actual home Satlok by doing bhakti. They are not finding the path of true bhakti. Therefore even after doing bhakti, they remain in this lok only. I have come to guide them the path of true bhakti and to disclose your secret that you are Kaal; you eat one lakh human beings and produce a lakh and a quarter human beings, and you have become God. I will tell them that he, whose bhakti you do, is not God; he is Kaal." On hearing this, Kaal said, "If all the souls will return to Satlok, then what will happen to my food? I will starve. It is my request to you to take few souls in the three yugas and to not dis-

close my secret to everyone that I am Kaal; I eat everyone. When Kaliyug comes, take as many souls as you wish." Kaal took these promises from me. God Kabir further said to Dharmdas that - 'I had also come in Satyug, Tretayug and Dwaparyug, and took many souls to Satlok, but did not disclose his secret. Now I have come in Kaliyug and I have had a conversation with Kaal. Kaal Brahm said to me - 'Now no matter how hard you try, nobody will listen to you. Firstly, I have not left any living being worthy of doing bhakti. I have spoilt their conduct by instilling bad habits of smoking bidi - cigarette, drinking alcohol and eating meat etc in them. I have engaged the living beings in different types of pretentious ways of worship. Secondly, when after imparting your knowledge, you will return to your Lok, I (Kaal) will send my messengers and starting twelve Panths (sects) similar to your Panth, I will mislead the living beings. They will sing the glory of Satlok, will narrate the knowledge given by you, but will recite my naam (mantra). As a result of which, they will become my food only.' On hearing this, God Kabir said that - you try your ways; I will go back only after telling the true path (way of worship) and he/she, who will listen to my knowledge, will never be misled by you.

Satguru God Kabir said that - 'O Niranjana! If I wish, I can end your whole game in a moment, but by doing this I break my promise. Thinking this, I, imparting true knowledge to my beloved *hans* (souls) and granting them the power of Shabd, will take them to Satlok', and He said that -

Kaho Kabir Suno Dharmraya, hum sankhon hansa pad parsaaya |

Jin linha humra prvana, so hansa hum kiye amaana ||

(In Holy Kabir Sagar, Kaal's description of different ways of putting the living beings in a maze and of satisfying his hunger)

Dwadas panth karun main saaja, naam tumhara le karun avaaaja ||

Dwadas yam sansaar pathaho, naam tumhaare panth chalaeho ||

Pratham doot mm prgate jaai, peechhe ansh tumhara aai ||

Yahi vidhi jeevanko bhrmaun, Purush naam jeevan samjhaaun ||

Dwadas panth naam jo laeche, so humre mukh aan samae hae ||

Kaha tumhara jeev nahin maane, humaari or hoy baad bakhaanae ||

Main drid fanda rachi banaai, jaamein jeev rahey urjhaai ||

Deval Dev paashaan poojaai, teerth vrat jap-tap man laai ||

Yagya hom aru nem achaara, aur anek fand mein daara ||

Jo gyaani jaaoo sansaara, jeev na maanae kaha tumhaara ||

(Satguru Vachan) - Statement of Satguru

Gyaani kahey suno anyaaai, kaato fand jeev le jaai ||

Jetik fand tum rachey vichaari, satya shabad tae sabae bindaari ||

Jaun jeev hum shabd dridaavae, fand tumhara sakal mukaavae ||

Chauka kar prvaana paai, purush naam tihi deoon chinhaai ||

Taake nikat Kaal nahin aavae, sandhi dekhi taakahn sir naavae ||

It is evident from the above-mentioned description that the various sects (Panth), which are prevalent and which do not have the path of true bhakti as told by God Kabir, are all inspired by Kaal. Therefore, a wise man should adopt a path of bhakti after in-depth consideration because a human life is invaluable, and one does not get it again and again. God Kabir says that -

Kabir maanush janm durlabh hai, miley na barambar |

Taruvar se patta toot girey, bahur na lagta daar ||

Kaal Took a Pledge From Kabir Ji to

Take Fewer Souls in Three Yugas

(Detailed and Complete Description)

Question: - Who are the actual chief of the twelve Panths prevalent by the name of Kabir Ji, and who will commence the Thirteenth Panth?

Answer: - Like the redactor of Kabir Sagar, Swami Yuglanand (Bihari) ji, has expressed sorrow that the state of the Holy Texts of Kabir Ji has been deteriorated by tampering with them from time to time.

Example: - Supreme God Kabir in Jogjit form had a dispute with Kaal Brahm. It is present in "Swasamved Bodh" from Page 117 to 122 and in "Anurag Sagar" from Page 60 to 67.

Supreme God Kabir Ji in the guise of his son Jogjit appeared in Kaal's First Brahmmand, which is the twenty-first brahmmand and where the Tapt Shila is built. Kaal Brahm had an altercation with Jogjit. Then, Kaal Brahm, being helpless, holding Jogjit's feet asked for forgiveness, and after taking a pledge from him, asked for some relief.

1. Please liberate only a few living beings in the three yugas (Satyayug, Tretayug, and Dwaparyug).

2. Please do not take living beings forcefully from my Lok.

3. You may explain your knowledge. One who accepts your knowledge will be yours, and one who accepts my knowledge will be mine.

4. In Kalyug, first my messengers should appear; later your messenger should go.

5. Please build the bridge on the ocean in Tretayug. At that time, my son Vishnu in Ramchandra form will fight with Ravan, the king of Lanka. The ocean will not give way to him.

6. In Dwapar Yug, I will abandon my incarnated body and depart. King Indradaman on my order would want to build a temple on the shore of an ocean by my name (by the name of Jagannath). The ocean will cause hindrance to him. You may please protect that temple.

Supreme God accepted all the demands and pledged to fulfil them. Then Kaal Brahm laughed and said, "O Jogjit! You may go to the world. When Kalyug will come, I will send my 12 messengers (Fake Satgurus) to the world. By the time 5505 years of Kalyug would have passed, I will get 12 Kabir Panths started by your (by the name of Kabir Ji) name through my messengers." Kabir Ji in the guise of Jogjit had said to Kaal Brahm that - 'In Kalyug, my name would be Kabir, and I will start a Panth by the name Kabir.' Therefore, Kaal Jyoti Nirnanjan had said that - 'If you will start one panth by the name Kabir, then I (Kaal) will start 12 Panths by the name Kabir. By misleading all the human beings, I will keep them entangled in my web. Apart from these, I will also start many other panths (sects) who will talk about Satlok, Sachkhand, but they will not have the true way of worship. As a result of which, the human beings will remain in my trap by reciting the wrong mantras in the hope of going to Satlok.'

Kaal Brahm had asked that - 'When will you start your True Kabir Panth in Kalyug?' Kabir Ji had stated that - 'When 5505 (five thousand five hundred five) years of Kalyug would have passed, then I will start my True Thirteenth Kabir Panth.'

Kaal said - 'Prior to that time, by imparting knowledge contrary to the scriptures, I will make everyone habitual to fake mantras and wrong way of worship by making everybody on the entire earth perform arbitrary way of worship abandoning the injunctions of the

scriptures. When your thirteenth incarnation will come and start the True Kabir Panth, nobody will believe him; rather, people will quarrel with him." Kabir Ji knew that when 5505 years of Kalyug would have passed (in 1997), a revolution of education will come. All the human beings will be made literate. At that time, my Das, by properly understanding all the religious scriptures, will show them to the human society. On seeing all the pieces of evidence with their own eyes, the educated human society by becoming familiar with the truth will immediately take initiation in my Thirteenth Panth, and the entire world will do bhakti by wholeheartedly accepting the way of worship and the true spiritual knowledge imparted by me. At that time, again there will be an environment like that of Satyayug. There will be no mutual malice, and nobody will commit theft, adultery, loot or fraud. Nobody will accumulate wealth. More importance will be given to bhakti. Like, at that time, that person would be considered great who would have excessive wealth, big business, and huge mansions, but after the commencement of the Thirteenth Panth, those people would be considered fools, and those who will do bhakti and will live in ordinary houses will be considered great, superior and respectable.

"For Evidence, Nectar-Speech From Different Chapters Of Holy Kabir Sagar"

Conversation Between Kabir Ji and Jyoti Niranjana

Speech of Anurag Sagar from Page 62: -

"Dharmrai's (Jyoti Niranjana) Statement"

Dharmrai as vinti thaani | main sevak dwitiya na jaani ||1

Gyani binti ek hamara | so na karahu jih se ho mor bigaara ||2

Purush deenah jas mokahn raaju | tum bhi dehhu to hovey mm kaaju ||3

Ab main vachan tumhro maani | leejo hansa ham so gyaani ||4

Speech of Anurag Sagar from Page 63: -

Dayavant tum Sahib data | etik kripa karo ho tata ||5

Purush shaap mokahn deenah | lakh jeev nit graasan keenah ||6

Speech of Anurag Sagar from Page 64: -

Jo jeev sakal lok tav aavae | kaise kshudha mor mitaavae ||7

Jaise Purush kripa mope keenah | bhausagar ka raaj mohe deenah ||8

Tum bhi kripa mopar karahu | jo maange so mohey deho barahu ||9
Satyug, Treta, Dwapar maahin | teeno yug jeev thodey jaahin ||10
Chautha yug jab Kalyug aavae | tab tav sharan jeev bahu jaavae ||11

**Speech of Anurag Sagar from Page 65; Speech from line no. 3
from above: -**

Pratham doot mm prakate jaai | peechhe ansh tumhara aayi ||12

**Speech of Anurag Sagar from Page 64; Speech from line no. 6
from above: -**

Aisa vachan Hari mohe deejae | tab sansar gavan tav keejae ||13

"Jogjit's Statement = Gyani's Statement"

**Speech of Anurag Sagar from Page 64; Speech from line no. 7
from above: -**

Arey Kaal tum parpanch pasara | teeno yug jeevan dukh dara ||14

Binti tori leen maen jaani | mokahn thagaa Kaal abhimaani ||15

Jas binti tu mosan keenhi | so ab bakhs tohey deenhi ||16

Chautha yug jab Kalyug aavae | tab Ham apna ansh pathaavaen ||17

"Dharmrai's (Kaal) Statement"

**Speech of Anurag Sagar from Page 64; Speech from line no. 17
from above: -**

He Sahib tum panth chalaau | jeev ubaar lok lae jaau ||18

**Speech of Anurag Sagar from Page 66; Speech from line no. 8,
9, 16 to 21 from above: -**

Sandhi chhaap (Saar Shabd) mohe dijey Gyaani |

jaise devoge hans sahdaani ||19

Jo jan mokoon sandhi (Saar Shabd) bataavae |

take nikat Kaal nahin aavae ||20

Kahae Dharmrai jaao sansara | aanahu jeev naam aadhaara ||21

Jo hansa tumhre gun gaavae | taahi nikat ham nahin jaavaen ||22

Jo koyi lehae sharan tumhaari | mm sir pag dae hovae paari ||23

Ham to tum sang keenh dithaai | taat jaan kinhi ladkaai ||24

Kotin avgun baalak karahi | pita ek chit nahin dharahin ||25

Jo pita baalak koon dehae nikaari | tab ko raksha karae hamaari ||26

Saarnaam dekho jehi satha | taahi hans maen nivaau matha ||27

"Gyani's (Kabir) Statement"

Anurag Sagar Page 66: -

Jo tohi dehun sandhi bataayi | to tu jeevan ko hayiho dukhdaayi ||28

Tum parpanch jaan ham pava | Kaal chalaeh nahin tumhara dava ||29
 Dharmrai tohi prakat bhaakha | gupt ank beera Ham rakha ||30
 Jo koyi leyi naam Hamara | taahi chhod tum ho jana niyara ||31
 Jo tum mor hans ko roko bhaai | to tum Kaal rahan nahin paayi ||32

"Dharmrai's (Kaal Niranjana) Statement"

Speech of Anurag Sagar from Page 62 and 63: -

Besak jaao Gyaani sansara | jeev na maanae kaha Tumhara ||33
 Kaha Tumhara jeev na maanae | hamri aur hoye baad bakhaanae ||34
 Drid fanda maen rachaa banaayi | jaamein sakal jeev urjhaayi ||35
 Ved-Shastra samarti gungana | putra mere teen pradhana ||36
 Teenahu bahu baaji rachi raakha | hamri mahima gyan mukh bhaakha ||37
 Deval dev paashaan pujaayi | teerth vrat jap tap man laayi ||38
 Pooja vishva dev araadhi | yeh mati jeevon ko raakha baandhi ||39
 Jag (yagya) hom aur nem aachaara | aur anek fand maen daara ||40

"Gyani's (Kabir) Statement"

Hamne kaha suno anyaayi | kaaton fand jeev le jaayin ||41
 Jete fand tum rachey vichaari | Satya Shabd te sabae vidaari ||42
 Jaun jeev Hum shabd dridaavaen | fand tumhara sakal muktaavaen ||43
 Jabahi jeev chinhi gyaan Hamara | tajahi bhram sab tor pasaara ||44
 Satyanaam jeevan samjhaavaen | hans ubhaar lok lae jaavae ||45
 Purush sumiran saar beera, naam avichal janaavahun |
 Sheesh tumhaare paanv dekey, hans lok pathaavahun ||46
 Taake nikat Kaal nahin aavae | sandhi dekh taako sir naavae ||48
 (Sandhi = Satyanaam+Saarnaam)

"Dharmrai's (Kaal) Statement"

Panth ek Tum Aap chalaun | jeevan ko Satlok lae jaau ||49
 Dwadas panth karun main saja | naam Tumhara le karon aavaaja ||50
 Dwadash yam sansaar pathaayun | naam Kabir le panth chalaayun ||51
 Pratham doot mere pragatae jaai | peechhe ansh Tumhara aayi ||52
 Yahi vidhi jeevan ko bhramaayun | aapan naam Purush ka bataayun ||53
 Dwaadash panth naam jo laehi | hamre mukh mein aan samaehi ||54

Translation: - The translation of speech no. 1 to 54 has been done above.

"Gyani's (Kabir) Statement" Chaupai (Quatrain)

Chapter "Swasamved Bodh" Page 121: -

Arey Kaal parpanch pasara | teeno yug jeevan dukh aadhaara ||55

Binti tori leen main maani | mokahn thagey Kaal abhimaani ||56

Chautha yug jab Kalyug aai | tab Ham apna Ansh pathaayi ||57

Kaal fand chhootae nar loyi | sakal srishti parvanik (initiated) hoyi ||58

Ghar-ghar dekho bodh (knowledge) bichara (discussion) |

Satyanaam sab thor uchaara ||59

Paanch hazaar paanch sau paancha | tab yeh vachan hoyega sachha ||60

Kalyug beet jaay jab etaa | sab jeev Param Purush Pad cheta ||61

Meaning: - (Speech no. 55 to 61) Supreme God Kabir Ji has stated that - 'O Kaal! You have created a big illusion. You will inflict immense atrocities on the living beings in the three yugas (Satyug, Tretayug and Dwaparyug). As you are saying, you had made a request to me; I accepted it. You have deceived me, but when the fourth yug, Kalyug, will come, then I will send my 'Ansh', that is, I will send a soul who is recipient of my favour. O Kaal! He will eliminate all your traps, that is, wrong knowledge and way of worship based on ignorance, with Satya Shabd (true mantra) and true knowledge. At that time, the entire world will become initiated by taking initiation from that Saint of mine. Until that time comes, that is, until 5505 (five thousand five hundred five) years of Kalyug pass, Satyanaam, Mool Naam (Saar Shabd) and Mool Gyan (Tatvgyan = true spiritual knowledge) do not have to be revealed. But when 5505 years of Kalyug would have completed, then my knowledge will be discussed excessively in every home, and Satyanaam and Saar Shabd would be granted to all the initiates. This statement that I am making; these words of mine will prove to be true at the time when 5505 (five thousand five hundred five) years of Kalyug would have completed. When these many years of Kalyug would have passed, then all the human beings will become aware of that supreme place of Param Purush i.e. Satya Purush (Eternal God) about which it is mentioned in Gita Chapter 15 Verse 4 that - after finding a Tatvdarshi Saint, worshippers never return to the world. The Supreme God from whom the world-like tree has originated, that is, the Supreme God who has created the nature, worship that Supreme God.

The meaning of the above-mentioned speech is that at that time everybody will become completely aware of the place (Satyalok) of that Supreme God.

Swasamved Bodh Page 170: -**Ath Swasam Ved Ki Sfutvarta - Chaupayi (Quatrain)**

Ek laakh aur asi hazaara | peer paigambar aur avtaara ||62

So sab aahi Niranjana vansha |tan dhari-dhari karaen nij pita prashansa ||63

Dash avatar Niranjana ke re | Ram Krishna sab aahin badere ||64

Inse bada Jyoti Niranjana soyi | yaamein fer badal nahin koyi ||65

Meaning: - Supreme God Kabir Ji has told that all the one lakh eighty thousand (1, 80, 000) prophets from Baba Adam to Prophet Muhammad, and the ten incarnations as believed by the Hindus, were sent by Kaal. Among these ten incarnations, the main are Ram and Krishna. All these by glorifying Kaal and misleading all the living beings have consolidated the way of worship of Kaal. Jyoti Niranjana Kaal (Brahm) is their head.

Swasamved Bodh Page 171 (1515): -**Satya Kabir Vachan (True/Eternal Kabir's Statement)**

Couplet: - Paanch hazaar aru paanch sau paanch, jab Kalyug beet jaay |

Mahapurush farmaan tab, jag taaran koon aay ||66

Hindu Turk aadi sabae, jetey jeev jahaan |

Satya Naam ki saakh gahi, paavaen pad nirvaan ||67

Yatha saritgan aap hi, milaen sindhu maen dhaay |

Satya Sukrit ke Madhya timi, sab hi panth samaay ||68

Jab lag poorn hoye nahin, theek ka tithi baar |

Kapat-chaaturi tabahi laun, Swasam Bed nirdhaar ||69

Sabahi naari-nar shuddh tab, jab theek ka din aavant |

Kapat chaaturi chhodi ke, sharan KABIR gahant ||70

Ek anek hvae gaye, punH anek hon ek |

Hans chalaee Satlok sab, Satyanaam ki tek ||71

Ghar ghar bodh vichaar ho, durmati door bahaay |

Kalyug mein sab ek hoyi, bartein sahaj subhaay ||72

Kahaan ugra kahaan shudra ho, harae sabki bhav peer (pain) ||73

So samaan samdrishti hai, SAMRATH SATYA KABIR ||74

Meaning: - Supreme God Kabir Ji has told that - O Dharmdas! I had also said this to Jyoti Niranjana, that is, to Kaal Brahm; now I am telling it to you too.

Translation of Swasamved Bodh Speech no. 66 to 74: - When five thousand five hundred five (5505) years of Kalyug would have

passed, then a Great Man will come to emancipate the world. Whatever (*Panths*) sects would have been formed by then e.g. Hindu, Muslim etc, and whatever living beings there will be in the world, they by acquiring a human body, will take Satyanaam from that Great Man, and will attain salvation by the power of Satyanaam. All the other Panths (sects) will automatically, swiftly merge into that (Thirteenth) Panth, the Satya Kabir Panth (True Kabir Panth) started by that Great Man, just as different rivers while flowing freely automatically fall into an ocean. Nobody can stop them. In this way, all the panths will quickly merge into that Thirteenth Panth, and one Panth will be formed. But until the time of '*Theek*' will come, that is, until five thousand five hundred five years of Kalyug will complete, till then this knowledge of Swasamved that I am uttering and you are writing will seem baseless.

When that predetermined time will come, at that time men and women by acquiring noble thoughts and virtuous conduct, abandoning deceit and useless cunningness will take my (Kabir Ji) refuge. To gain benefit from God, several Panths (religious communities) have formed from one religion "Mankind". All these will again become one. All the Hans (devotees free from vices) souls by the power of Satyanaam will go to Satlok. The discussion of my spiritual knowledge will occur in every home. As a result of which, everyone's ignorance will be dispelled. In Kalyug, after becoming one again, everybody will have a normal behaviour, that is, people will lead their life peacefully. Whether one is 'Ugra', that is, a dacoit, robber, butcher, or a 'Shudra', that is, a base person who commits any other wrongdoing, God will (*bhavpeer*) remove the worldly sufferings of all those who will do true bhakti. Everyone's worldly sufferings will be eliminated by the true way of worship, and the founder of that Thirteenth (13th) Panth will look equally upon everyone, that is, he will not discriminate between people of lower and upper strata. He will Himself be *Samrath Satya Kabir* (Almighty True/Eternal Kabir). {Mm Sant Mujhe Jaan Mera Hi Swaroopam = Consider My Saint to be My Form Only}

Question: - Which is that Thirteenth Panth? Who is its founder?

Answer: - That Thirteenth Panth is the "Yatharth Sat Kabir" Panth. Its founder is Supreme God Kabir Ji Himself. At present, its

Operator is His Slave Rampal Das son of Swami Ramdevanand ji Maharaj. (From the spiritual viewpoint, a Guru is considered to be the father who nurtures the soul.)

Evidence: - The devotees, who are associated with the Mahants of the family line of Sant Dharmdas ji, out of ignorance, have wrongly attempted to prove the people of the lineage of Dharmdas to be the Thirteenth Panth and its operator. If someone tries to put the cloth of an elephant over a bull and says - 'Look, this cloth is of a bull'; wise men immediately understand that this is not the cloth of a bull. It belongs to an animal many times bigger than the bull. Though they may not be able to tell which animal it belongs to.

Example: - It is written in Kabir Sagar Chapter "Kabir Charitra Bodh" Page 1834-1835.

Writing on Paper Loaded in Thirteen Carts

Once, the King of Delhi said that - 'If Kabir Ji writes on paper loaded in thirteen (13) carts in two and a half days i.e. 60 hours, then I will consider him to be God.' Supreme God Kabir Ji swirled his stick over the papers kept in those thirteen carts. Instantly, he wrote the sacred speech of entire spiritual knowledge on all the papers. The King became confident, but under the pressure of the people (Muslims) of his religion, he got all those holy texts buried in the ground in Delhi. In Kabir Sagar, Chapter Kabir Charitra Bodh Granth, on Page 1834-1835, it is incorrectly written that when the time of Muktamani Sahab will come and his flag will be hoisted in Delhi city, then all those books will be taken out of the earth. Muktamani incarnation will be the thirteenth generation of the lineage of Dharmdas.

Interpretation: - The evidence of adulteration in the excerpt written above is this, that currently the native seat of the lineage of Dharmdas ji is in Damakhera, District Raigarh, State Chhattisgarh. On that seat, the 14th (fourteenth) generation Guru Shri Prakashmuni Naam Sahib is seated. The thirteenth generation guru was Shri Grindhuni Naam Sahib who had passed away in 1998 i.e. 15 years prior to the current year 2013. If this had been written about the thirteenth generation guru of the native seat, then he would have taken all the texts out of the ground and would have hoisted a

flag in Delhi. This did not happen, so that Thirteenth Panth is not from the lineage of Dharmdas ji.

Then in "Kabir Charitra Bodh" on Page 1870 in Kabir Sagar, the names of the 12 (twelve) panths have been written, the fake panths that Kaal (Jyoti Niranjan) had mentioned that he will start by the name of Kabir ji. Among them, first of all "Narayan Das" is written. Garib Das is written as the twelfth panth. In reality, the first is 'Churamani ji'. This has been deliberately edited.

They must remember that Supreme God Kabir Ji had not made Narayan Das ji his disciple. Narayan Das was a worshipper of Shri Krishna ji. He had extremely opposed his younger brother Churamani ji. Due to which, Shri Churamani ji had gone to Kudurmāl. Later, the Bandhavgarh city had become destroyed. In "Kabir Charitra Bodh" on Page 1870, the names of the founders of the Twelve Panths have been written. The first name written among them is incorrect. The rest are correct. It is written that: -

1. Narayan Das ji's Panth 2. Yagau Das (Jagu Das) Panth 3. Surat Gopal Panth 4. Mool Niranjan Panth 5. Taksaari Panth 6. Bhagwan Das Panth 7. Satnami Panth 8. Kamaaliye (Kamaal's) Panth 9. Ram Kabir Panth 10. Prem Dhaam (Param Dhaam) Ki Vaani Panth 11. Jeeva Das Panth 12. Garibdas Panth.

Then in Kabir Sagar, Chapter "Kabir Baani" on Page 134, it is written that: -

"Types of Vansh"

Patham Vansh Uttam (This has been mentioned about Churamani ji.)
Doosre Vansh Ahankaari (This is of Yagau i.e. Jagu Das ji.)
Teesre Vansh Prachand (This is of Surat Gopal ji.)
Chauthe Vansh Beerhe (This is Mool Niranjan Panth.)
Paanchvein Vansh Nindra (This is Taksaari Panth.)
Chhate Vansh Udaas (This is Panth of Bhagwan Das ji.)
Saatvein Vansh Gyaan Chaturaayi (This is Satnaami Panth.)
Aathvein Vansh Dwaadash Panth Virodh (This is Kamaaliye Panth of Kamaal ji.)
Nauvein Vansh Panth Pooja (This is Ram Kabir Panth.)
Dasvein Vansh Prakaash (This is Param Dhaam Ki Vaani Panth.)
Gyaarahvein Vansh Prakat Pasaara (This is Jeeva Panth.)

Baarahvein Vansh Pragat Hoye Ujiyaara (**This is Panth of Sant Garibdas ji of Village-Chhudani, District-Jhajjar, State-Haryana, who after meeting Supreme God Kabir Ji, spoke about His magnificence and true knowledge by which there was some illumination of the glory of Supreme God Kabir Ji.**)

Terahvein Vansh Mitey Sakal Andhiyaara {**This is Yatharth (True) Kabir Panth, which began in 1994, which is operated by me, Das (Rampal Das).**}

The descendents of Dharmdas ji of Damakhera's native seat have tried to hide the real mystery, but they could not eliminate the truth.

In Kabir Sagar, Chapter "Kabir Baani", on Page 136: -

Dwadash Panth Chalo So Bhed

Dwaadash panth Kaal furmaana | bhuley jeev na jaay thikaana ||
 Taatein aagam kah hum raakha | vansh hamaara Churamani shaakha ||
 Pratham jag mein Jaagu bhrmaavae | bina bhed vah granth churaave ||
 Doosar Surati Gopal hoi | akshar jo jog drdaave soi ||

(Interpretation: - Here, Jaagu Das has been mentioned as the first one, whereas the speech is clarifying that the first vansh is Churamani. The second is Jaagu Das. This same evidence is in "Kabir Charitra Bodh" Page 1870. The second is Jaagu Das.

Even in Chapter "Swasamved Bodh" Page 155 (1499), Jaagu is written as the second. Here it has been written as the first. Here, it would be correct to write Churamani as the first.)

Teesra Mool Niranjan baani | lok ved ki nirnay thaani ||
(This should have been written as the Fourth.)

Chautha panth Taksaar (Taksari) bhed lau aavae |
 neer pavan ko sandhi bataavae ||

(This should have been written as the Fifth.)

Paanchvaan panth beej ko lekha | lok pralok kahae hum mein dekha ||
(This is Panth of Bhagwan Das that should have been written as the Sixth.)

Chhataa panth Satyanaami prakaasha | ghat ke maahin maarg nivaasa ||
(This should have been written as the Seventh.)

Saatvaan Jeev panth le bolae baani | bhayo prateet marm nahin jaani ||
(This Eighth Panth is of Kamaal ji.)

Aathvaan Ram Kabir kahaavae | Satguru bhram lae jeev drdaavae ||
(Actually, this is the Nineth Panth.)

Naumein gyaan ki kalaa dikhaavae | bhayi prateet jeev sukh paavae ||
(In reality, this is the Eleventh Jeeva Panth. It is incorrectly written as Nineth here.)

Dasvein bhed Param Dhaam ki baani | saakh hamaari nirnay thaani ||
(This is correct, but the eleventh has not been written. If we consider Churamani to be the first one, then a correct series is formed. In reality, the first is Churamani ji. After this commences the description of the Twelfth Panth, the Panth of Garibdas ji. This is indicative. Sant Garibdas ji was born in Vikrami Samvat 1774 (seventeen hundred seventy-four). Here, seventeen hundred seventy-five has been written by mistake. This is a misprint.)

Samvat satrah sau pachahatar (1775) hoyi | taa din prem prakatein jag soyi ||
 Aagya rahae brahm bodh laavae | koli chamaar sabke ghar khaavae ||
 Saakhi hamaari le jeev samjhaavae | asankhya janm thaur nahin paavae ||
 Baarhvein (baarvae) panth pragat hovae baani |
 shabd hamaare ki nirnay thaani ||
 Asthir ghar ka marm nahin paavae |
 ye baara (baarah) panth Hami (Kabir Ji) ko dhyaavaen ||
 Baarahein panth Hamhi (Kabir ji alone) chali aavaen |
 sab panth mita ek hi panth chalaavaen ||
 Pratham charan Kaljug niryaana (nirvana) |
 tab Maghar maando maidaana ||

Meaning: - Here the Twelfth Panth of Sant Garibdas ji is clear because Supreme God Kabir Ji had met Sant Garibdas ji, and He had opened his Gyan Yog. Then Sant Garibdas ji uttered the speech of the magnificence of Supreme God Kabir Ji that has been currently printed in the form of a Holy Book. We have to ponder. Upto the Panth of Sant Garibdas ji, Twelve (12) Panths have already propagated. This is also written that - 'Although Sant Garibdas ji has written the verses-hymns-quatrain of my glory, the followers of the Twelfth Panth will interpret the speech according to their intellect, but because of not understanding it properly the followers of the Panths upto the Panth of Sant Garibdas ji, that is, those of the Twelve Panths will not be able to understand my speech properly. Due to which, they will not be able to attain the Eternal Abode of

Satlok for infinite births. These people of the Twelve Panths will propagate their Panths by the name of Kabir Ji, and they will gain fame on my name, but the followers of all these Twelve Panths will not be able to attain the permanent home (Satyalok).' Then it is stated that - 'Further in the Twelfth Panth (in the Panth of Sant Garibdas ji) I, that is, Kabir Ji Himself, will come, and eliminating all the Panths, I will start one Panth. It will be the first phase of Kalyug when in Samvat 1575 (year 1518) I (Kabir Ji) will attain salvation from Maghar city (Uttar Pradesh), that is, by performing a divine act, I will go to Satlok.

Supreme God Kabir Ji has divided Kalyug into three phases. The first phase is in which Supreme God has already gone after performing a diving act. The middle generation is when five thousand five hundred five years of Kalyug would have passed. In the last phase, everybody will become ungrateful and nobody will do Bhakti.

I (Rampal Das) have emerged from the Twelfth Panth of Sant Garibdas ji. That Thirteenth Panth is now going on. Supreme God Kabir Ji has got it started. There is blessing of Guru Maharaj Swami Ramdevanand ji. It will become successful and the entire world will do bhakti of Supreme God Kabir Ji.

Supreme God Kabir Ji had met Sant Garibdas ji in Satguru form. Kabir is indeed God. He Himself appears on Earth and the other Loks (worlds) to impart His knowledge. Sant Garibdas ji has stated in "Asur Nikandan Ramaeni" that "Satguru dilli mandal aayesi | Sooti dharti soom jagaaysi | Dilli Ke takht chhatr fer bhi firaa si | Chaunsath yogni mangal gaaysi |" Sant Garibdas ji's Satguru was "Supreme God Kabir Bandi Chhor".

Supreme God Kabir Ji has stated in Kabir Sagar, Chapter "Kabir Baani" on Page 136 and 137 that the Twelfth (12th) Panth will be run by Sant Garibdas ji.

Samvat satrah sau pachahtar (1775) hoyi |

jaa din prem prakatae jag soyi ||

Saakhi Hamaari le jeev samjhaavae | asankhyon janm thaur nahin paavae ||

Baarhvein panth pragat ho baani | shabd hamaare ki nirnay thaani ||

Asthir ghar ka marm nahin paavaen |

ye baara (baarah) panth Hami ko dhyaaavaen ||

Baarahvein panth Ham hi chali aavaen |
sab panth mita ek hi panth chalaavaen ||

Meaning: - Supreme God Kabir Ji has clarified that the followers of the panths upto the (12th) Twelfth Panth, by not properly understanding the profound mysteries of the verses of my magnificence that I have myself (Supreme God Kabir Ji) uttered that are written in Holy Books like Kabir Sagar, Kabir Sakhi, Kabir Bijak, Kabir Shabdavali etc and the speech uttered by Garibdas ji by my grace, by drawing wrong conclusions, will explain them to their followers, but because of not being familiar with the truth, they will not be able to go to the permanent home, that is, the Eternal Supreme Abode (Satyalok) for infinite births. Then I (Supreme God Kabir Ji) will come in that panth of Garibdas and on completion of five thousand five hundred five years of Kalyug, the Yatharth Kabir Panth will be started. At that time, there will be discussion on Tatvgyan (true spiritual knowledge) in every home. On understanding the Tatvgyan, all the human beings of the world will do my bhakti. Acquiring a good conduct, everybody will live peacefully. This proves that the Thirteenth Panth that is the Yatharth Kabir Panth is being run by me, Das (Rampal Das). Grace is of Supreme God Kabir Ji. When Supreme God Kabir Ji in the communal meal organised by the Brahmins in place 'Totadri' could make a bull utter Ved-mantras, then He could himself utter them too. The capability of the All-Capable is in this only that He can make anyone give introduction of His magnificence. Perhaps that is why Supreme God Kabir Ji by His grace has got this Thirteenth (13th) Panth propagated by me, Das (Rampal Das).

How Much Kalyug Has Passed Currently?

Aadi Shankaracharya has a special place in Hindu religion. In other words, we may say that the guardian and reviver of Hindu religion is also Aadi Shankaracharya. After him, there has been a revolution of the worship of the Hindu gods as a result of the propagation done by his disciples. His revered deity is God Shri Shankar. His venerable goddess is Parvati ji. Along with these, they worship Shri Vishnu ji and other gods. Especially, there is a rule of "Panch Dev Pooja": - 1. Shri Brahma ji 2. Shri Vishnu ji 3. Shri Shankar ji 4.

Sage Shri Parasar ji 5. Shri Krishna Dwaipayan alias Shri Ved Vyas ji are venerable.

It is written in the book "Jeevani Aadi Shankaracharya" that Aadi Shankaracharya was born 508 years before Jesus.

Then there is a prophecy in the book "Himalaya Teerth" which is of the time before the birth of Aadi Shankaracharya. It has been mentioned in it that Aadi Shankaracharya will be born after three thousand years of Kalyug would have passed.

Now let us investigate through a mathematical calculation, how much Kalyug has passed currently i.e. in 2012?

Aadi Shankaracharya ji was born 508 years before the birth of Jesus.

Since the birth of Jesus, it has been = 2012 years.

How many years have passed since Shankaracharya ji's birth = $2012 + 508 = 2520$ years.

If we calculate chronologically, then Shankaracharya was born after = 3000 years of Kalyug had passed.

In 2012, how many years of Kalyug had passed = $3000 + 2520 = 5520$ years.

Now let us find out in which year 5505 years of Kalyug complete = $5520 - 5505 = 15$ years before 2012.

$2012 - 15 = 1997$. In year 1997, 5505 years of Kalyug complete. According to Samvat, an Indian year finishes in the Falgun Month i.e. in February-March.

Those saints who believe that Shrimadbhagavat Gita was uttered 5151 years ago are wrong.

Salvation is Not Possible Without a Guru

Question: - Can we not do bhakti without a Guru?

Answer: - We can do bhakti, but it would be a futile attempt.

Question: - Please tell the reason.

Answer: - It is a rule of God that is mentioned in Sukshn Ved: -

Kabir, Guru bin mala ferte, Guru bin detey daan |

Guru bin dono nishfal hain, poochho Ved Puran ||

Kabir, Ram Krishna se kaun bada, unhon bhi Guru keenh |

Teen lok ke ve dhani, Guru aage aadheen ||

Kabir, Ram Krishna badey tinhu pur raja |

Tin Guru band keenh nij kaaja ||

Meaning: - Without acquiring a Guru, if one tells rosary beads for reciting mantra, and gives donation; both of these are futile. If you have a doubt, then see the evidence in your Vedas and Purans.

Shrimad Bhagavat Gita is a summary of the four Vedas. In Gita Chapter 2 Verse 7, Arjun has stated that - O Shri Krishna! I am your disciple. I am in your refuge. In Gita Chapter 4 Verse 3, Kaal Brahm, by entering into Shri Krishna ji, said to Arjun that - You are my devotee. There is evidence in the Purans that Shri Ramchandra ji had taken initiation from Sage Vashishth ji, and he used to seek Guru Vashishth ji's permission to perform tasks in his personal and royal affairs. Shri Krishna ji had received education from Sage Sandeepni ji and Shri Krishna ji's spiritual guru was Shri Durvasa Rishi ji.

Supreme God Kabir Ji wants to advise us that - 'You do not consider anybody greater i.e. more capable than Shri Ram and Shri Krishna ji. They were lords of the three worlds. They also did bhakti by acquiring a guru, and made their human life successful. One should easily realise from this that if any person does bhakti without acquiring a guru, then how much correct they are. In other words, their way of worship is futile.'

❖ **A bhakti that is done without acquiring a guru in imitation of others and as per hearsay information is called bhakti according to Lokved (folklore). The meaning of Lokved is the knowledge of bhakti prevalent in a region that is contrary to the Tatvgyan. Based on Lokved (folklore), this Das (Rampal Das) used to worship Shri Hanuman ji, Baba Shyam ji, Shri Ram, Shri Krishna, Shri Shiv ji and gods and goddesses. In the worship of Hanuman ji, I used to keep a fast on Tuesday and distribute Prasad of *boondi* (a sweet). I myself used to eat a *choorma* soaking in pure ghee and offer boondi made in Dalda Vanaspati Ghee to Baba Hanuman. I used to recite mantras e.g. Hare Ram, Hare Krishna, Krishna-Krishna, Hare-Hare. Somebody told me that: -**

Om naam sabse bada, isse bada na koye |

Om naam ka jaap karey, to shuddh aatma hoye ||

Because of this, I started chanting 'Om' naam. 'Om NamH Shivay' - I used to chant this mantra of Shiv. 'Om Bhagvate VasudevaayH NamH' - I used to chant this mantra of Shiv. Going

on pilgrimage, doing charity there, having bath there - I used to do all these as well based on Lokved (folklore).

Like whenever there used to be episodes of happiness at home, I used to believe that all these are happening due to the aforesaid bhakti of mine. For instance, passing in an examination, getting married, having sons and daughters, getting a job. I used to consider all these episodes of happiness to have occurred due to the above mentioned way of worship. Supreme God Kabir Ji has stated in Sukshma Ved: -

Kabir, peechhe laagya jaaun tha, main lok ved ke saath |
Raaste mein Satguru miley, deepak dinha haath ||

The meaning is that this worshipper was doing bhakti based on Lokved, that is, based on baseless stories. I was treading on the path of that way of worship which was opposed to the scriptures. On the way, that is, on the path of bhakti, one day I found a Tatvdarshi Saint. He gave me a lamp of scripture-based way of worship, which was certified in the scriptures, that is, when he made me aware of the true scripture-based way of worship, then my life was saved from being wasted. In the light of the Tatvgyan imparted by the Satguru, I came to know that I was doing wrong bhakti. In Shrimad Bhagavat Gita Chapter 16 Verse 23, it has been said that abandoning the injunctions of the scriptures, those worshippers who behave arbitrarily, neither attain happiness, nor spiritual success and nor salvation, that is, their way of worship is futile. Then in Gita Chapter 16 Verse 24, it has been stated that - Arjun! Therefore, in the state of what should be done and what should not be done, scriptures are the evidence for you.

The above-mentioned way of worship that this Das (Sant Rampal Das) used to perform, and the entire Hindu society is doing, all that because of not being mentioned in the Gita and the Vedas is a way of worship contrary to the scriptures, which is useless.

Kabir, Guru bin kaahu na paya gyana,
jyon thothe bhus chhadey moodh kisaana ||

Kabir, Guru bin Ved padae jo praani, samjahe na saar rahe ayaani ||

Therefore, one should gain the knowledge of Vedas and other scriptures from Guru ji, so that by performing true scripture-based way of worship, one's life becomes blessed.

Bhakti is Possible by the Power of Word of Complete Guru

It is beneficial to do bhakti after taking initiation from Guru ji. By doing bhakti without acquiring a Guru, one does not get any benefit.

Example: -

❖ A king's queen was highly religious. She had taken Guru-Diksha (initiation) from Supreme God Kabir Ji. She used to go daily to obtain a sight of the Guru. The king did not use to like it, but he was not able to stop his wife from going there. The reason was, firstly she was daughter of an extremely powerful king, and secondly, he wanted to see his wife happy.

One day, the king said to his wife, "If you do not get annoyed, shall I say something?" The queen said, "Please say." The king said, "You go to your Guru. Bhakti can be done even without a guru." The queen said, "Guru ji has told that doing bhakti without a guru is useless." The king said, "I will go along with you tomorrow and meet your Guru ji. I will clarify this thing with him."

The king asked the saint a question, "You are befooling the people that bhakti is not possible without a Guru. Why is bhakti not successful? Naam-mantras have to be chanted. People can ask one-another and chant them. That is sufficient." The saint said, "King! You have some substance in your statement. I will come to your royal court. I will give its answer there." On the scheduled day, the saint went to the king's court. The king was sitting on the throne. Soldiers were standing nearby him. A separate chair was kept for the saint to sit in. As soon as the saint went there, pointing towards the king, he said to the soldiers standing nearby, "Arrest him." The soldiers did not budge at all. The saint repeated this sentence, order 'Arrest him' three times, but the soldiers did not arrest the king.

The king got angry with the saint that - 'This accursed man was misguiding my wife so that he can acquire my kingdom.' The king said once, "Soldiers, arrest him." The king was pointing towards the saint. Immediately, the soldiers arrested the saint.

The saint said, "O King! After inviting a saint to your house, you are disrespecting him. This is not good." The king said, "What nonsense were you just saying? You were giving order to get me

arrested." The saint said, "I was giving the answer to that question of yours that why is it beneficial to do bhakti after taking initiation from a Guru? If you get me released, then I will answer your question." The king said to the soldiers, "Release him." The soldiers released the saint. The saint said, "O King! I had also uttered the same sentence, "Arrest him." The soldiers did not budge. You had also spoken the same sentence, and immediately the soldiers arrested me. Your word has the power of rule. My word has the spiritual power. If you will ask someone to do bhakti of the same naam-mantra, then that mantra will not function. If I will ask to chant the same mantra, it will instantly become effective. Therefore, immediately after taking initiation from a Complete Saint, a spiritual process starts in a worshipper. Bhakti germinates in his/her soul. It has been stated in Sukshma Ved: -

Satguru pashu maanush kari daarae, siddhi dey kar Brahm bichaarein ||

Meaning: - First, Satguru by making a person repeatedly listen to Satsang makes him/her a virtuous person, and makes one quit all the vices. Then by entering the power of his bhakti into the disciple through word, he strengthens the thoughts of worshipping God in the disciple, by which the devotee's interest in bhakti escalates day-by-day. Then that person becomes a demi-god. Kabir Ji has said that: -

Kabir, balihari Guru aapna, ghadi ghadi sau-sau baar |

Maanush se devta kiya, karat na laayi baar ||

Therefore, He has said that: -

Kabir, guru bin mala ferte, guru bin dete daan |

Guru bin dono nishfal hain, chaahay poochho Ved Puran ||

Yog, Yagya, Tap, Daan karaavae, Guru vimukh fal kabhi nahin paavae ||

Meaning: - If without acquiring a Guru, one tells rosary beads for reciting mantra and gives donation, then both of these are futile. This evidence is also in the Vedas and the Purans. Then the meaning of the last quatrain is that if after taking initiation, one relinquishes the guru, but still keeps chanting the same mantras and also keeps performing Yagya (religious rituals), Hawan (lighting lamp), charity, then that is also useless. That person will not get any benefit.

Kabir, taatein Satguru sharna leejae, kapat bhaav sab door kareejae |

Other evidence: -

Kabir, garbhyogeshwar guru bina, kartey Hari ki sev |

Kahaen Kabir baikunth se, fer diya Sukhdev ||

Raja Janak guru kiya, fir kinhi Har ki sev |

Kahaen Kabir Baikunth mein, chaley gaye Sukhdev ||

Meaning: - Sage Vedvyas ji's son, Sukhdev, used to fly and go to Heaven with the power of his previous birth. One day, he was about to enter into the heaven built in Shri Vishnu ji's Lok. The staff present there on the entrance of Heaven asked Sage Sukhdev, "Sage, please tell us the name of your revered Guru ji." Sukhdev ji said, "What is the need of a Guru? Others have come here after acquiring a guru, but I myself have so much power that I have come without a guru." The gatekeepers told him, "Sage, this is the power of your bhakti accumulated in the previous birth. If you will not do bhakti again by acquiring a guru, then the previous bhakti will only last a few days. Your human life will get destroyed."

For example: - Currently, the battery of the inverter has been charged by connecting with a charger. If the charger is removed, still the inverter will continue to perform its task because the power has accumulated in it. After some time, it stops performing all the tasks; neither the tube will glow, nor the fan will function. It is imperative to recharge it. A charger is needed for that. Consider the guru to be the charger, and God to be the electricity.

Sage Sukhdev had ego of his (siddhi) supernatural power. He did not agree. The matter went to God Vishnu ji. Shri Vishnu ji also said the same thing that - 'Sage, first acquire a guru, then come here.' Sukhdev ji said, "God, there is no one equivalent to me on earth, neither is there any worthy guru. You may please tell me whom shall I make my guru?" Shri Vishnu ji told that - 'You may make King Janak your guru.' On saying this, Shri Vishnu ji went inside his palace. Sage Sukhdev returned on earth. After taking initiation from King Janak, he chanted the mantras of bhakti given by him, and then Sage Sukhdev was allowed to reside in heaven. Therefore, success is possible only by doing bhakti after acquiring a guru. To do bhakti, charity etc without acquiring a guru is futile.

❖ The Guru should be complete. No benefit is obtained from a fake guru.

Question: - What is the identity of a Complete Guru? From which-ever saint we hear knowledge, he appears to be a Complete Satguru.

Answer: - The characteristics of a Guru have been mentioned in Sukhmved: -

Garib, Satguru ke lakshan kahun, madhurey baen vinod |
Chaar ved chhH shaastra, kah athaarah bodh ||

Supreme God Kabir Ji had met Sant Garibdas ji (Village-Chhudani, District-Jhajjar, Haryana). He had taken his soul above to His Satyalok (Eternal Supreme Abode). After showing him all the higher loks, He had left him back on earth. He had imparted the complete spiritual knowledge to him. Supreme God Kabir Ji had (enlightened him) opened his Gyan Yog. Based on that, Sant Garibdas ji has told the identity of a Guru that the true guru i.e. Satguru imparts such a knowledge that his words please the soul; they seem to be very melodious because they are based on truth. The reason is that the Satguru explains explicitly the knowledge of the four Vedas and all the holy scriptures.

Supreme God Kabir Ji has given the same evidence in Sukshmved, Kabir Sagar, Chapter "Jeev Dharm Bodh" on Page 1960: -

Guru ke lakshan chaar bakhana, pratham ved shastra ko gyana ||
Doojey Hari bhakti man karm baani, teesrey samdrishti kar jaani ||
Chauthey ved vidhi sab karma, yeh chaar Guru gun jano marma |

Translation: - Supreme God Kabir Ji has stated that a true guru has four main characteristics:-

1. He properly understands all the Vedas and holy books.
2. He himself also does Bhakti with mind-action-word, that is, there is no difference in his speech and action.
3. The third characteristic is that he treats all the disciples equally. He does not discriminate.
4. The fourth characteristic is that he himself performs and makes others perform all the acts of bhakti (worship) according to the Vedas (everybody knows about the four Vedas 1. Rigved, 2. Yajurved, 3. Samved, 4. Atharvaved, and the fifth Ved is Sukshmved; all these Vedas).

❖ In the Vedas (four Vedas - Rigved, Yajurved, Samved, and Atharvaved) there is only one mantra 'Om' for recitation.

Evidence = Yajurved Chapter 40 in Mantra 15 and 17

❖ It has been stated in Mantra 15 that chant the 'Om' naam (mantra) while doing work, chant it with a special yearning, and chant considering it to be the prime duty of human life. By chanting 'Om' mantra unto death, one will attain as much eternity as is obtained by the chanting of 'Om' mantra. (Yajurved 40/15)

❖ In Yajurved Chapter 40 Mantra 17, the giver of the knowledge of Ved is Brahm alone. He has stated that - He who is Complete God is hidden (unmanifested). He does not appear before everyone. (His information has been given in Yajurved Chapter 40 Mantra 10 that only Tatvdarshi Saints know his true knowledge. Hear from them.) Then in Yajurved Chapter 40 Mantra 17, he has further stated that (Aham Kham Brahm) I am Brahm. My naam (mantra) is 'Om'. I reside above in the divine sky-like Brahm Lok. (Yajurved 40/17)

This same evidence is in Shri Devi Mahapuran: - (Published from Gita Press Gorakhpur, Sachitra Mota Type Only Hindi) Seventh Skand, on Page 562-563 - Shri Goddess has told King Himalaya that - "King! If you want your welfare, then abandon everything along with my bhakti. Only chant one 'Om' mantra. Have the goal of attaining Brahm. You will attain Brahm by this. That Brahm resides in the Brahmlok-like divine sky." This clarifies that in the Vedas, there is only one mantra 'Om' for chanting. Shrimad Bhagavat Gita which is a summary of the Vedas, it has been stated in it in Chapter 8 Verse 13 that: -

Om iti ekaasksharam Brahm vyavahaaran maam anusmaran |
YaH pryaati tyajan deham saH yaati parmaam gatim ||

Translation: - The Giver of the knowledge of Gita, Brahm, has said that - Only 'Om' this one word is for me, Brahm. A worshipper who while chanting it, abandons his body, he after death attains the supreme salvation obtained by the recitation of 'Om' mantra, that is, he goes to Brahm Lok.

There is no mantra other than 'Om' for the worship of Brahm in Shrimadbhagavat Gita and the Vedas.

It has been proved that the recitation of 'Om' mantra is certified in the scriptures.

❖ **The Giver of the knowledge of Gita has clarified that - Arjun!**

You and I have had several births, and will also have in future. The sages and the gods do not know about my origin. (Gita Chapter/Verse - 2/12, 4/5, 10/2)

This proves that the Giver of the knowledge of Gita is mortal, and he takes birth and dies. His worshippers will also remain in the cycle of birth and death. Therefore, it has been stated in Gita Chapter 8 Verse 16 that the worshippers who have gone to Brahm Lok also remain in rebirth. Therefore, the Giver of the knowledge of Gita has said in Gita Chapter 18 Verse 62 that - O Bharat! You may go in the refuge of that Supreme God in every respect. Only by the grace of that Supreme God, you will attain supreme peace and the eternal supreme abode i.e. Satyalok.

❖ Then in Gita Chapter 15 Verse 4, the Giver of the knowledge of Gita has stated that after gaining Tatvgyan from Tatvdarshi Saint and performing worship according to his instruction, one should search for that supreme state/place of that Supreme God, having gone where, the worshippers do not return to the world. Only worship that Supreme God.

In Gita Chapter 7 Verse 29, the Giver of the knowledge of Gita has stated: -

Jaraa maran mokshaay maam aashritya yatanti ye |

Te Tat Brahm viduH kritsnam adhyatm karm ch akhilam ||

Meaning: - The Giver of the knowledge of Gita has said that - Those, who gain Tatvgyan from the Tatvdarshi saints based on the knowledge given by me, that is, as advised by me, who strive to become free from the suffering of old age and death, who do not wish for any valuable object of the world in return for their bhakti, they (Tat Brahm ViduH) know that Brahm, the entire spirituality and all the actions.

❖ Arjun asked in Gita Chapter 8 Verse 1 that - What is 'Tat Brahm'? The Giver of the knowledge of Gita has given its answer in Gita Chapter 8 Verse 3. He has said that - He is 'Param Akshar Brahm'.

❖ In Gita Chapter 8 Verse 5 and 7, the Giver of the knowledge of Gita is asking to do his bhakti and has assured that - By doing my bhakti, you will attain me. By doing my bhakti, the cycle of birth and death will continue. You will have to fight too. You cannot attain su-

preme peace.

❖ Then immediately in Gita Chapter 8 Verses 8, 9, 10, the Giver of the knowledge of Gita has stated that - He who worships 'Tat Brahm' i.e. 'Param Akshar Brahm' attains that Sachidanand Ghan Brahm, that is, he will attain the divine Supreme God other than me.

❖ Similarly, the magnificence of Param Akshar Brahm has been described in Gita Chapter 15 Verse 17. In Gita Chapter 15 Verse 16, two gods have been mentioned. One is Kshar Purush. He is the Giver of the knowledge of Gita who owns an area of 21 brahmands. He is Brahm, the Giver of the knowledge of Gita.

The second has been said to be Akshar Purush, who owns an area of 7 Sankh Brahmands. Both of these have been said to be mortal. All the living beings in their loks (worlds) have also been said to be mortal.

It has been stated in Gita Chapter 15 Verse 17 that: -

Uttam PurushH tu anyaH Parmatma iti udaahrH |
YaH lok trayam aavishya vibharti avyayH IshwarH ||

Translation: - Uttam Purush = Purushottam i.e. Param Akshar Brahm is someone other than the above mentioned Kshar Purush and Akshar Purush who is called Paramatma, who by entering into the three loks {one lok of 21 brahmands of Kshar Purush, second lok of 7 sankh brahmands of Akshar Purush, and the third lok formed by the higher four loks (Satyalok, Alakh Lok, Agam Lok, and Anami Lok) - the three loks formed in this way} nurtures everyone; He actually is the Immortal God.

❖ In Gita Chapter 17 Verse 23, the mantras of attaining this Param Akshar Brahm have been mentioned: -

Om Tat Sat iti nirdeshH BrahmH trividhH smritH |
BrahmnaH ten vedaH yagyaH ch vihita pura ||

BrahmH = Sachidanand Ghan Brahm i.e. Param Akshar Brahm. The mantras of the bhakti of Param Akshar Brahm, that is, the mantras for attaining that supreme state/place of the Supreme God have been mentioned. Having gone where, worshippers never return to the world. They attain supreme peace there. It is the Eternal Supreme Abode (Sanatan Param Dhaam).

Om = is the mantra of "Brahm" i.e. "Kshar Purush", who is visible.

Tat = this is the recitation-mantra of "Akshar Purush". This mantra is indicative. The actual mantra has been mentioned in Sukshn Ved. This mantra is revealed to the initiate at the time of the initiation. It is not disclosed to anyone else.

Sat = this is the mantra of "Param Akshar Brahm". This is also indicative. It is told to the initiate at the time of the initiation. The actual mantra is written in Sukshn Ved. This very evidence is also in Samved Mantra no. 822 that the Complete God is attained by the recitation of three naams (mantras).

Mantra no. 822 Samved Utarchik Adhyay 3 Khand no. 5 Shlok no. 8 (Translated by Sant Rampal Das): -

ManeeshibhiH pavte poorvyaH KavirnrbiyatH pari koshaaM asishyadat |
Tritasya naam janayanmadhu ksharannindrasya
vaayuM sakhyaay vardhayan ||8||

ManeeshibhiH - pavte - poorvyaH - Kavir - nrbiH - yatH - pari -
koshaan - asishyadat - tri - tasya - naam - janayan - madhu - ksharanH -
na - indrasya - vaayum - sakhyaay - vardhayan

Translation: (PoorvyaH) Eternal i.e. the First to appear (Kavir nrbiH) Supreme God Kabir, by acquiring a human form i.e. by appearing as a Guru (maneeshibhiH) wise devotee (tri) three (naam) giving mantra i.e. initiation (pavte) by freeing from sins i.e. by purifying (janayan) birth and (ksharanH) from death (na) makes free from and (tasya) his (vaayum) the life-breaths that are put in definite numbers according to destiny (koshaan) from His treasure/store (sakhyaay) on the basis of friendship (pari) completely (vardhayan') increases (yatH) as a result of which (Indrasya) of Supreme God (madhu) the real happiness (asishyadat) makes him attain by His blessings.

Translation: The first to appear i.e. Eternal Supreme God Kabir by assuming a human form, that is, by appearing as a Guru, by giving three mantras, that is, initiation to wise devotee, by freeing him from sins, that is, purifying him, releases him from birth and death, and completely increases his countable life-breaths, that have been put according to the destiny, from His treasure on the basis of friendship. As a result of which, He makes him attain the real happiness of the Supreme God by His blessings.

Meaning: It has been clarified in this Mantra that Complete God Kavir i.e. Kabir manifesting in the form of a Guru in human body, by giving jaap of three naams (mantras) to a God-loving soul,

makes him do true bhakti, and by purifying that devotee-friend, by His blessings, telling the true path of attainment of the Complete God i.e. of Himself, makes him attain complete happiness. He increases the age of the worshipper. This same evidence is in Gita Chapter 17 Verse 23 that "Om-Tat-Sat iti nirdeshH BrhmnH trividhH smritH". The meaning is that there is direction of recitation of Om (1) Tat (2) Sat (3) this mantra for attaining the Complete God. Obtain this naam from a Tatvdarshi Saint. There is mention of a Tatvdarshi Saint in Gita Chapter 4 Verse 34, and in Gita Chapter 15 Verses 1 to 4, the identity of a Tatvdarshi Saint has been given, and it has been stated that after knowing the Tatvgyan (true spiritual knowledge) from a Tatvdarshi Saint, one should search for that Supreme State/place of the Supreme God. Having gone where, devotees do not return to the world i.e. they become completely liberated. The world has been created by that same Complete God.

Important: It has become clear from the above-mentioned description that even the four Holy Vedas are testifying that only the Complete God is worthy of being worshipped. His real name is KavirDev (Kabir God), and complete salvation is only attained by the recitation of the three mantras.

There is evidence in Shrimadbhagavat Gita, which is the summary of the four Vedas, that by these three mantras, that place is attained, after going where, worshippers never return to the world. It is the Eternal Supreme Abode. One attains supreme peace after going there.

This invaluable mantra of the three naams is unclear i.e. indicative in the Vedas and the Gita. Therefore, that Place and God cannot be attained by doing sadhna according to the four Vedas and the Gita. Therefore, in Gita Chapter 4 Verses 32 and 34, the Giver of the knowledge of Gita has clarified that (BrahmnH Mukhe) Sachidanand Ghan Brahm i.e. Param Akshar Brahm imparts the true knowledge of the yagyas i.e. religious rituals by uttering from His lotus mouth. It is called the speech of the Sachidanand Ghan Brahm. It is also called Tatvgyan and Sukhm Ved. After knowing it, one becomes free from all the sins. All the mantras and the method of bhakti have been described in it. (Gita Chapter 4 Verse 32)

❖ Gita Chapter 4 Verse 34 = Understand that Tatvgyan (true spiri-

tual knowledge) by going to the Tatvdarshi Saints. By prostrating before them, asking question politely without deceit, those Knowledgeable Mahatmas, who are well-versed with the essence of God, will instruct you in Tatvgyan. (Gita Chapter 4 Verse 34)

Gentlemen! That Tatvdarshi Saint is this Das (Sant Rampal Das). That Tatvgyan is available with me. At present, it is not available with anyone except me. The human population of the world is approximately 7 billion. Among these billions of human beings, there is no one who knows this knowledge.

In Gita Chapter 7 from Verse 12 to 15, the Giver of the knowledge of Gita has stated that - those who worship the three gunas (Rajgun Brahma ji, Satgun Vishnu ji and Tamgun Shiv ji) have 1. demoniac nature, are 2. lowest among men, 3. evil-doers, 4. fools, who do not even worship me.

Then the Giver of the knowledge of Gita in Gita Chapter 7 Verses 16 to 18 has described the state of those who worship him that - Four types of people (1. Aart, 2. Artharthi, 3. Jigyasu, 4. Gyani) worship me. Only the 'Gyani' worshipper is the best amongst these, but even he, because of not having Tatvgyan, remains fixed on my i.e. Brahm's anuttam i.e. bad salvation.

❖ In Gita Chapter 7 Verse 19, the Giver of the knowledge of Gita has stated that - Even my worship is rarely done by a (Gyani) knowledgeable soul in the last birth after several births. Otherwise, people remain engrossed in other religious practices only. Such a Mahatma is very rare who tells that only the Vasudev i.e. Sarvgatam Brahm is everything. Only by His bhakti, supreme peace is attained. Only by His bhakti, the Eternal Supreme Abode is attained. Only by His bhakti, that supreme state/place is attained; having gone where, worshippers never return to the world. That Param Akshar Brahm is the Creator of all. He alone is the root of the world-like tree who by entering into the three Loks (worlds) nurtures everyone. He only is the destroyer of sins. He only is the giver of complete salvation. One should only worship Him.

Dear Readers! Currently, that Tatvdarshi Saint is this Das (Sant Rampal Das). I have the knowledge of all the Vedas and Holy Books. I have all the mantras of the bhakti of Vasudev God.

Let us now tell you the definition of 'Vasudev' :-

"Definition of Vasudev"

In Gita Chapter 3 Verses 14-15, it has been stated that - All the living beings originate from foodgrain. A lot of information has already been given to you in the past. Please read from there. Here we will only cover this topic.

Then it has been said that - Brahm i.e. Kshar Purush originates from the Immortal God, who has been mentioned in Gita Chapter 15 Verse 17. This proves that "Sarvgatam Brahm" = Omnipresent Param Akshar Brahm i.e. Vasudev is always situated in the Yagyas (religious rituals).

Please ponder: - The meaning of Sarvgatam Brahm is Omnipresent Param Akshar Brahm/God. (Gita Chapter 3 Verse 15)

1. Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji, the three gods are the chiefs of only one department i.e. Guna each in the three lok (Heaven, Earth and Nether World) built in one Brahmmand. These are not 'Sarvgatam Brahm' i.e. 'Omnipresent God' = Vasudev.

2. Brahm i.e. Kshar Purush: - He is the lord of only 21 Brahmmands. He is also not Omnipresent i.e. Vasudev.

3. Akshar Purush: - He is the lord of only 7 Sankh Brahmmands. He is also not Omnipresent i.e. Vasudev.

4. Param Akshar Brahm: - He is the lord of all the Brahmmands. He nurtures everyone. He is Vasudev.

Important: - For more information, please read Chapter "Creation of Nature" in this very book.

❖ Like, I have previously told you that Param Akshar Brahm by Himself appearing on earth meets virtuous souls. He imparts Tatvgyan to them. According to this very rule, the same God met Sant Garibdas ji (Village-Chhudani, District-Jhajjar, State-Haryana) in 1727. He was in the attire of a Jinda Mahatma. He had taken the soul of Garib Das ji to that Eternal Supreme Abode. Then after describing the state of all the higher brahmmands (universes) and gods and making him familiar with the Tatvgyan, He had brought him back into his body. At that time, Sant Garibdas ji was 10 years old. Considering Sant Garibdas ji to be dead, keeping him on a pyre, his family members were preparing to perform his last rites that day. At that very moment, He entered his soul back into his body. When

Garibdas ji became alive, the happiness of all the people of the family knew no bounds. Thereafter, Sant Garibdas ji composed an invaluable book. He gave the eye-witnessed account and the knowledge imparted by God Himself in it, which was written by a Dadu Panthi Sadhu named Gopal Das. It has been printed currently.

❖ There is a village Vasiyar near Ludhiana city in Punjab state. A God-loving person Ramrai alias Jhoomakra used to live in it. He heard the maginificence of Sant Garibdas ji, so he came to village Chhudani to have an audience with him. Sant Garibdas ji narrated this knowledge to him that this Das (Sant Rampal Das) has obtained from Sant Garibdas and that has been narrated to you in this book and other books.

That Ramrai asked a question that - O Mahatma ji! Nobody has delivered this knowledge till date. Sant Garibdas ji explained through a speech.

Kotyon madhya koyi nahin Rai Jhoomakra,
arhon mein koyi garak suno Rai Jhoomakra ||

Translation and meaning: - Sant Garibdas ji explained that you will not find this knowledge with anyone among crores; you will find it with someone among billions. That Saint is saturated with the entire knowledge and all the mantras of worship. Dear Readers! Currently that Saint is the one of Barwala, district Hisar. Understand the knowledge and take advantage.

Question: - How can you call the way of worship that has been going on since ancient times wrong? Like all the sages used to do meditation. We are seeing in the entire Hindu society that everyone has been chanting one of the mantras out of - Hare Krishna, Hare Ram, Radhe-Radhe Shyam Mila De, Om NamH Shivay, Om Namo Bhagvate VasudevayeH NamH, Jai Siyaram, Radhe Shyam, Om Tat Sat. They are chanting them in the present time as well. We consider Shri Ramchandra ji, Shri Krishna ji to be the Complete God; therefore, we chant their names. You describe the recitation of these mantras as futile. Please give a clarification.

Answer: - If this way of worship had been done in the ancient times and these mantras had been prevalent, then in Shrimadbhagavat Gita Chapter 4 Verses 1-2, the Giver of the knowledge of Gita would not have said that - This Yog, that is, the way of

worship that I am describing in the knowledge of Gita, has almost become extinct now, has become destroyed. I had told this knowledge and way of worship to Suryadev, then Surya to Manu, Manu told this to his son Ikshvaku, then some Raj-Rishis (Sages) came to know about it. Now for a long time, that is, long before Dwapar, it had become extinct, and Manu, Ikshvaku etc all had come in the first phase of Satyayug. If you consider Shri Ramchander, son of King Dashrath, and Shri Krishna Chandra, son of Shri Vasudev, to be the Complete God and therefore you chant their names Hare Ram, Hare Krishna etc and consider salvation from these only, then because of being contrary to the true ancient way of worship mentioned in the Shrimadbhagavat Gita, they are futile. It is arbitrary way of worship performed by abandoning the way of worship mentioned in the scriptures. Due to which, the other mantras mentioned in the aforesaid question are also not certified by the scriptures, and therefore are futile. In Gita Chapter 16 Verses 23-24, it has been stated that a person, who abandoning the way of worship mentioned in the scriptures, performs arbitrary practice, neither attains happiness, nor spiritual success, nor does he attain salvation, that is, his way of worship is futile. (Gita Chapter 16 Verse 23)

❖ In Gita Chapter 16 Verse 24, it is said that - Therefore Arjun, in the state of what should be done and what should not be done, scriptures are the evidence for you.

The meaning is that the way of worship that is not mentioned in the certified scriptures (Four Vedas = Rigved, Yajurved, Samved and Atharvaved, and the summary of these four Vedas = Shrimadbhagavat Gita, and Sukshma Ved = which God had uttered from his mouth. These are the certified scriptures for the knowledge and solution of bhakti) is religious practice contrary to the scriptures. Therefore, consider the scriptures as the basis for ascertaining which acts of bhakti should be done and which should not be done. Adopt the way of worship mentioned in the scriptures and relinquish everything else.

❖ Shri Ram ji was born in the last phase of Tretayug. Shri Krishna ji was born in the last phase of Dwaparyug. A human being has been doing bhakti since Satyayug. Which Ram was there at that time? You will say that Shri Vishnu ji has been there even before Satyayug,

and Shri Ram, Shri Krishna were also Shri Vishnu ji himself. There is evidence in Satyayug as well that Maharishi Valmiki used to chant Ram-Ram; he did not use to chant Vishnu-Vishnu. This proves that there is some "Ram" i.e. "Master" other than Shri Vishnu ji, Shri Ram and Shri Krishna ji. One should chant that "Ram" who is in Gita Chapter 7 Verse 29. About whom, it has been said that - 'Those, who know "Tat Brahm", only do bhakti to get rid of (*jaraa*) old age and (*maran*) death.' Arjun asked a question in Gita Chapter 8 Verse 1 that - What is that "Tat Brahm"?

The Giver of the knowledge of Gita answered in Gita Chapter 8 Verse 3 that - He is "Param Akshar Brahm". In Gita Chapter 8 itself in Verse 5, 7, the Giver of the knowledge of Gita has advised to do his bhakti, whose recitation-mantra he has mentioned in Gita Chapter 8 Verse 13 (Om iti ekaaksharam Brahm vyavhaaran mam anusamaran.....).

❖ In Gita Chapter 8 itself in Verse 8, 9, 10, the Giver of the knowledge of Gita has advised to do bhakti of that "Tat Brahm" i.e. Param Akshar Brahm other than him. His recitation-mantra has been given in Gita Chapter 17 Verse 23: -

Om Tat Sat iti nirdeshH BrahmH trividhH smritH |
BrahmanaH ten vedaH yagyaH ch vihita pura ||

Translation: - There is (nirdeshH) direction of recitation of mantra Om, Tat, Sat for the bhakti of (BrahmH =) Sachidanand Ghan Brahm i.e. Param Akshar Brahm. It has been advised to be (smritH) chanted in (TrividhH) three ways. (BrahmanaH) learned men i.e. Tatvdarshi Saints used to do bhakti according to (ten) that (VedaH) knowledge, (ch) and (yagyaH) religious rituals (ch) and other acts of bhakti (vihita) were performed (pura) in the beginning of the nature.

It has been proved from Shrimadbhagavat Gita that there is some Complete God other than the Giver of the knowledge of Gita, who is also different to Shri Vishnu ji, Shri Brahma ji and Shri Shiv ji. About whom, it has been stated in Gita Chapter 15 Verses 1, 4, 17 and in Gita Chapter 18 Verse 62 and in many other places in Gita that - He is Complete God. In Gita Chapter 15 Verse 16, two Purushs (gods) have been mentioned. Both have been said to be mortal. All the living beings under them are also mortal. (1) Kshar Purush, he is only the Lord of twenty-one brahmands, (2) Akshar Purush, he is

the lord of 7 Sankh (7 hundred quadrillion) brahmans. Both of these are not Complete God. (Gita Chapter 15 Verse 16)

❖ In Gita Chapter 15 Verse 17, the Giver of the knowledge of Gita has stated that *Uttam PurushH tu AnyaH* i.e. Purushottam is someone else other than the two Purushs (Kshar Purush and Akshar Purush) mentioned above; He (Parmatma iti udaahritH) is called God, (YaH loktryam aavishya) who by entering into the three worlds (vibharti) nurtures everyone, (AvyayH IshwarH) He is Immortal God. (Gita Chapter 15 Verse 17)

❖ This proves that Complete God is Param Akshar Brahm. The mantra of His bhakti is Om, Tat, Sat; this has also been proved. Om, Tat, Sat, the three mantras are of the above-mentioned three gods (Om = is of Kshar Purush i.e. Kshar Brahm, the Giver of the knowledge of Gita; Tat = this is indicative. Its description is given previously in this very book. Please read from there. This mantra Tat is of Akshar Purush; Sat = this is also indicative. Please read in detail about it in the description given previously in this very book. This Sat mantra is of Param Akshar Brahm). In Shrimadbhagavat Gita, these are indicative mantras for the attainment of salvation, which were never clarified by anyone till date (year 2012). The Hari Om, Tat, Sat mantra that you chant is also useless because you do not know the actual Tat and Sat mantras.

Example: - A rich man buried his wealth by digging a pit in his house. Only the rich man was aware of that place. The rich man wrote the indicative place in a notepad. He suddenly died. After performing the last rites of the father, his sons took that notepad in which their father used to say that the place where the wealth is hidden is written. The father never used to show it to anyone.

There was a courtyard in front of the house of the rich man. In one corner of that courtyard was a temple. It was written in the notepad that - Chandani Chaudas 2 am at night the entire wealth is buried in the dome of the temple. The sons broke the dome of the temple at 2 am at night and searched for the wealth; they did not find anything. The children became very sad. One day their father's friend came from another village to express his condolences. The children shared their worry about not finding the wealth in the desired place. The rich man's friend asked for that notepad and on

reading the description said to them, "Rebuild the dome of the temple. Build it same as before. I will come again on some other day and then I will tell the place of wealth." That man came on Chandani Chaudas. At two o'clock at night, the place where the shadow of the dome of the temple was falling due to the moonlight, he got that place dug. The entire wealth that was written in the notepad was found. The children became happy and rich.

The mantra of 'Hari Om Tat Sat' that you are chanting, you are demolishing the dome of the temple. You will not achieve anything. The proper place i.e. the real mantras are available with me (Sant Rampal Das). Obtaining them, become enriched with bhakti and become prosperous.

Question: - Radha ji was a resident of village Barsana (Uttar Pradesh) near Vrindavan. The people there chant "Radhe-Radhe". If they meet each other in the morning or at any other time, then they do not greet each other by saying 'Ram-Ram'. They say, "Uncle, 'Radhe-Radhe'." The uncle says, "Son, 'Radhe-Radhe'." Are they fools?

Answer: - Due to the absence of Tatvgyan, considering Lokved (folklore) to be true knowledge, the recitation of these scripture-opposed mantras is going on. I have already previously clarified this to you that it is mentioned in Gita Chapter 16 Verses 23-24 that those who abandoning the way of worship mentioned in the scriptures, perform arbitrary practice, that is, those who chant mantras that are not mentioned in the scriptures, neither attain happiness, nor spiritual success, nor do they attain salvation, that is, their practice of recitation of mantras is useless. Therefore, Arjun, for ascertaining what should be done and what should not be done, the scriptures are the evidence for you. I have told this previously. Now the question is why the uncle and nephew utter 'Radhe-Radhe'. Do you know who Radha ji was? Radha was a lover of God Shri Krishna. At that time, the people of Barsana Village used to address Radha ji with the adjectives of unchaste, depraved, shameful etc. They used to say that - 'She secretly goes to meet the son of Nand Baba of another village. Do not even let her come to your house. It will have a wrong influence on your daughters.' Sir! Now the people (men-women, youth) of the same Barsana themselves say that - 'Radhe-

Radhe Shyam Mila De'. As you had mentioned in the previous question that - 'We also chant this mantra'. Now neither Radha ji is present nor Shri Krishna ji. Now they are raving like a person in delirium - 'Radhe-Radhe Shyam Mila De'. Consider the state of the other mantras that you have previously mentioned to be the same. They are also useless because of not being certified by the scriptures.

❖ **Now I will give you the answer of this question of yours that - 'The uncle also says 'Radhe-Radhe' and the nephew also says 'Radhe-Radhe'. You also know that Radha ji was Shri Krishna ji's lover. You know this as well that when Shri Krishna ji was about to elope with Rukmani in his chariot, Rukmani's brother followed him on a horse to release his sister. Shri Krishna first beat him, and then dragged him by tying him at the rear of the chariot. Rukmani was also a lover of Shri Krishna ji. Rukmani's brother became an obstacle in between them. We know what Shri Krishna ji did to him. On Rukmani's request, Shri Krishna ji had forgiven her brother's life. If Shri Krishna had been present currently and Radha had also been here, and those uncle-nephew duo of Barsana had said 'Radhe-Radhe' to each other, then would Shri Krishna have liked it? Never. He would have tied both the uncle and nephew to his chariot and dragged them. If you will rave by calling someone's lover's name, then how would he feel? If he would be powerful, he would break your jaw. If he would be weak, he would cry, and curse the other person. Would he be happy? No. Therefore, the recitation of these mantras which are not certified in the scriptures is useless. The mantras that are certified by the scriptures are available with me. Come and get your welfare done.**

Question: - You in the answer to the question - 'What is the identity of a complete guru?' - have written in one place that - 'It has been proved that the recitation of 'Om' mantra is certified by the scriptures. In the answer to - 'Whether one should worship Kaal Brahm or not?' - you have called the way of worship of several sages who used to chant 'Om' mantra as an arbitrary practice performed by abandoning the injunctions of the scriptures.

Answer: - Those sages along with the recitation of 'Om' mantra also used to forcefully perform intense meditation. Due to which, their religious practice has been called as 'contrary to the scrip-

tures'. The recitation of 'Om' mantra is certified by the scriptures, but it is not a giver of salvation; one attains 'Anuttam' (bad) salvation by it. Therefore, the way of worship of those sages is contrary to the scriptures. There is direction in the Vedas and the Gita to worship that Complete God. The arbitrary way of worship performed instead of His worship is contrary to the scriptures.

Question: - Maharishi Valmiki had been present in Satyayug. He also used to chant Ram-Ram. Is this mantra also not certified by the scriptures?

Answer: - It has been described previously that in Gita Chapter 4 Verses 1-2, the Giver of the knowledge of Gita has stated that - I had narrated this knowledge to Surya. He narrated it to his son, Manu. Then some Rajrishis (royal sages) learnt about it. All these, Surya, Manu and Rajrishis (royal sages), have been present only in the beginning of Satyayug. After them, this knowledge had become destroyed. Sapt Rishi had met Maharishi Valmiki. He had obtained *siddhis* (supernatural powers) by doing meditation. He told the same method of forceful meditation to Maharishi Valmiki ji. Maharishi Valmiki ji performed that (Hath Yog Tap) forceful meditation with full dedication with his body and mind. After some time, he heard a voice from the top part of his body (head). It was "Ram-Ram". Maharishi Valmiki ji started chanting that same word during the meditation. A person listening to him used to think that he is saying 'Maraa-Maraa', but actually he was uttering 'Ram-Ram' only. He received the result of his meditation. He acquired *siddhis* (supernatural powers). His divine vision opened up. As a result of which, he had written Ramayan, that is, all the events of the birth and life of Shri Ramchandra ji thousands of years prior to the birth of Shri Ramchandra ji. The name of the book is "Valmiki Ramayan" which was written in Sanskrit language. No spiritual benefit is obtained from the recitation of 'Ram-Ram'. But because of being an indicative word of God, by uttering it one does not forget God. Therefore, the prevalence of recitation of Ram naam (mantra) in Hindu religion has been since ancient times. Like Swami Ramanand ji used to greet with the word 'Ram-Ram'. His disciples also used to greet each other with the word 'Ram-Ram', but their recitation-mantra was "Om". Similarly, we Kabir Panthis greet by saying "Sat Sahib".

Our recitation-mantra is different. One attains God by bhakti of only that mantra. It has been stated in Sukshn Ved: -

Satguru miley to ichchha metae, pad mil padae samana |
Chal hansa us lok pathaaun, jo ajar amar asthana |
Chaar mukti jahan champi karti, maya ho rahi daasi |
Das Garib abhay pad parsae, milae Ram avinashi ||

"Which God Should Be Worshipped?" According to Gita

Therefore, it has been stated in Sukshn Ved that: -

"Bhajan karo us Rab ka, jo data hai kul sab ka"

In Shrimadbhagavat Gita Chapter 15 Verses 1 to 4 and 16-17, it has been stated that this world is like a Peepal tree. A saint who distinctly tells all the parts of this world-like Peepal tree from the root to the three gunas-like branches, (SaH Ved Vit) he knows the essence of the Vedas, that is, he is a Tatvdarshi Saint.

God Himself narrates the knowledge of the nature created by Him and the real spiritual knowledge from His lotus-mouth by Himself appearing on earth. For evidence, please read the following Ved mantras. Please see the photocopies of these mantras, which have been translated by the founder of Arya Samaj, Maharishi Dayanand, and his followers, in the book "Gita Tera Gyan Amrit". The author (Sant Rampal Das) has corrected the errors in them.

There is evidence in Rigved Mandal No. 9 Sukt 86 Mantra 26-27, Rigved Mandal No. 9 Sukt 82 Mantra 1-2, Rigved Mandal No. 9 Sukt 96 Mantra 16 to 20, Rigved Mandal No. 9 Sukt 94 Mantra 1, Rigved Mandal No. 9 Sukt 95 Mantra 2, Rigved Mandal No. 9 Sukt 54 Mantra 3, Rigved Mandal No. 9 Sukt 20 Mantra 1 that the Supreme God, who is the Creator of all the brahmands, who is the Nurturer of all, is seated in the Lok (place) above all the Bhuvans. (Rigved Mandal No. 9 Sukt 54 Mantra 3)

That God walks from there and comes here on earth along with His body. He destroys the crises of His devotees. His name is Kavirdev i.e. Supreme God Kabir. He meets virtuous souls here. He explains the Tatvgyan to them by uttering from his lotus-mouth. That God is sitting in the Lok above. (Rigved Mandal No. 9 Sukt 86 Mantra 26-27, Mandal no. 9 Sukt 82 Mantra 1-2, and Mandal No. 9 Sukt 20 Mantra 1)

God roams earth while behaving like poets. (Rigved Mandal No. 9 Sukt 94 Mantra 1)

God inspires the devotees to do bhakti by uttering the speech from His mouth. God discovers the hidden mantras of Bhakti. (Rigved Mandal No. 9 Sukt 95 Mantra 2)

God narrates Tatvgyan through Kavirvaani (Kabir Vaani) by uttering proverbs, couplets, and quatrains. He is Kavirdev (Supreme God Kabir) who appears in the form of a saint. The infinite speeches, which is Tatvgyan, composed by that Supreme God, by that Sage or Saint, are blissful like nectar to his followers.

That Supreme God also acquires the title of a renowned poet amongst the poets. He is called a poet, but He is God. That God is seated in the third place of salvation (Satyalok). Like a human being wears different clothes, similarly that God appears on earth in different appearances. It is clear from the above-mentioned mantras of Rigved that God walks from His Eternal Abode and appears on earth. He meets virtuous souls. Playing the role of a Tatvdarshi Saint, He utters the Tatvgyan through couplets, quatrains and hymns. That Supreme God by staying for 120 years from 1398 to 1518 on the sacred land of India in Kashi city in the form of a (dhaanak) weaver had described the Tatvgyan.

Kabir, Akshar Purush ek pedh hai, Kshar Purush vaaki daar |
Teeno deva shaakha hain, paat roop sansaar ||

Important: - A speech is also written in this way in the book Kabir Vaani: -

Kabir, Akshar Purush vriksh ka tanaa hai, Kshar Purush hai daar |
Treydeva shaakha bhaye, paat jaano sansaar ||

Translation: - Information about the part of a tree that is visible outside the ground has been given that consider the trunk of a tree to be "Akshar Purush". Many big branches arise from the trunk. Consider one of the branches to be "Kshar Purush". Then imagine three branches to be originating from that big branch. Consider them to be the three gods (Rajgun Brahma ji, Satgun Vishnu ji and Tamgun Shiv ji), and consider the leaves on those branches to be the living beings.

Supreme God Kabir Ji has given all the knowledge in the Tatvgyan. Even in Gita Chapter 4 Verse 32, it has been stated that

the (BrahmnH Mukhe) Sachidanand Ghan Brahm i.e. Param Akshar Brahm uttered the information about the yagyas i.e. religious rituals from his lotus-mouth. He has spoken about it in detail in his speech. It is Tatvgyan.

It has been stated in Gita Chapter 4 Verse 34 that only the saints who are recipient of the favour of God understand the Tatvgyan told by God Himself. Understand that Tatvgyan by going to those Tatvdarshi Saints. By prostrating (to salute by lying prone on earth) before them, and politely asking question, those Tatvdarshi Saints will impart Tatvgyan to you.

Supreme God had Himself described this Tatvgyan by appearing on earth. In Gita Chapter 15 Verse 1, the identity of a Tatvdarshi Saint has been described that a saint who knows all the parts of the world-like tree along with the root is a Tatvdarshi Saint.

❖ Now let us know all the parts of the world-like tree: -

1. Root: - This is Param Akshar Brahm who is the Master of all. He creates everyone. He nurtures everyone. His information has been given in the answer to the question in Gita Chapter 8 Verse 1 in Gita Chapter 8 Verses 3, 8, 9, 10 and 20, 21, 22. His description is also in Gita Chapter 15 Verse 17. Like in Gita Chapter 15 Verse 16, two Purushs (gods) have been mentioned: - one is "Kshar Purush" and the second is "Akshar Purush". Both of these and all the living beings under them are mortal. Nobody's soul dies.

In Gita Chapter 15 itself in Verse 17, it has been stated that (Uttam PurushH) i.e. Purushottam/ Supreme God (anyaH) is someone else who (Parmatma iti udaahritH) is called God; (YaH Lok tryam aavishya) who entering into the three loks/worlds (vibharti) nurtures everyone; (AvyayH IshawarH) He is Immortal God. This Param Akshar Brahm is the root of the world-like tree. This is that God about whom Sant Garib Das ji has stated: -

"Bhajan karo us Rab ka, jo data hai kul sab ka"

He is the Master of infinite brahmands. He is even the master and creator of Kshar Purush and Akshar Purush.

2. Akshar Purush: - Consider him to be the trunk of the world-like tree. He is the master of 7 sankh brahmands (700 quadrillion universes). He is mortal.

3. Kshar Purush: - He is the Giver of the knowledge of Gita.

He is also called "Kshar Brahm". He is the master of only 21 brahmands. He is mortal.

4. The three gods (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) are the three branches: - These are ministers i.e. masters of one department each in the three loks/worlds (Earth, Nether world, and Heaven) built in one brahmand.

Like Shri Brahma ji is the master of Rajgun department, by whose influence all the living beings produce offsprings. Shri Vishnu ji is the master of Satgun department, by which affection is maintained between one another. He provides the results of one's deeds. Shri Shankar is the master of Tamogun department, as a result of which everyone dies.

5. Consider the living beings of the world to be the leaves of the world-like tree.

This is the distinct information of all the parts of the world-like tree. Supreme God Kabir Ji had Himself uttered this knowledge from His lotus-mouth. It was written by Shri Dhani Dharmdas (of Bandhavgarh) in Kabir Vaani, Kabir Bijak, Kabir Shabdavli and Kabir Sagar. That Supreme God had told it and currently this Das (Sant Rampal Das) has understood it. This is Supreme God Kabir Ji's grace that the entire spiritual knowledge is available with me. Even from the identification of the Tatvdarshi Saint according to Gita Chapter 15 Verse 1, this has been proved that this Das (Sant Rampal Das) is that Tatvdarshi Saint.

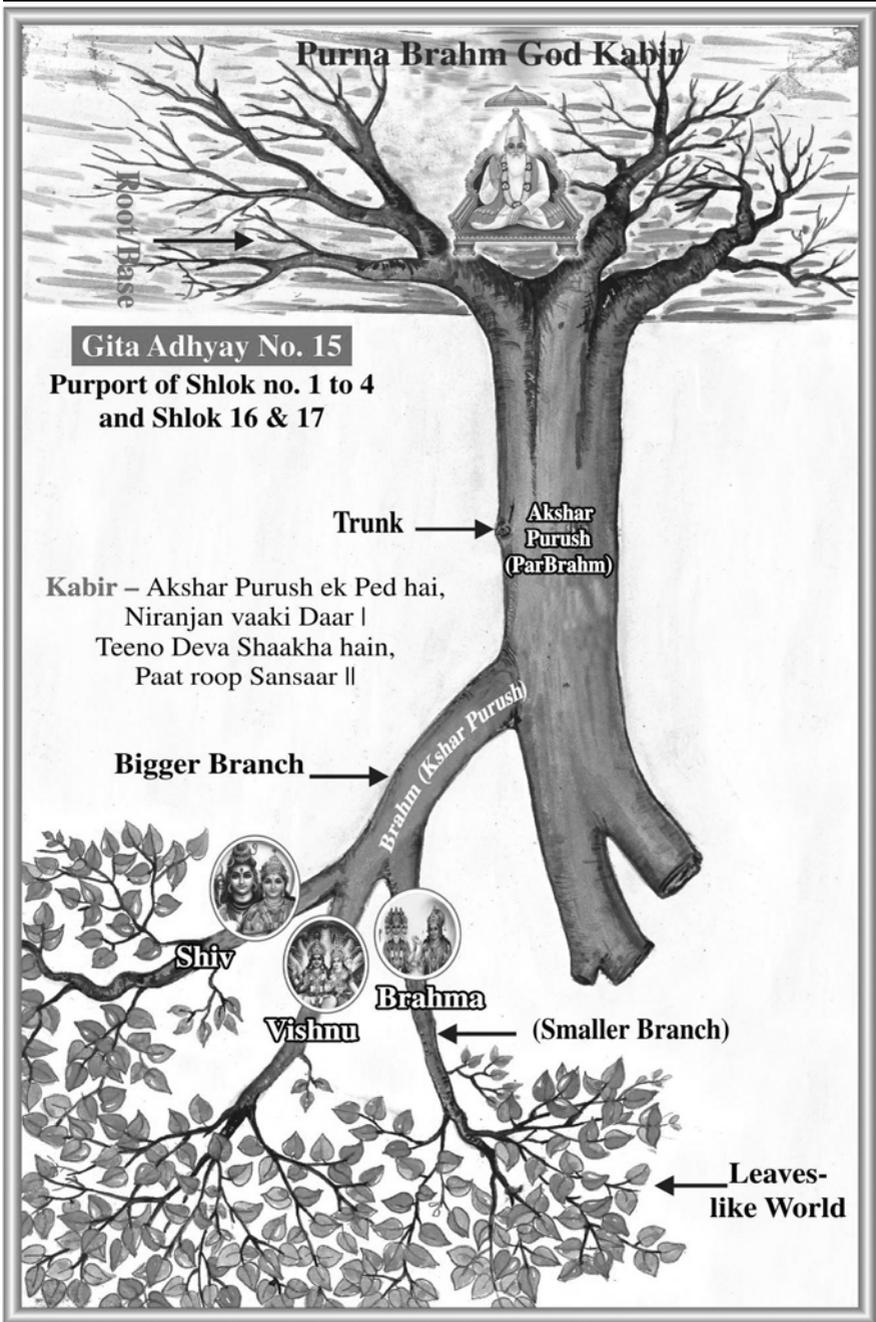
A summarised picture of Gita Chapter 15 Verses 1 to 4 and 16 and 17.

Let us again come to the topic

"Bhajan karo us Rab ka, jo data hai kul sab ka".

Till now only this much has been told that one should do bhakti, but now let us clarify that whose bhakti should be done? Should we do bhakti of the three branches 1. Shri Brahma ji Rajgun, 2. Shri Vishnu ji Satgun, 3. Tamgun Shri Shiv ji, or of the bigger branch 4. Kshar Purush, the Giver of the knowledge of Gita, or of the trunk 5. Akshar Purush, or of the root 6. Param Akshar Brahm.

Example: - If we bring a mango plant from the nursery, and plant it in the courtyard of our house or in our field, then how do we plant it?



Picture of the Upside-down Hanging World-like Tree with Root Above and Branches Below

We dig a pit in the ground. Keeping the roots of the plant in the pit, we cover it with the soil. Then we water the roots of the plant, put manure i.e. we worship the root of the plant. The food from the root goes to the trunk. The trunk after keeping the food needed for itself, sends the rest of it further to a branch. The branch after keeping the food necessary for itself, sends the rest of it to the smaller branches. Likewise the branches send the rest of the food to the leaves. In this way, that plant grows into a tree and bears fruits.

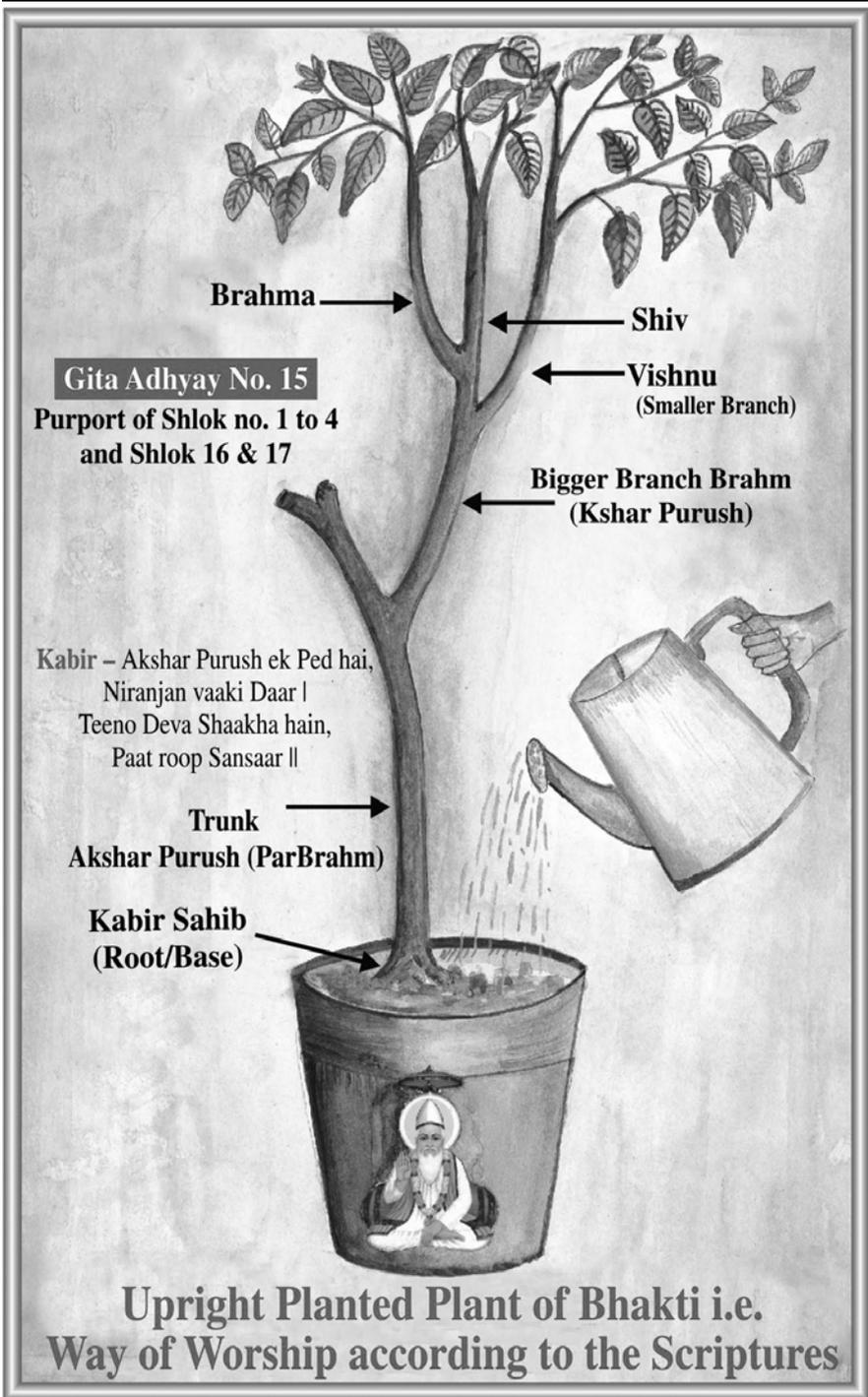
The readers are very wise. They must have understood that which God we should worship.

Supreme God Kabir Ji has described in Sukshma Ved that: -

Kabir, ekae saadhae sab sadhae, sab saadhae sab jaay |
Maali seechaen mool koon, foolae falae aghaay ||

By worshipping one main God, all the gods are worshipped; which is in accordance with the scriptures. Those who worship one or two gods (Shri Vishnu Satgun and Shri Shankar Tamgun) out of the three gods, or worship all three of them as their deity, then because of not being a nonadulterous bhakti as mentioned in Gita Chapter 13 Verse 10, it is useless. Like if a woman does not keep any physical relationship with any man other than her husband, then she is a chaste woman. A woman who keeps contact with many men because of being adulterous is contemptible in the society. She loses her place in her husband's heart.

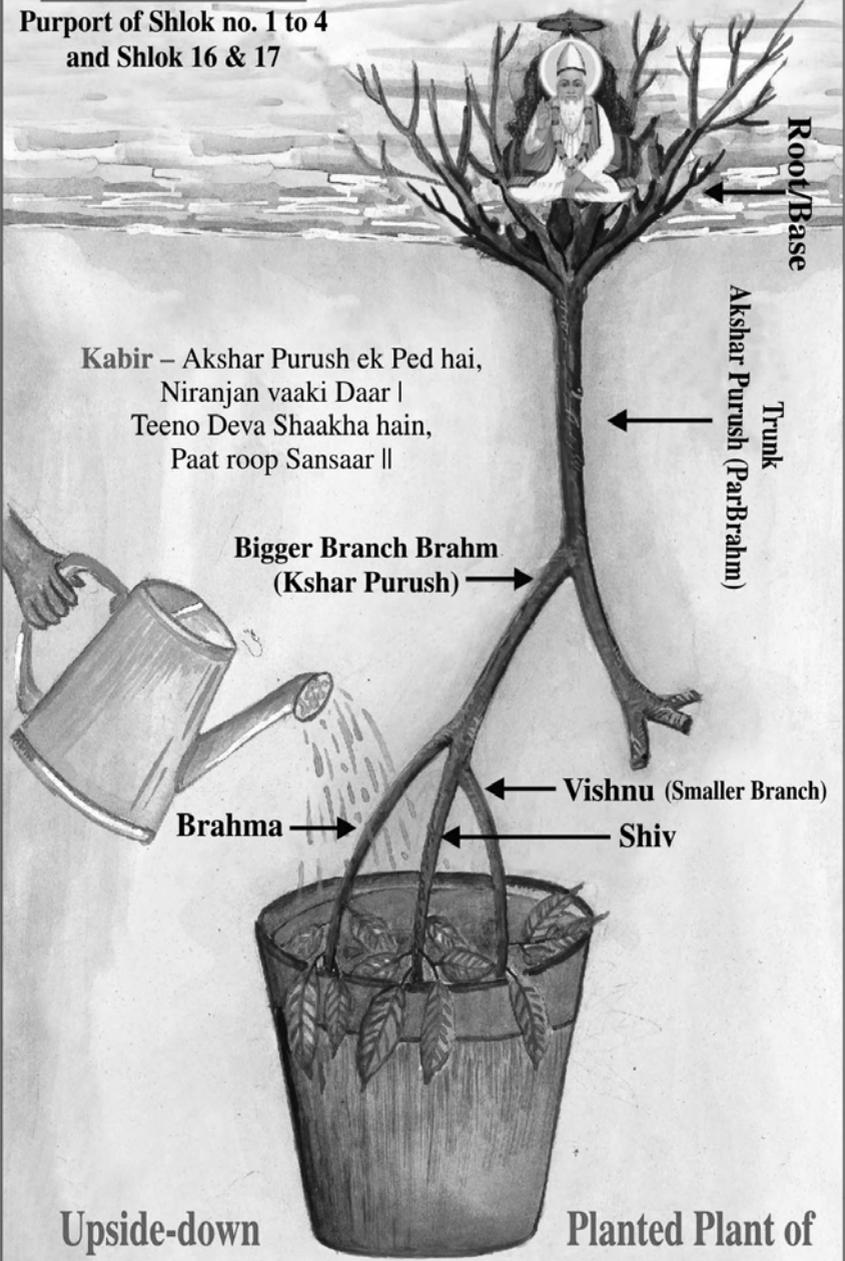
Please see the picture of scripture-based way of worship, that is, an upright planted plant of bhakti in this very book on Page 295, and a scripture-opposed way of worship, that is, an upside-down planted plant of bhakti on Page 296.



Gita Adhyay No. 15

**Purport of Shlok no. 1 to 4
and Shlok 16 & 17**

Purna Brahm God Kabir



**Kabir – Akshar Purush ek Ped hai,
Niranjan vaaki Daar |
Teeno Deva Shaakha hain,
Paat roop Sansaar ||**

**Bigger Branch Brahm
(Kshar Purush)**

Vishnu (Smaller Branch)

Brahma

Shiv

Upside-down

Planted Plant of

Bhakti i.e. Way of Worship Opposed to the Scriptures

It has become clear from the aforesaid pieces of evidence that the self-welfare of a worshipper is possible by the worship of one main Master.

Other evidence: - There is endorsement of this very aforesaid way of worship in Gita Chapter 3 from Verse 10 to 15.

❖ Gita Chapter 3 Verse 10 - Prajapati i.e. the Master of the lineage, in the beginning of the creation, after creating the human beings along with the knowledge of the Yagya i.e. religious rituals, ordered that - you may all prosper by performing religious rituals. These yagyas i.e. religious rituals will bestow the desired results on you. (Gita Chapter 3 Verse 10)

❖ Prosper the gods (branches of the world-like tree) through this scripture-based religious ritual, that is, by performing a religious practice while considering the Complete God (Main Master/Root) as the revered deity, the branches automatically prosper, as has become clear previously. Then those gods (the branches on growing will bear fruits) may prosper you, that is, when we will perform scripture-based religious practice then we will accrue deeds of bhakti. The reward of deeds is given by these three gods (Shri Brahma ji, Shri Vishnu ji, and Shri Shiv ji in the form of branches) only. In this way, by prospering each other, you will attain wellbeing, and you will attain the other God by this. (The Giver of the knowledge of Gita is saying this.) (Gita Chapter 3 Verse 11)

❖ The gods, that is, the branches of the world-like tree, prospered by the yagyas i.e. religious rituals performed in accordance with the scriptures, will definitely keep giving you the desired pleasures without you even asking for them. Like, by irrigating the root of the plant, it grows into a tree and the branches become laden with fruit. Then the branches of that tree will automatically keep bearing fruit every year, that is, the results of the scripture-based acts of bhakti performed by you that got accumulated, will be given by these very gods to you, whether you ask for it or not. If a person does not spend the wealth given by these gods as a result of one's deeds again in meritorious deeds, then that worshipper is a thief of bhakti. By becoming devoid of virtuous deeds in future, he/she bears loss. (Gita Chapter 3 Verse 12)

❖ The saints who eat the remaining food from a yagya become free from all sins. The meaning is that a Tatvdarshi Saint first of all offers the food to Param Akshar Brahm and then distributes the remaining food among all the devotees. This is the feature of true way of worship. So, that saint also grants all the mantras of bhakti in accordance with the scriptures. As a result of which, the worshipper on becoming free from all the sins goes to Satyalok. And the sinful people, who do not perform religious practices or meritorious deeds according to the injunctions of the scriptures, only cook food to nourish their body. They only eat sin. (Gita Chapter 3 Verse 13)

❖ All the living beings arise from food grain, that is, by eating food grain, the substance for the production of offspring is produced in the body, by which all the living beings are produced. Food grain arises from rain. Rain arises from Yagya, that is, religious rituals performed according to the injunctions of the scriptures. Yagya, that is, religious rituals are performed according to the method mentioned in the scriptures. Consider the actions to have arisen from Brahm, that is, Kshar Purush, because we have come to Brahm's (Kaal) Lok, so we get everything by doing actions. When we were in Satyalok, we used to get everything without doing any action. Therefore, it has been said that consider the actions to have arisen from Brahm (Kaal), and Brahm (Kaal) originated from the Immortal God (whose description is given in Gita Chapter 15 Verse 17, and read it in the chapter "Creation of Nature".) This proves that (Sarvgatam Brahm) the Omnipresent Param Akshar God i.e. Param Akshar Brahm alone is always (pratishtit) situated in Yagyas i.e. religious rituals. It means that the Param Akshar Brahm is worthy of being worshipped as a deity in all the religious activities. (Gita Chapter 3 Verse 14-15)

Param Akshar Brahm is other than the Giver of the knowledge of Gita.

The Giver of the knowledge of Gita has himself stated in Gita Chapter 18 Verse 62 that - O Bharat! You may go in the refuge of that Supreme God i.e. Param Akshar Brahm in every respect. Only by the grace of that Supreme God, you will attain supreme peace and the Eternal Place i.e. the Eternal Supreme Abode.

❖ In Gita Chapter 15 Verse 4, the Giver of the knowledge of Gita

has stated that after finding a Tatvdarshi Saint, slashing the ignorance with the weapon of Tatvgyan, one should search for that supreme place of the Supreme God; having gone where, the worshippers never return to the world, that is, they go to eternal supreme abode, where there is supreme peace; there is no suffering; there is no death; there is no old age, there is no shortage of any object there. One should only worship the Supreme God from whom the world-like tree has originated.

❖ In Gita Chapter 13 Verse 17, the Giver of the knowledge of Gita has mentioned that - 'That ParBrahm, that is, God who is other than me, in other words, Param Akshar Brahm (about whom there is mention in Gita Chapter 8 Verse 3) the light of all lights, is said to be much beyond Maya. That God, who is worthy of being known, is worthy of being attained through Tatvgyan, and is situated in everyone's heart in a special form.' (Gita Chapter 13 Verse 17)

Please think: - The Tatvgyan through which Param Akshar Brahm is attained is also called Sukshma Ved. The Giver of the knowledge of Gita does not have its knowledge. Therefore, the Giver of the knowledge of Gita has mentioned in Gita Chapter 4 Verses 32 and 34 that (BrahmnH mukhe) Sachidanand Ghan Brahm God i.e. Param Akshar Brahm Himself utters the detailed knowledge of the yagyas i.e. religious rituals from His lotus-mouth which is called the speech of Sachidanand Ghan Brahm. It is called Tatvgyan. After knowing it, the worshipper becomes free from all sins. (Gita Chapter 4 Verse 32)

❖ It is a request to the readers that in the original text of Gita Chapter 4 Verse 32, there is word "BrahmnH". The translators of Gita, published from Gita Press Gorakhpur or from other places, have interpreted the meaning of 'BrahmnH' as 'Ved', which is wrong.

Even in Gita Chapter 17 Verse 23, there is word "BrahmnH". In it, the translators have written the correct meaning "Sachidanand Ghan Brahm". Therefore, in Gita Chapter 4 Verse 32, it is correct to interpret the meaning of "BrahmnH mukhe" as 'in the speech uttered from the lotus-mouth of Sachidanand Ghan Brahm'.

In Gita Chapter 4 Verse 34, the Giver of the knowledge of Gita has stated that - 'Understand that Tatvgyan, which the Supreme God utters from His lotus-mouth, by going to Tatvdarshi Saints. By pros-

trating before them, and by politely asking questions, those Tatvdarshi Mahatmas, who are well-versed with the essence of God, will instruct you in Tatvgyan.'

God-loving Readers! This proves that the Tatvgyan through which Param Akshar Brahm is attained is not in the Holy Book Gita. Gita is a concise form, summary, of the four Vedas (Rigved, Yajurved, Samved and Atharvaved). This proves that the Tatvgyan of Sukshma Ved is not present in any of the prevalent holy books. That knowledge is available with me (Sant Rampal Das). It is not available with anyone in the world.

Question: - Are Shri Brahm ji Rajgun, Shri Vishnu ji Satgun and Shri Shiv ji Tamgun also not venerable as deities? These very gods are worshipped in the Hindu religion. The Hindu religious gurus and Shankaracharyas and others advocate worshipping these very gods as deities. They themselves also worship them. Your statements seem to be untrustworthy. Can you prove this in Gita?

Answer: - The religious gurus of Hindu religion do not have knowledge of their own holy books. For instance, if a teacher is not aware of the content of the books of the curriculum, then that teacher is detrimental for the students. That teacher is not right. Similar is the state of the religious gurus of the Hindu religion.

Evidence: - In Shrimadbhagavat Gita Chapter 7 Verses 12 to 15, the Giver of the knowledge of Gita has stated that whatever is happening from the three gunas (genesis from Rajgun Shri Brahma ji, preservation from Satgun Shri Vishnu ji and destruction from Shri Shankar ji), I am its cause, but neither am I in them nor are they in me. (Gita Chapter 7 Verse 12)

Let us first prove that Rajgun is Brahma, Satgun is Vishnu and Tamgun is Shiv Shankar.

1. In Markandey Puran (published from Gita Press Gorakhpur, Kewal Hindi, Sachitra Mota Type), on Page 123, it is written that Brahma, Vishnu and Mahesh are the main powers of Brahm. These only are the three Gunas; these only are the three gods.

2. In Shri Devi Puran (published from Shri Khemchand Shri Krishna Chand Venkateshwar Press Mumbai), Third Skand, Chapter 5 Verse 8, it is stated that: -

Yada dayadramna sada Ambike katham ahaM vihith TamogunH

KamaljiH RajogunH katham vihitH ch Shri HariH SatgunH (Devi Puran 3/5/8)

Translation: - God Shiv is asking his mother Durga a question that - O Mother! If you are kind to us, then why did you make me Tamogun? Why did you make Brahma, who originated from a lotus, Rajogun, and why did you make Shri Vishnu ji Satgun?

❖ **This proves that 1. Whether you call Rajgun or Brahma ji, 2. Whether you call Satgun or Vishnu ji, 3. Whether you call Tamgun or Shiv ji.**

Meaning of Gita Chapter 7 Verse 12: - The Giver of the knowledge of Gita is Kaal Brahm. Evidence is in Gita Chapter 11 Verses 31-32. In Chapter 11 Verse 31, Arjun asked - 'O Great Man! Who are you?', although Shri Krishna ji was Arjun's brother-in-law. Shri Krishna ji's sister Subhadra was married to Arjun. Please think, if Shri Krishna had been the Giver of the knowledge of Gita, then Arjun would not have to ask - who are you? Would a person not know his brother-in-law? In reality, Kaal Brahm by entering into Shri Krishna's body was uttering the knowledge of Gita. (For more evidence regarding who spoke the knowledge of Shrimadbhagavat Gita, please read book "Gita Tera Gyan Amrit", "Gehri Nazar Gita Mein", "Gyan Ganga", "Adhyatmik Gyan Gyan" and watch D.V.Ds of sermons. All these are available on our website - www.jagatgururampalji.org. You can download free-of-cost. You can also search on YouTube for keywords - "Satsang Barwala Ashram or Sant Rampal ji".

The Giver of the knowledge of Gita is Kaal Brahm who is himself saying in Gita Chapter 11 Verse 32 that - 'I am Kaal. I have appeared now.' If Shri Krishna ji had been uttering the knowledge of Gita, then he would not have said that 'I have come now' because Shri Krishna ji was already present there. Shri Krishna ji had never previously said that 'I am Kaal', neither did he ever say in future that 'I am an enlarged Kaal who destroys everyone.' He had also shown his Viraat form in the assembly of Kauravs. Every soul enriched with bhakti has a Viraat form. Only a few people can manifest it. It happens according to the power of bhakti.

The Giver of the knowledge of Gita has stated in Gita Chapter 11 Verse 47 that - 'Arjun! Nobody before you has seen this Viraat form of mine.' It is a request to the readers that Shri Krishna ji had

shown his Viraat Form earlier in the assembly of Kauravs, which along with hundreds of Kauravs was seen by thousands of people present there. Had Shri Krishna been uttering the knowledge of Gita, he would have never said that 'nobody before you has seen this Viraat form of mine'. It is clear from this that the Giver of the knowledge of Gita is "Kaal Brahm" who has been called as Kshar Purush in Gita Chapter 15 Verse 16; who has said in Gita Chapter 8 Verse 13 that: -

Om iti ekaaksharam Brahm vyavahaaran maam anusmaran |
 YaH pryaati tyajan deham saH yaati parmaam gatim ||

Translation: - The Giver of the knowledge of Gita has said that - (Om iti ekaaksharam) there is this one word 'Om' (Mam Brahm) for me, Brahm. A worshipper, who (anusamaran) while remembering it (Vyavahaaran) by chanting (yaH pryaati tyajan deham) abandons his body, (saH yaati parmaam gatim) attains the supreme salvation obtained from 'Om' mantra. Let me clarify this further.

Following is the account in Shri Devi Puran (Sachitra Mota Type Keval Hindi, Published from Gita Press Gorakhpur), Seventh Skand, on Page 562-563: -

Shri Devi ji imparts knowledge regarding Brahm to King Himalaya. She said that - O King! You may chant 'Om' mantra by which you will attain Brahm. This Om mantra is the recitation-mantra of Brahm. Relinquishing everything else and all other religious practices, you may only chant one 'Om' mantra. Aim for attainment of Brahm. May you prosper! You will attain Brahm by this. That Brahm resides in the divine sky of Brahm Lok. It has become clear from this Devi Mahapuram that 'Om' is the recitation-mantra of Brahm.

Other evidence: - Following is the account in Shri Shiv Mahapuram (published from Gita Press Gorakhpur Sachitra Mota Type), Vidhveshwar Sanhita, on Page 23 to 25: -

Once, Shri Brahma ji Rajgun and Shri Vishnu ji Satogun had a fight. The reason was that Shri Brahma ji went to Shri Vishnu ji's residence and said that - O Arrogant! You did not pay respect to me by standing up on my arrival. Although you are my son, you do not pay respect to me. I am the creator of the entire world, and so I am everyone's father. On hearing these words, Shri Vishnu ji became

furious from inside but smiling superficially, he said - 'Come son; I am your father. You have originated from the lotus arising from my navel.' On this, they both picked up weapons and started fighting with each other. Immediately, Kaal Brahm erected an effluent pillar in between these two. Due to which, both of them stopped fighting. At that very moment, Kaal Brahm acquiring the form of his son Shiv appeared before them with his wife Durga in the form of Parvati. He said to both of them that - 'Both of you do not know - who is the god here? It is me, Brahm. This world belongs to me. O Vishnu and Brahma! Both of you by doing meditation have acquired your respective tasks from me. Genesis to Brahma and preservation to Vishnu. Sons, listen! Likewise, I have given the task of destruction and death to Mahesh and Rudra respectively. Then he has said that - there is one word 'Om' mantra for remembering me. This one word 'Om' has been formed by the collection of five components (A, U, Y, sound and dot). It has become clear to the readers that 'Om' one word is the recitation-mantra of Brahm. This has also become clear that Kaal Brahm is separate from Shri Brahma, Shri Vishnu and Shri Mahesh, and the three, Brahma ji, Vishnu ji and Shiv ji, are sons of Kaal Brahm.

Other evidence: - Shri Shiv Mahapuran (Published from Gita Press Gorakhpur, Sachitra Mota Type), Rudra Sanhita, on Page 110, it is written that the three gods, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv, have gunas. I am separate from these.

It has become clear from all these evidence that the Giver of the knowledge of Gita is Kaal Brahm. He has been cursed that he will eat one lakh human beings daily and will produce a lakh and a quarter daily.

Due to this, he has endowed his three sons with one *Guna* (quality) each. The subtle influence of the gunas emanating from their bodies compels every living being to perform an action. For example, if chillies are sautéed in the kitchen, then it makes one sneeze. Nobody can stop those sneezes. The chilli in material form is in the kitchen and the guna (quality) emanating from it influenced the people sitting in a distant room.

Similarly, the three gods (Shri Brahma ji, Shri Vishnu and Shri Shiv ji) reside in their respective Loks, but the subtle influence of

the gunas emanating from their bodies keeps influencing the living beings of the three worlds (Heaven, Nether World and Earth). Food containing one lakh human beings is prepared for Kaal Brahm by this. Therefore, in Gita Chapter 7 Verse 12, the Giver of the knowledge of Gita has said that: -

❖ Whatever is happening from the three gunas, I alone am its cause. Like genesis from Brahma ji, preservation from Satgun Vishnu ji and destruction from Tamgun Shiv ji. Consider all this to be happening for me through them, but neither are they in me nor am I in them, because Kaal Brahm resides separately from these three gods. (Gita Chapter 7 Verse 12)

❖ The whole world is fascinated by these three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv). They only have knowledge upto these three. They do not know me and (Avyyam) that Immortal God, who are beyond these three gods. (Gita Chapter 7 Verse 13)

❖ Because this supernatural Trigunmayi Maya of mine (i.e. the trap of Maya laid by my sons) is very difficult to overcome, is very wicked. Those worshippers who only worship me (Kaal Brahm), they are able to overcome this Maya (The benefit obtained from the worship of Brahm is more than the worship of Brahma, Vishnu and Mahesh. Therefore, it is said that relinquishing the benefit obtained from these three gods, they worship Kaal Brahm. They overcome these three gods, that is, relinquish their worship.) (Gita Chapter 7 Verse 14)

❖ In Gita Chapter 7 Verse 15, it has been stated that: - Those whose knowledge has been stolen by the trap of Maya in the form of the three gunas (Rajgun Brahma ji, Satgun Vishnu ji and Tamgun Shiv ji), that is, those worshippers who do not know the God other than these three gods, they remain adherent to these gods only, considering the nominal benefit obtained from them to be the giver of salvation. They keep worshipping these gods only. Such people have demoniac nature; they are lowest among men, evil-doers and fools, who do not worship me, Kaal Brahm. (Gita Chapter 7 Verse 15)

In Gita Chapter 14 Verse 19, the Giver of the knowledge of Gita has stated that when a Drishta i.e. a listener of Tatvgyan, who worships the three Gunas (Rajgun Brahma, Satgun Vishnu and Tamgun

Shiv) as deities, does not change his old beliefs, that is, he does not consider anyone other than these three gods to be the Creator and also obtains the knowledge of the Complete God who is separate from these three gods, he remains in my trap alone. (Gita Chapter 14 Verse 19)

In Gita Chapter 14 Verse 20, the Giver of the knowledge of Gita has stated that a human being only by overcoming these three gods, that is, only by relinquishing the worship of the three gods, becomes free from birth and death, old age and all other sufferings, and attains supreme bliss, that is, attains the supreme peace and the eternal supreme abode mentioned in Gita Chapter 18 Verse 62 and Chapter 15 Verse 4.

Gist: - Those who worship the three gods (Brahma ji Rajgun, Vishnu ji Satgun and Shiv ji Tamgun) have been said to have demonic nature, lowest among men, evil-doers and fools. Meaning is that one should not worship these gods.

Reason: -

1. Hirnyakashyap had worshipped Shri Brahma ji Rajgun. He became enemy of his own son Prahlad, and became known as demon, and died a miserable death.

2. Ravan had worshipped Shri Shiv ji Tamgun. He kidnapped the mother of the universe, Sita, and made an evil attempt to make her his wife. He became known as a demon and died a terrible death. Bhasmasur also worshipped Tamgun Shiv ji. He also became known as a demon and died a miserable death.

3. Those who worship Shri Vishnu ji are known as Vaishnavs. Once a Kumbh festival was held in Haridwar. All the saints (Giri, Puri, Naath, Naga) arrived there to have a bath on that occasion. Nagas are the worshippers of Shri Shiv ji Tamgun, and Shri Vaishnavs are the worshippers of Shri Vishnu Satgun. Everybody started making preparations to have a bath on the 'Har ki Paudi'. They were approximately 20 thousand in number. After some time, the same number of Vaishnav Sadhus reached on 'Har Ki Paudi'. Vaishnav Sadhus said to the Nagas, "We are superior. We will have the bath first." On this very matter, they started fighting. They started fighting with swords, daggers, knives, and approximately 25 thousand sadhus of both the sides, the worshippers of the three gunas, got

severed and died.

Therefore, in Gita Chapter 7 Verses 12 to 15, the worshippers of the three gunas (Rajgun Brahma ji, Satgun Vishnu ji and Tamgun Shiv ji) have been said to be of demoniac nature, lowest among men, evil-doers and fools.

This proves that those, who worship Shri Brahma Rajgun, Shri Vishnu Satgun and Shri Shiv Tamgun, are fools, demons, lowest among men, and evil-doers, that is, their worship has been forbidden in Shrimadbhagavat Gita. It is futile to worship them as deities.

Difference Between Pooja (Worship) and Sadhna (Religious Practice)

Question: - Should one (Pooja) worship Kaal Brahm or not? Please show evidence in Gita.

Answer: - No, one should not. Let me first tell you the difference between Pooja (worship) and Sadhna (religious practice).

Bhakti i.e. Pooja: - Like we know that there is sweet, pure water under the earth. How can we obtain it? For that, a bore is made into the earth with a boring machine. An iron pipe is put into that bore, and then a hand pump is installed. Then we obtain that pure, life-giving water.

Our venerable object is water. Consider the equipment used and the effort made to obtain it to be Sadhna (religious practice). If we will keep worshipping the equipment, then we cannot obtain water. The venerable object is obtained through the equipment.

Another example: - Like a faithful wife respects all the members of the family, mother and father-in-law as her own mother and father, sister-in-law as her younger or elder sister, brother-in-laws as younger or elder brothers and their wives as younger or elder sisters, but she worships her husband. When they separate from the family, she takes all the items that belong to her and take them to her husband's house.

Another example: - Like, we wish to eat a mango. The mango fruit is venerable to us. We need money to obtain it. To collect money, one has to do labour, job, farming, then the mango fruit is obtained. Therefore, mango is the venerable object and the other activities

are the sadhna. One has to perform Sadhna (religious practice) to obtain the worshippable object. Sadhna (religious practice) is different from Pooja (worship). It has become clear.

The ongoing question is that should one worship Brahm. In its answer, it has been stated that - one should not do it. Now let us show evidence in Shrimadbhagavat Gita.

In Gita Chapter 7 Verses 12 to 15, the Giver of the knowledge of Gita has told that the bhakti of the three gunas (Rajgun Shri Brahma ji, Satgun Shri Vishnu ji and Tamgun Shri Shiv ji) is futile. Then in Gita Chapter 7 Verses 16-17-18, the Giver of the knowledge of Gita has described the salvation attained from his bhakti as "Anuttam" i.e. bad. He has said that four types of people do my bhakti.

1. Artharthi: - Those who perform rituals according to the Vedas for acquiring wealth.

2. Aart: - Those who perform rituals according to the Vedas for removal of crisis.

3. Jigyasu: - Inquisitive people who want to know about God. (After gaining knowledge, they themselves become orators.)

He has described all these three types of worshippers of Brahm to be useless.

4. Gyani: - A Gyani learns that a human life is very difficult to attain. On acquiring a human life, one should get one's welfare done. They also become aware that salvation is not possible by the worship of other gods. Complete salvation is only possible by doing exclusive worship of one God. Because of not finding a Tatvdarshi Saint, based on whatever understanding they had of the Vedas, taking 'Om' naam (mantra) from Yajurved Chapter 40 Mantra 15, they worshipped Brahm considering him to be the Almighty God, but they did not attain salvation. 'Om' naam is of Brahm-Worship. One attains Brahmlok with it which has been proved previously. In Gita Chapter 8 Verse 16, it has been stated that all the loks (worlds) upto Brahm Lok recur, that is, the worshippers who go to Brahm Lok also return in the cycle of birth and death in the world.

The salvation that has been mentioned in Gita Chapter 15 Verse 4 is not obtained by the worship of Brahm. It has been stated in this verse that - "Slashing the ignorance with Tatvgyan, one should

search for that supreme state (place) of the Supreme God; having gone where, worshippers never return to the world."

❖ In Gita Chapter 7 Verse 18, the Giver of the knowledge of Gita has said that - these Gyani souls (the fourth type of worshippers of Brahm) are noble, but because of absence of Tatvgyan, they remained situated in my 'Anuttam' (bad) salvation. The Giver of the knowledge of Gita has called the salvation attained from his worship as 'Anuttam' i.e. bad; therefore, even worship of Brahm is not right.

Reason: - There was a Gyani (knowledgeable) soul, a sage named Chunak. He chanted 'Om' mantra and performed Hathyog (forceful meditation) for thousands of years. As a result of which, he acquired siddhis (supernatural powers). By the worship of Brahm, the cycle of birth and death, heaven and hell will continue forever because in Gita Chapter 2 Verse 12, Gita Chapter 4 Verse 5 and Gita Chapter 10 Verse 2, the Giver of the knowledge of Gita has said that -Arjun! You and I have had several births. You do not know; I know. You, I and these kings had taken birth in the past as well and will be born in the future too. Do not think that all of us have only taken birth now. The sages and these gods do not know about my origin because all these have originated from me.

It is self-evident from this that when the Giver of the knowledge of Gita, Brahm, also takes birth and dies, then how can his worshippers be immortal? This proves that by the worship of Brahm, that salvation cannot be attained which is mentioned in Gita Chapter 18 Verse 62 and in Chapter 15 Verse 4. The Giver of the knowledge of Gita has given clear instruction in these verses that - 'O Bharat! Go in the refuge of that Supreme God, Param Akshar Brahm, in every respect. Only by the grace of that Supreme God, you will attain supreme peace and the Eternal Supreme Abode i.e. Satyalok. After understanding Tatvgyan, one should search for the supreme state (place) of God, having gone where, worshippers never return to the world.' Please think that the Giver of the knowledge of Gita himself takes birth and dies. Therefore, the salvation achieved by the worship of Brahm has been said to be 'Anuttam' (Bad).

Now let us further narrate the story of Sage Chunak: - Sage Chunak chanted the 'Om' mantra and did Hathyog (forceful medita-

tion). God is not attained by the way of worship mentioned in the Vedas (Rigved, Yajurved, Samved, and Atharvaved). Its evidence is in Gita Chapter 11 Verse 47-48. The Giver of the knowledge of Gita, Brahm, has stated that - 'O Arjun! This is Viraat form of me, Kaal Brahm. Nobody before you has seen this form of mine. I have shown this form to you by doing you a favour. This form of mine cannot be seen, that is, attainment of Brahm is neither possible by the way of worship mentioned in the Vedas, that is, by the recitation of 'Om' mantra, nor by austerity, nor by performing sacrificial ceremonies etc, that is, Brahm is not attained by the way of worship mentioned in the Vedas. This was the reason that sages like Chunak also kept describing Brahm as formless. Sage Chunak acquired supernatural powers. As a result of which, he became famous in the world. Worshipers who have acquired siddhis (supernatural powers), with their batteries charged by the years of religious practices, destroy their bhakti by cursing someone or by blessing someone. They destroy their bhakti by doing incantation on someone with their siddhis, and by receiving praise in the world, themselves become lords.

There was a Mandhata Chakravarti King. He had rule over the entire earth. He tried to find out in his kingdom that - 'Do the other kings on earth, who are under me, want to become independent?' Therefore, the king wrote a letter and tied it around the neck of his personal horse. It read - "Whichever king does not accept the subjection to King Mandhata may capture this horse and become ready for a battle. The king has an army of 72 crore soldiers." Hundreds of soldiers also went along with that horse. They went around the whole earth. None of the kings captured that horse. It became clear from this that all the small kings of the earth accepted the subjection to Chakravarti King Mandhata. All the soldiers who were with the horse were returning happily. On the way back, there was a hut of a Sage Chunak. Sage Chunak asked the soldiers who were mounted on horses that - 'O Soldiers! Where had you gone? Where is the rider of this horse?' The soldiers told the entire account to the sage. The sage said, "Did no one accept the battle with King Mandhata?" The soldiers said, "No one has the might in his arms and no one has drunk breast milk of their mother to be able to fight with our King. The king has an army of 72 crore soldiers. We will

break his jaw if someone will dare to fight." Sage Chunak, who was a worshipper of Kaal Brahm, said, "O Soldiers! I accept the battle with your king. Tie this horse with the tree adjacent to my hut." The soldiers said, "O Pauper! You do not even have anything to eat. How will you fight with King Mandhata? Do your bhakti. Why are you calling for misfortune to befall you?" The sage said, "I will see whatever happens. Go and tell your king that Sage Chunak has accepted your battle." When the king learnt about it, he thought, "Today one poor sage has dared, tomorrow someone else will dare. One should nip the evil in the bud." To scare the public, to kill one person, the king divided the army of 72 crore soldiers into four squads. First he sent a squad of 18 crore soldiers to fight with the sage. The worshipper of Kaal Brahm, Sage Chunak, with his (siddhis) supernatural powers made four missiles, that is, he made four nuclear bombs. He released one missile which destroyed the army of 18 crore soldiers. The king sent the second squad. The sage released another missile. In this way, the worshipper of Kaal Brahm, Sage Chunak, destroyed the army of 72 crore soldiers of King Mandhata.

Please think: - Rishis-Maharishis (sages) should not interfere in affairs of kings. The reason is that the sages chanted 'Om' mantra for thousands of years for the attainment of God. They did not attain God because in Gita Chapter 11 Verses 47-48, it is written that Brahm cannot be attained by the way of worship mentioned in the Vedas (four Vedas - Rigved, Yajurved, Samved, and Atharvaved). Therefore, (siddhis) supernatural powers appear in the sages by this. Due to ignorance, they considered this meander only as the achievement of bhakti. As a result of which, despite doing bhakti, they did not attain that state (place), having gone where, one does not have rebirth because they did not find a Tatvdarshi Saint. It has been mentioned in Sukshma Ved that: -

Kabir, guru bin kaahu na paya gyana,
 jyon totha bhus chhadey moodh kisaana |
 Guru bin ved padey jo praani, samjhe na saar rahe agyaani ||
 Garib, bahtar kshoni kha gaya, Chunak rishishvar ek |
 Deh dhaarein jaura firen, sabahi Kaal ke bheshh ||

Meaning: - Because of not finding a Tatvdarshi Saint, the religious practice that worshippers perform is an arbitrary practice

against the injunctions of the scriptures, by which a worshipper does not obtain any benefit. There is evidence in Gita Chapter 16 Verses 23-24 that - 'O Bharat! A worshipper, who abandoning the injunctions of the scriptures, performs arbitrary practices, attains neither happiness, nor siddhi (supernatural powers) and nor salvation. Therefore, scriptures only are the evidence for you in determining which religious practices should be performed and which should not.

Without a Guru i.e. a Tatvdarshi Saint, whether one keeps reading Vedas, or even learns them by heart, one remains unknowledgeable. Like the Brahmins in the past used to cram the mantras of the Vedas. He who used to learn the mantras of all the four Vedas was called Chaturvedi. He who used to learn the mantras of three Vedas was called Trivedi. But because of not knowing the profound mysteries of the Vedas, those sages despite cramming the Vedas remained unknowledgeable. It is stated in Sukshmved that: -

"Peeth manukha daakh ladi hai, oont khaat babool |"

The meaning is that in the olden days Manuka raisins were transported on camels through deserts. The camel used to carry delicious Manuka raisins on his back and himself used to put his mouth in the thorny acacia tree and eat acacia leaves. Without knowledge, all the sages used to roam around carrying the Manuka raisins-like four Vedas, and they used to worship the acacia-like Kaal Brahm, from whom neither one attains the eternal supreme abode nor supreme peace. Then it is mentioned in Sukshmved that: -

Banjaare ke bael jyon, fira desh-videsh |

Khaand chhod bhush khaat hain, bin Satguru updesh ||

The meaning is that in the olden days, nomads i.e. traders used to load sacks of sugar on bulls like that on donkeys, and transport them from one place to another. The bull used to have sugar in the sack on his back, but himself used to eat hay. Similarly, because of not getting Tatvgyan from a Guru, the sages used to cram the sugar-like Vedas, but because of not understanding them properly, they used to perform religious practices contrary to the Vedas.

For instance: -

In Shri Devi Puran (Sachitra Mota Type Keval Hindi, Published from Gita Press Gorakhpur), Fifth Skand, on Page 414, it is written that: - Ved Vyas ji said that - The Brahmins of Satyayug were com-

plete scholars of the Vedas. They used to worship the Goddess i.e. Shri Durga ji. They used to have an intense desire to build a temple of Shri Devi in every village.

Readers may please ponder: -

In all the four Vedas and in the summary of these very Vedas, Shrimadbhagavat Gita, nowhere there is instruction of the worship of the Goddess, so what sort of scholars of the Vedas were the Brahmins of Satyayug. In this same Shri Devi Puran, Seventh Skand, on Page 562, 563, Shri Devi ji said to King Himalaya that - "You may relinquish my worship too. If you want to attain Brahm, then relinquishing everything, chant only 'Om' mantra. This is a mantra of Brahm. You will attain Brahm by this. That Brahm resides in the Bramlok-like divine sky." The readers will easily understand that when the Brahmins of Satyayug had this knowledge and way of worship, then what knowledge would the present-day Brahmins have? In the same Shri Devi Puran, Fifth Skand, on Page 414, this is also written that those who were considered to be demons in Satyayug are considered Brahmins in Kalyug. Brahmin is not a special caste. He who is striving to attain God i.e. Brahm is called a Brahmin whether he belongs to any caste. Currently, there are a few traditional Brahmins. Those who in saint-form deliver Brahmgyan (knowledge of God) are more in numbers; they are called Brahmins i.e. Guide-Gurus and they are devoid of Tatvgyan. Therefore, it has been said that without a Tatvdarshi Guru, nobody gained knowledge of the profound mysteries of the Vedas. As a result of which, they used to read the Vedas, but used to perform way of worship contrary to the Vedas. In the Vedas and the Gita, the worship of the three gods (Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji) is forbidden. The entire Hindu society has been centered on these very three gods by the unknowledgeable saints. They are themselves doing and making others perform the worship of Shri Goddess Durga, Shri Vishnu ji and Shri Shiv ji. This knowledge of folklore (baseless stories) has been going on since ancient times which is erected like a wall in front of me today. I deliver knowledge mentioned in the scriptures. I show it on a projector. But considering the previous ignorance to be true, despite seeing the truth with their own eyes, people are not accepting it. They oppose me, and send me to jail.

It is mentioned in Sukshmvad that: -

Garib, ved padae par bhed na jaane, baanchaen Puran atharah |
Patthar ki pooja karein, bisre sirjanhara ||

The meaning is that they read the Vedas and the eighteen Purans, and worship the idol. They have forgotten the Param Akshar Brahm, the Creator-of-all, mentioned in the Vedas. By worshipping the other gods, they remain devoid of that supreme peace and the eternal supreme abode i.e. that supreme place of the Supreme God that has been mentioned in Gita Chapter 18 Verse 62 and in Chapter 15 Verse 4. It has been written in the Sukshmvad that: -

Guruvaan gaam bigaadae santan, guruvaan gaam bigaadae |
Aise karm jeev ke la diye, fir jhadae nahin jhaadae ||

The meaning is that the gurus who are devoid of the knowledge of the Vedas and are unfamiliar with Tatvgyan, by narrating the ignorance of the scripture-opposed knowledge and way of worship in every village, have misled the people so much so that now they do not become ready to relinquish the scripture-opposed way of worship despite explication.

In Gita Chapter 16 Verse 23, it is written that abandoning the injunctions of the scriptures, by performing arbitrary practice, neither one attains (siddhis) supernatural powers, nor happiness and nor salvation.

On the other hand, you read in the tale of Sage Chunak that Sage Chunak gained (siddhis) supernatural powers. The readers have to understand that siddhis are a by-product of bhakti; like even barley has husk which has a lot of awn in it. When an animal eats it, it causes lots of wounds in the mouth. These siddhis are obtained by worship of Kaal Brahm as were obtained by Sage Chunak.

Consider a siddhi (supernatural power) that is obtained by doing bhakti according to the injunctions of the scriptures to be husk of wheat, which is useful and easy to consume for the animals.

The purport is that the siddhis that are obtained by not performing religious practices according to the scriptures destroy the worshipper, because the sages out of ignorance use those siddhis and cause damage to someone. By blessing someone, they finish the power of their bhakti that is earned by chanting 'Om' naam, and they again become empty.

Like Sage Chunak destroyed the army of 72 crore soldiers of Mandhata Chakravarti King. He also lost the siddhis of his bhakti. It has been stated in Sukshmvad that:

Garib, bahtar kshoni kshay kari, Chunak rishishwar ek |
Deh dhaarein jaura (death) firaen, sab hi Kaal ke bshesh ||

Meaning: - The greatest sage among the sages, Sage Chunak, destroyed the army of 72 crore soldiers. These appear to be Mahatmas, but when one has to deal with them, they turn out to be like snakes. They curse a person on trivial matters. It is a common thing for them to unnecessary mess with someone.

Deed of Sage Durvasa

❖ There was a worshipper of Kaal Brahm named Durvasa. He was walking on a path. On the way, he met an Apsara (a woman from heaven) who was wearing a beautiful pearl necklace. Sage Durvasa said, "Give me this necklace." The Apsara (angel) knew that these sages are like snakes; if they are denied anything, they curse you. Immediately that Apsara took the necklace off her neck and handed it over to the sage with due respect. Sage Durvasa put that necklace around the hair bun on his head, and continued on his path. The King of Heaven, Indra, was coming from the opposite direction mounted on his elephant Airavat. Apsaras and Gandharvs were singing and dancing while walking ahead of him. Millions of other gods-goddesses were walking along as a mark of respect. Sage Durvasa took the necklace off his head and threw it towards Indra. Indra put that necklace on the neck of the elephant. The elephant picked that necklace with its trunk and threw it on the ground. Like, if a devotee or a god used to gift a garland to Indra, Indra while sitting on the elephant used to later put it on the elephant's neck. The elephant used to throw it on the ground. In that very routine, the elephant had thrown that necklace on the ground.

Sage Durvasa became furious on this, and said, "O Indra! You have arrogance of the kingdom. You have disrespected the necklace gifted by me. I curse you that - 'May your entire kingdom be destroyed!' Devraj Indra started trembling, and said, "O Brahmin! I had respectfully accepted your necklace and put it on the elephant. The elephant due to its routine put it on the ground. Please forgive

me. Indra even dismounted the elephant, prostrated before the sage and repeatedly asked for forgiveness with folded hands, but Sage Durvasa did not listen, and said, "Whatever I have said cannot be undone." In a few moments, Indra got completely destroyed; heaven got ruined.

❖ Once Sage Durvasa halted for some time in a jungle near Dwarka City. The people of Dwarka came to know that Durvasa ji has come near our city. He is a Trikaldarshi Mahatma and is a sage equipped with siddhis (supernatural powers). The people of Dwarka did not use to consider anyone mightier than Shri Krishna. Many Yadavs along with Shri Krishna's son Shri Pradhyuman planned that - 'We have heard that Durvasa ji is Trikaldarshi (who knows about past, present and future); he can even read one's mind. He is omniscient. Let us test him.' On thinking this, disguising Pradhyuman as a pregnant woman, ten-twelve persons went along with her. One person was made her husband. Going to Durvasa ji, they said, "O Sage! God has showered His grace on this woman after a long time. She has become pregnant. This is her husband. They are excited to know whether there is a boy or a girl in the womb. You are omniscient. Please tell us?" They had tied a small wok over Pradhyuman's stomach. They had simulated a pregnancy by tying raw cotton and old clothes over it. Over that, they had made him wear woman's clothes. Sage Durvasa saw with his divine vision and realised that they have come to play a prank on me. Durvasa ji said, "Yadav clan would be annihilated by this foetus." On saying this, he became infuriated. All the people slipped away from there.

This thing spread like fire in the city that Sage Durvasa has cursed that the Yadavs will be annihilated. They were extremely confident that - 'We have the most powerful, the lord of the entire Brahmand, God Shri Krishna, with us. Durvasa's curse will not be able to affect us.' Nevertheless, some wise Yadavs collectively went to Shri Krishna ji and narrated the account of the prank played by the kids on Sage Durvasa and the curse given by Sage Durvasa. On hearing the entire account, Shri Krishna ji contemplated for some time and said, "Take those kids to Sage Durvasa and ask for forgiveness." They went to Durvasa and asked for forgiveness, but Durvasa said, "Whatever I have said cannot be undone."

Everybody again went to Shri Krishna ji and told everything. Even food was not cooked in Dwarka. The entire city got submerged in worry. Shri Krishna ji said, "What are you worrying about? Our annihilation has been said to occur from the objects that were used to form the fake pregnancy. Do one thing. Burn the cotton and the clothes and grinding the iron wok on a stone and put them all in the Prabhas region (name of a place near river Yamuna) in the river Yamuna. Grind it there itself and put its powder into the river and also put the ashes into the river. Neither will there be any bamboo, nor will any flute be played (End the root cause of the trouble). When the contents of the fake pregnancy will not remain, then how will our annihilation occur?" This idea appealed to the people of Dwarika and they considered themselves to be free from the crisis. Everything was done as per the order of Shri Krishna ji. One handle of the wok could not be ground fully. It was as it is thrown in the river Yamuna. A fish engulfed it considering it to be a shiny edible substance. A Bheel named Baliya caught that fish. When he chopped the fish, he found the metal. After examining the metal, he made the head of his arrow with it and covered it with poison. He kept it somewhere safe. The powder of the iron from the wok that was put in the river grew in the form of long reed stalks on the bank of river Yamuna.

After some time, violence started occurring in Dwarika city. People started killing each other on trivial matters. Mutual animosity escalated. On seeing this state of the people of the city, distinguished men went to God Shri Krishna ji and informed him about whatever was happening in the city and expressed their desire to know the cause and solution of it, because Shri Krishna ji was the spiritual guru of the Yadavs and the Pandavs. A solution of a crisis is sought from the Gurudev only. Shri Krishna ji told the reason that the curse of Sage Durvasa is flourishing. The solution is that - 'All males even if a baby boy has taken birth today, all of you may go to the Prabhas region where the powder of the wok was thrown and take bath in Yamuna. You will become free from the curse.' All the residents of Dwarika obeyed the order of Shri Krishna ji. All male Yadavs went to the Prabhas region to take bath with the aim of getting free from the curse. Because of the curse of Sage Durvasa, all the Yadavs gathered in a group. First they took bath thinking that

because of becoming free from the curse our mutual animosity might get dispelled, but nothing like this happened. First everybody took bath and then started vituperating each other. Then pulling those reed stalks, they started hitting each other. The reed stalks that had grown from the powder of the iron wok started working like swords. As soon as one was hit with the stalk, one was decapitated. In this way, all the Yadavs got killed by fighting amongst each other. Approximately two to four hundred were left. At that very moment, Shri Krishna ji also arrived there. He also plucked that reed stalk and it turned into an iron flail. Shri Krishna ji himself assassinated the remaining people of his clan.

After this, Shri Krishna ji sat down to take rest under a tree. Just then as destined by God that Bheel named Baliya who had made the poisonous head of his arrow with the handle of that iron wok, in the search of a prey came to that place with that arrow where Shri Krishna ji was resting. Shri Krishna ji had a 'Padam' in the sole of his right foot. It had the brightness like that of a hundred watt bulb. The dense branches of the tree were touching the ground. The radiance of the Padam was not very clearly visible through them. Baliya Bheel thought, "This seems to be an eye of a deer." Therefore, he shot the arrow with the motive of killing the deer. When the arrow hit Shri Krishna ji's foot, Shri Krishna ji yelled, "Oh, I am hurt; I am hurt." Baliya Bheel realised that the arrow has hit a man. He ran towards him and saw that the King of Dwarika is suffering in pain. Baliya said, "O Maharaj! I shot the arrow by mistake. I shot the arrow thinking the radiance of your foot to be an eye of a deer. I have committed a blunder. Forgive me, Maharaj." Shri Krishna ji said, "You have not committed any blunder. This is a debt between you and me from the previous life. I have now paid it off. In Tretayug, you were Sugreev's brother Bali. I was Dashrath's son Ramchandra. I had also deceitfully killed you from behind a tree. You have completed that tit for tat.

In this way, the entire Yadav clan got annihilated by the curse of Sage Durvasa. The Yadavs of the present time are descendants of those who were in the wombs of their mothers and were born later on.

It is written in the Sukshma Ved: -

Garib, Durvasa kopey tahan, samajh na aayi neech |
Chhappan crore Yadav katey, machi rudhir ki keech ||

Translation: - Durvasa took the prank of the kids so seriously that cursed them with the annihilation of their clan. That vile Durvasa did not even think what disaster might befall them. It was such a trivial matter. The wicked Sage Durvasa wreaked such havoc that fifty-six crore Yadavs got killed and a sludge of blood was formed.

Similarly, Sage Chunak had unnecessarily messed up with the Mandhata King, and destroyed his army of 72 crore soldiers.

❖ **There was a Sage named Kapil. He is also considered to be one of the 24 incarnations of God Vishnu. He was meditating.**

There was a King Sagad. He had 60 thousand sons. Some Sage told them that if one builds a pond, a well and a garden, then one gets a reward equivalent to an Ashwamegh Yagya. King Sagad's sons started this work. Sensible men said to them, "If you will make ponds, wells and gardens everywhere in this way, there would be no space left on earth to produce food grains." If some king revolted, they fought with him. Those sons of King Sagad took a horse with them. They tied a letter around his neck that - 'If someone causes hindrance in our work, then he/she may capture this horse and get ready to fight with us.' Who would dare to fight with those crazy men? Goddess Earth went to God Vishnu. Acquiring the form of a cow, she said to God Vishnu, "O Lord! There is a Sagad King on earth. He has 60 thousand sons. They have developed such an obsession that they have dug me up all over. Even foodgrains cannot be grown there for the consumption of the human beings. God Vishnu said, "You may go. Now they will not do anything." God Vishnu called Devraj Indra and explained to him that - "King Sagad's 60 thousand sons are performing yagyas. If their 100 yagyas would get completed, you would have to give your throne of Indra to them. If you can do something about it, then do it before it is too late." Indra sent his attendants and explained everything to them. At night, King Sagad's sons were sleeping. The horse was tied to a tree. Those attendants of Devraj Indra untied the horse from the tree and tied it to the thigh of Ascetic Kapil. Sage Kapil had been in deep meditation for years. Due to which, his body had emaciated. He was sitting

in the lotus pose. His legs were very thin. For example, when the mud around the roots of a tree gets eroded due to rain, a gap of 6-7 inches appears between the rootlets. Sage Kapil's legs were like this. Passing a rope around the thigh of the Sage, the attendants of Indra tied the horse to it.

The King's sons got up in the morning and looked for the horse. With the preparation for a battle, the squad of 60 thousand set forth in search of the horse. Following the footprints of the horse, they reached the ashram of Sage Kapil. On seeing the horse tied there, King Sagad's sons pricked spears into the sage's armpits. Sage Kapil's eyelids had grown so long that they were touching the ground. When the sage felt pain, he angrily lifted his eyelids with his hands. Fire arrows were released from his eyes. A pile of bodies of the army of 60 thousand sons of Sagad was laid down, that is, they all got killed.

It has been mentioned in Sukshma Ved that: -

60 hazaar Sagad ke hotay, Kapil munishwar khaay |
 Jae Parmeshwar ki karein bhakti, to ajar-amar ho jaay ||
 72 kshoni kha gaya, Chunak rishishwar ek |
 Deh dhaarein jaura firaen, sabhi Kaal ke bheshh ||
 Durvasa ko pey tahan, samajh na aayi neech |
 56 crore Yadav katey, machi rudhir ki keech ||

Meaning: - Sage Kapil, Sage Chunak and Sage Durvasa are so renowned in the world. All these are worshippers of Kaal Brahm who were guising as Sages. They were angels of death walking around. They are 'Ghaal' walking around in human form. (Ghaal- An exorcist releases a small pot in the sky with his incantations to attack the enemy. It causes a lot of harm.) Innocent beings consider them to be great souls by mistake.

All these were Gyani (knowledgeable) souls. They had a generous heart. They sacrificed their body, mind, and wealth for the attainment of God, for their salvation, but because of not finding a Tatvdarshi Saint, they committed a mistake by considering Kaal Brahm to be the Almighty God, and worshipped him alone with 'Om' mantra and through forceful meditation. By which one does not attain God, rather incurs harm because this way of worship is contrary to the scriptures.

In Gita Chapter 16 Verses 23-23, it has been stated that abandoning the injunctions of the scriptures, those who perform arbitrary practices, their religious practices are futile. Due to this very reason, those noble souls remained situated in the Anuttam (bad) salvation of Kaal Brahm.

In Gita Chapter 17 Verse 5, 6, it has been stated that: -

❖ Those men who only practice arbitrary severe austerity which is not enjoined by the scriptures and are equipped with hypocrisy, arrogance and with attachment to desire and pride. (Gita Chapter 17 Verse 5)

❖ Consider the ignorants, who torture the gods dwelling in all the lotus chakras in the body, the Complete God and even me, to be of demoniac nature. (Gita Chapter 17 Verse 6)

❖ This very evidence is in Gita Chapter 16 Verses 17 to 20.

❖ Those arrogant men, who consider themselves to be superior, intoxicated with wealth and prestige, ostentatiously perform way of worship opposite to the injunctions of the scriptures by performing nominal yagyas. (Gita Chapter 16 Verse 17)

❖ Overpowered by conceit, power, arrogance, desire and anger etc, those who criticize others, hate me who is situated in their and everyone else's body. (Gita Chapter 16 Verse 18)

❖ I hurl those sinful persons, who hate others, who perform cruel deeds, "who kill millions of people by their word", the degraded men, repeatedly in demoniac births in the world. (Gita Chapter 16 Verse 19) These have been said to be degraded in Sukshma Ved: -

Durvasa kope tahan, samajh na aayi neech |

56 crore Yadav katey, machi rudhir ki keech ||

❖ O Arjun! Those fools, instead of attaining me, attain the demoniac lives in every birth, and then attain a further lower state than that i.e. they fall into deep hell. (Gita Chapter 16 Verse 20)

It has been proved from the above-mentioned pieces of evidence that this is the reason why in Gita Chapter 7 Verse 18, the Giver of the knowledge of Gita has described the salvation from his worship to be Anuttam i.e. bad. He has stated that: -

❖ Gita Chapter 7 Verse 18 - The Giver of the knowledge of Gita has stated that the fourth type of Gyani worshippers, they all are noble souls because they did not even care about their bodies get-

ting destroyed for the attainment of God, and remained engrossed in worship for thousands of years without consuming food and water, but because of not finding a Tatvdarshi Saint, all of them remained situated in my Anuttam i.e. bad salvation, that is, the salvation that is achieved by the worship of Brahm which the sages mentioned above attained, that is, they remained in the cycle of birth-death and the births in eighty-four lakh types of life-forms. (Gita Chapter 7 Verse 18)

❖ **Conclusion:** - Sage Chunak, Sage Durvasa and Sage Kapil chanted 'Om' mantra. As a result of its bhakti, they will go to Brahmlok for some time. After finishing the bhakti there, then they will become kings on earth because it is written in Sukshmved: -

Tap se raaj, raaj madh maanm, janm teesre shukar shwanam |

Then they will become dog, donkey etc, and then they will go to hell. When they will become dogs, then they will be infested with worms in their heads. They will have to bear the sins of the death of those people who had died by their curse. The worms will prick their flesh and eat from various places. You have read above whatever has been mentioned about such worshippers in Gita.

❖ **Summary of the Above-Mentioned Stories :** -

1. **Worship of Brahm is Annutam (Bad).**

2. **Even Shri Krishna ji could not end the three 'Taap' (suffering). "To curse" comes in the category of three 'Taap' (Divine Taap). Shri Krishna himself along with all the Yadavs became victim of the curse of Durvasa.**

3. **Shri Krishna ji advised to take bath in the Yamuna to become free from the curse. He had told this solution. The curse did not get eliminated by that, but the Yadavs definitely got eliminated. Please ponder: - How effective those advices of the other Saints and Brahmins would be to become free from crisis in this way by taking bath in a river or undertaking a pilgrimage? In other words, they are futile because when there was no benefit from the solution of bath in Yamuna told by God Triloki Nath (Lord of three worlds), then nothing is going to happen from the solutions like bath etc advised by other worthless people, Brahmins and gurus.**

4. **First, Shri Krishna ji had told the method of protection from**

the curse of Durvasa - 'Grind that wok and put its powder into the 'Prabhas' region in river Yamuna. Neither will there be any bamboo, nor will any flute be played (End the root cause of the trouble)! Bamboos also remained and the flutes of 56 crore Yadavs were also played! (Meaning they all died due to the curse.)

Gentlemen!

Currently, man is intelligent and educated. Match the knowledge given by me (Sant Rampal Das) with the scriptures, then do bhakti and see what miracles happen.

❖ Let us take the topic forward : -

1. The worship of the three gunas (Rajgun Brahma ji, Satgun Vishnu ji and Tamgun Shiv ji) has been proved to be futile.

2. The worship of the Giver of the knowledge of Gita has been described as 'Anuttam' (bad) by the Giver of the knowledge of Gita himself in Gita Chapter 7 Verse 18. In Gita Chapter 18 Verse 62, he has advised to go in the refuge of that Supreme God i.e. Param Akshar Brahm. He has also stated that only by the grace of that Supreme God, you will attain supreme peace and eternal supreme abode.

3. In Gita Chapter 15 Verse 1 to 4, there is description of the world-like tree, and the identity of the Tatvdarshi Saint has also been described. All the parts of the world-like tree, which God is the root, which god is the trunk, which god is the bigger branch and which gods are the smaller branches and the leaves-like world, have been described.

In this very Chapter 15 Verse 16, it has been clarified that: -

1. Kshar Purush: - He is the lord of 21 brahmands. He is also called Brahm, Kaal Brahm, Jyoti Niranjana. He is mortal. We are living in his Lok (world). We have to escape from his Lok, and we have to go back to our God Kabir in Satyalok.

2. Akshar Purush: - He is the lord of 7 sankh (700 quadrillion) brahmands. He is also mortal. We have to go to Satyalok through his 7 sankh brahmands. Therefore, we have to give his toll tax. That is all we have to do with him.

❖ In Gita Chapter 15 Verse 17, it has been stated that: -

Uttam PurushH tu anyaH Parmatma iti udaahrH |

YaH lok trayam aavishya vibharti avyayH IshwarH ||

Translation: - The two gods mentioned in Gita Chapter 15 Verse 16 are - one is Kshar Purush and the second is Akshar Purush. Other than these two is Uttam Purush i.e. Purushottam. He alone is called God, who by entering into the three Loks nurtures everyone. He verily is the Immortal Supreme God. (Gita Chapter 15 Verse 17) It has also been clarified in Gita Chapter 3 Verses 14-15 that Sarvgatam Brahm i.e. Omnipresent God, who is Sachidanand Ghan Brahm (True-Happiness-Giving God), is also called Vasudev about whom there is mention in Gita Chapter 7 Verse 19 that He alone is always situated in the yagyas i.e. religious rituals, that is, He alone should be worshipped as a deity.

Taking initiation from a Complete Guru, do bhakti while abiding by the rules. By treading on the path of life in this way, lead a happy life in this world and attain the destination of salvation.

"Complete Creation of Nature"

(A Conclusive Description of 'Creation of Nature' from Sukshm Ved)

When God loving souls will read the following 'Creation of Nature' for the first time, they will feel that this is a baseless story. But on reading the evidence from all the holy scriptures, they will bite their forefingers in astonishment that where was this authentic nectar-like knowledge hidden until now? Please keep reading with patience and keep this sacred knowledge safe. It will be useful for your next hundred and one generations.

Holy souls! Kindly read the original knowledge of the creation of nature created by the SatyaNarayan (the Immortal God, that is, 'SatPurush').

1. Purna Brahm: - In this Creation of Nature, SatPurush - Master (Lord) of Satlok, Alakh Purush - Master (Lord) of Alakh Lok, Agam Purush - Master (Lord) of Agam Lok, and Anami Purush - Master (Lord) of Anami/Akah Lok is only one Purna Brahm, who is the Eternal (Immortal) God in reality; who by acquiring different forms lives in all of His four lokas, and who is the controller of infinite brahmands.

2. ParBrahm: - He is the Master (Lord) of only seven sankh (700 quadrillion) brahmands. He is also known as Akshar Purush. But in reality he as well as his brahmands are not eternal.

3. Brahm: - He is the Master (Lord) of only twenty-one brahmands. He is known by Kshar Purush, Jyoti Niranjan, and Kaal etc names. He and all of his brahmands are perishable.

(The evidence of the abovementioned three Purushs (Gods) is also in Shrimad Bhagavat Gita Chapter 15 Verses 16-17.)

4. Brahma: - Brahma is the eldest son of this Brahm only. Vishnu is the middle son and Shiv is the last, the third son. These three sons of Brahm are the masters (Lord) of only one department (*guna*) each in one brahmand and are perishable. For vivid description, please read the 'Creation of Nature' mentioned below.

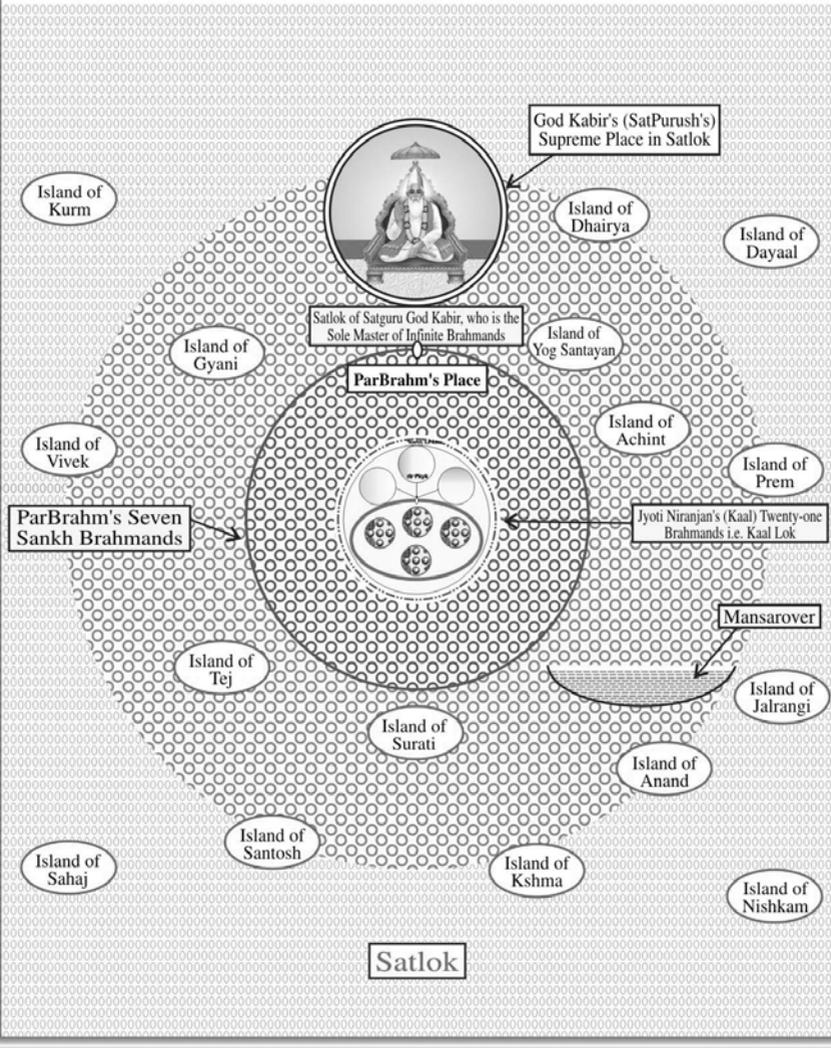
{KavirDev (Supreme God Kabir) has Himself given the knowledge of the nature created by Him in Sukshm Ved, that is, Kabirbaani (Kabir Speech), which is as follows.}

A Miniature Picture of SatPurush's (God Kabir's) Infinite Brahmands

Anami Lok : In this lok, God Kabir Ji lives in Anami Purush frome. He is alone here.

Agam Lok : In this lok also, God Kabir lives in Agam Purush Form.

Alakh Lok : In this lok also, God Kabir lives in Alakh Purush Form.



In the beginning, there was only one place 'Anami (Anamay) Lok', which is also known as Akah Lok. The Supreme God used to live alone in the Anami lok. The real name of that God is KavirDev, that is, God Kabir. All the souls were contained in the body of that Complete God. The title (of Position) of this very KavirDev is Anami Purush ('Purush' means God. God has created man in His own image/form. That is why, a man is also known as 'Purush'.) The brightness of one hair follicle of Anami Purush is more than the combined light of sankh¹ suns.

Important: - For instance, the name of the body of a country's Prime Minister is different, and the title of his position is 'Prime Minister'. Many times, the Prime Minister also keeps many departments with him. Then whichever department's documents he signs, at that time he writes the same title. Like, if he signs the documents of Home Ministry, then he writes himself as the Home Minister. There the power of the signature of the same person is less. Likewise, there is difference in the brightness of God Kabir (KavirDev) in different loks.

Similarly, the Almighty KavirDev (Supreme God Kabir) created three other lower Loks (places) [Agam Lok, Alakh Lok & Satlok] with Shabd (word). This very Almighty KavirDev (Supreme God Kabir) then appeared in Agam Lok and is also the Master of Agam lok and there His title (of the position) is Agam Purush, that is, Agam God. This Agam God's human-like visible body is very bright. The brightness of whose one hair follicle is more than the combined light of kharab² suns.

This Complete God KavirDev (Kabir Dev = Supreme God Kabir) appeared in Alakh Lok and He Himself is also the Master of Alakh Lok, and the title (of the position) 'Alakh Purush' also belongs to this Supreme God only. This God's human-like visible body is very effulgent, (swarjyoti) is self-illuminated. The brightness of his one hair follicle is more than the light of arab³ suns.

¹ Sankh = One Hundred Padam = 10^{17}

(One Hundred Quadrillion)

² Kharab = One Hundred Arab = 10^{11}

(One Hundred Billion)

³ Arab = One Billion = 10^9

This very Supreme God appeared in Satlok and He only is also the Master of Satlok. Therefore, His title (of the position) is SatPurush (the Immortal/Eternal God). He is also known as Akaalmurti - Shabd Swaroopi Ram - Purna Brahm - Param Akshar Brahm etc. This SatPurush KavirDev's (God Kabir's) human-like visible body is very bright whose one hair follicle's brightness is more than the combined light of crore suns and moons.

This KavirDev (God Kabir), appearing in SatPurush form in Satlok and sitting there, first did other creation in Satlok.

With one shabd (word), He created sixteen dweeps (islands). Then with sixteen shabds (words), He gave rise to sixteen sons. He created one Mansarover (a very big lake in Satlok) and filled it with nectar. The names of the sixteen sons are: - (1) "Kurm", (2) "Gyani", (3) "Vivek", (4) "Tej", (5) "Sahaj", (6) "Santosh", (7) "Surati", (8) "Anand", (9) "Kshma", (10) "Nishkaam", (11) "Jalrangi", (12) "Achint", (13) "Prem", (14) "Dayaal", (15) "Dhairya", (16) "Yog Santayan" alias "Yogjit".

SatPurush KavirDev entrusted the responsibility of the rest of the creation of Satlok to His son, Achint, and granted power to him. Achint created Akshar Purush (ParBrahm) with word-power and asked him for help. Akshar Purush went to Mansarover⁴ to take bath. He started enjoying there and fell asleep. He did not come out for a long time. Then, on Achint's request, to wake Akshar Purush from sleep, KavirDev (Supreme God Kabir) took some nectar from that Mansarover and made an egg out of it. He inserted a soul into it and released that egg in the 'nectar' water of Mansarover. The rumble of the egg disturbed Akshar Purush's sleep. He looked at the egg in anger, due to which the egg broke into two halves. From it, came out Jyoti Niranjan (Kshar Purush) who later became known as 'Kaal'. His actual name is 'Kael'. Then, SatPurush (KavirDev) spoke through an ethervoices, "You may both come out and live in Achint's island. After getting the permission, both Akshar Purush and Kshar Purush (Kael) started living in Achint's island (children's foolishness was shown to them only, so that they should not crave for supremacy because nothing can be successful without the Almighty).

⁴ A very big lake

Then the Supreme God KavirDev Himself did all the creation. With His word-power, He created a Rajeshwari (Rashtri) Shakti⁵, with which He established all the brahmands⁶. This is also known as Parashakti / Paranandni. Supreme God then produced all the souls in human form like Himself from within Him by the power of His word.

He created the body of every soul similar to (God) Himself and its brightness is equivalent to that of sixteen suns and is in human-like form only. But the brightness of one hair follicle of God's body is more than that of crore suns.

After a long time, Kshar Purush (Jyoti Niranjana) thought that we three (Achint, Akshar Purush and Kshar Purush) are living in one island and others are living in their own separate islands. I will also acquire a separate island by meditation. Having planned this, he meditated by standing on one leg for 70 *yugas* (eras).

How were the Souls Caught in Kaal's Trap?

Important: - When Brahm (Jyoti Niranjana) was meditating, we all souls, who now live in Jyoti Niranjana's twenty-one brahmands, got attracted towards his meditation and started loving him from the core. We turned away from our happiness-giving God. As a result of which, we failed in our loyalty towards our Master. Even on being repeatedly warned by the Supreme God, we did not get distracted from Kshar Purush.

{This effect is present even today in the creation of Kaal. Like young children get attracted towards the fake acts of filmstars (actors and actresses) and the role played by them for their living. They do not even stop on being restrained. If any actor or actress comes in a nearby city, then see how a huge crowd of those foolish youngsters gathers there just to have a glimpse of them; when they have nothing to do with them. Actors are earning their livelihood, and youngsters are getting ruined. No matter how much their parents may try to discourage them, but the children do not pay heed and keep going somewhere sometime secretly}.

Purna Brahm KavirDev (God Kabir) asked Kshar Purush, "Tell

⁵ Name of Great Goddess other than Durga

⁶ An elliptical region in which many loks are situated

me, what you want." Kshar Purush said, "Father, this place is insufficient for me. Kindly grant me a separate *dweep* (island)". Hakka Kabir (Sat Kabir) gave him 21 (twenty-one) brahmands. After some time, Jyoti Niranjana thought that some construction should be done in it. What is the use of vacant brahmands (plots)? Thinking this, he meditated for 70 yugas and requested Supreme God KavirDev (God Kabir) for some construction material. SatPurush⁷ gave him three qualities and five elements with which Brahm (Jyoti Niranjana) did some construction in his brahmands. Then he thought that there should also be some souls in these brahmands, as I feel lonesome. With this intention, he again meditated for 64 (sixty-four) yugas. On being asked by Supreme God Kavir Dev, he said that - 'Give me some souls, I feel very lonely here.' Then SatPurush Kaviragni (Supreme God Kabir) said, "Brahm, I can give you more brahmands in return for your *Tap* (meditation), but cannot give you My souls in return for any *Jap*⁸ - *Tap*⁹. Yes, if any of the souls wants to go willingly with you, then one can go. On hearing Yuva Kavir's (All-Capable Kabir) words, Jyoti Niranjana came to us. We all hans-souls were already attracted towards him. We surrounded him. Jyoti Niranjana said, "I have obtained 21 separate brahmands from Father. There, I have built several luring places. Will you come with me?" We all souls who are today suffering in these 21 brahmands said that we are ready, if Father permits. Then Kshar Purush went to Complete God Mahan Kavir (All-Capable Kabir God) and told Him everything. Then Kaviragni (Supreme God Kabir) said that I will allow those who will give consent in front of me. Kshar Purush and Param Akshar Purush (Kaviramitauja - Kavir Amit Auja, that is, whose power is limitless, that Kabir) both came to all of us hans-souls. Sat KavirDev¹⁰ said that whichever soul wants to go with Brahm should give his consent by raising his hand. Nobody dared in front of Father. Nobody gave consent. There was pin drop silence for a long time. Thereafter, one soul dared and said, "Father, I want

⁷ Eternal God

⁸ Repetition of Mantra

⁹ To do intense meditation through hathyog (forcefully)

¹⁰ Eternal God Kabir

to go". And then in imitation of him, all of us souls [who are now trapped in Kaal's (Brahm's) 21 brahmands] gave consent too. Supreme God Kabir told Jyoti Niranjana that - 'You go to your place. I will send all those souls, who have given consent to go with you, to you.' Jyoti Niranjana went to his 21 brahmands. Till then, these 21 brahmands were in Satlok only.

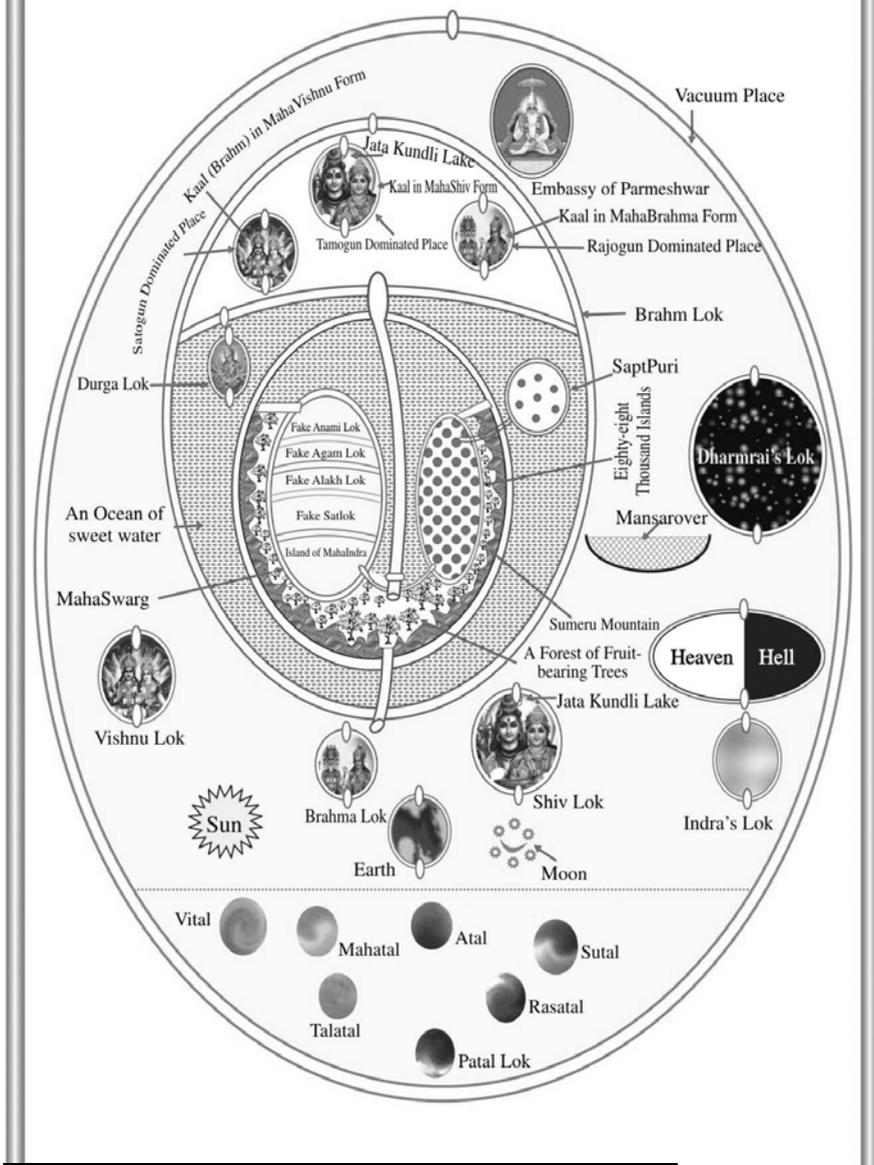
Later, Purna Brahm (Complete God) gave a girl's appearance to the soul who gave the first consent, but did not create any female genitals. He inserted all the souls (who had consented to go with Jyoti Niranjana/Brahm) in that girl's body and named her Ashtra (Aadi Maya / Prakriti Devi / Durga), and said that - 'Daughter, I have granted you 'word-power' (*shabd shakti*). You may produce as many living beings as Brahm says.'

Purna Brahm KavirDev (God Kabir) sent Prakriti Devi to Kshar Purush through His son Sahaj Das. Sahaj Das told Jyoti Niranjana that - 'Father has inserted all those souls who had consented to go with you in this sister's body and has granted 'word' power to her. Prakriti will produce as many living beings as you want with her word (shabd).' After saying this Sahaj Das returned to his island.

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with Prakriti Devi¹¹. Durga said that - 'Jyoti Niranjana, I have the power of word, granted by Father. I will produce as many living beings as you will say. Please do not start the custom of intercourse. You have also originated from the same Father's word, from an egg, and I have also originated from that same Supreme Father's word after that. You are my elder brother. This act between a brother and a sister will lead to a heinous sin. But Jyoti Niranjana ignored all appeals of Prakriti Devi and by his word-power made female genitals on her body with his nails and tried to rape her. Immediately, Durga, in order to save her honour, and finding no other way out, made a miniature form of her and via Jyoti Niranjana's opened mouth, entered into his stomach. From there, she requested Purna Brahm Kavir Dev to save her.

¹¹ Other name of Durga

A Miniature Picture of One Brahmand



MahaSwarg = Great Heaven

SaptPuri = Seven Cities

Instantly, KavirDev (Kavir Dev / God Kabir), acquiring the appearance of His own son Yog Santayan alias Jogjit, appeared there, took the girl out of Brahm's stomach and said that - 'Jyoti Niranjan, from now on you will be called 'Kaal'. You will have births and deaths and therefore, your name will be Kshar Purush¹². You will eat one-lakh human beings and produce a lakh and a quarter daily. Both of you, along with the 21 brahmands, are expelled from here. Immediately, 21 brahmands started moving from there like an aircraft. They passed Sahaj Das's dweep¹³ and stopped at a distance of 16 *sankh Kos* {one Kos is approximately 3 k.m.s; 1 sankh = one hundred quadrillion; so, 16 sankh kos = 4800 quadrillion k.m.s} from Satlok.

Special description: - Until now there has been a description of three powers.

1. Purna Brahm (Complete God) who is also known by other similar names, like SatPurush, AkaalPurush, Shabd Swaropi Ram, Param Akshar Brahm/Purush etc. This Purna Brahm is the Master of infinite brahmands (universes) and is immortal in reality.

2. ParBrahm, who is also known as Akshar Purush. He is not immortal in reality. He is the master of seven *sankh* (700 quadrillion) brahmands.

3. Brahm, who is known by Jyoti Niranjan, Kaal, Kael, Kshar Purush and Dharmrai etc names. He is the master of only twenty-one brahmands. Further, a description of the creation of one brahmand of this Brahm (Kaal) will be given, in which you will read three more names - Brahma, Vishnu, and Shiv.

Difference between Brahm and Brahma - After creating three secret places in one brahmand's highest place, Brahm (Kshar Purush) himself resides there in Brahma, Vishnu, and Shiv form, and with the cooperation of his wife Prakriti (Durga), gives rise to three sons. He keeps their names also as Brahma, Vishnu, and Shiv only. Brahma, who is the son of Brahm, is the minister (master) of Rajgun department in only three loks (Earth, Heaven, and Nether World) in one brahmand. He is called Trilokiye (of the three loks) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called MahaBrahma and Brahmlokiye (Brahma of Brahm lok) Brahma.

¹² Mortal God

¹³ Island

This Brahm (Kaal) is also called SadaShiv, MahaShiv, and MahaVishnu.

Evidence in Shri Vishnu Puran: - Part-4, Chapter 1 on Page 230-231 Shri Brahma ji said - The Unborn, All-containing, Ordainer Supreme God whose beginning, middle, end, form, nature and essence we are unable to know. (Verse 83)

Who by acquiring my form, creates the world; at the time of preservation who is in the form of Purush, and who in Rudra form swallows the world; he holds the entire universe with an endless form. (Verse 86)

Birth of Shri Brahma, Shri Vishnu and Shri Shiv

Kaal (Brahm) said to Prakriti (Durga) that - 'Who can harm me now? I will do whatever I want.' Prakriti again pleaded with him - 'Have some shame. Firstly, you are my elder brother because you (Brahm) were born from an egg by the word-power of the same Complete God (KavirDev), and later I was also born from the same Supreme God's word. Secondly, I have come out of your stomach, so I am your daughter now and you are my father. It would be highly sinful to malign these pure relationships. I have the word-power granted by father. I will produce as many living beings as you will say with my word. Jyoti Niranjan ignored all appeals of Durga and said that I have already received the punishment I deserved; I have been expelled from Satlok. Now I will do whatever I wish. Saying this, Kaal Purush (Kshar Purush) forcefully married Durga who then gave birth to three sons (Brahma ji - equipped with Rajogun, Vishnu ji - equipped with Satogun and Shiv Shankar ji - equipped with Tamogun).

Brahm keeps the three sons unconscious through Durga until they grow up. When they grow up, Brahm brings Shri Brahma ji back to consciousness on a lotus flower, Shri Vishnu ji on a snake bed (*Shesh Shaiya*) and Shri Shiv ji on a Kailash mountain, and then assembles them together. Thereafter, Prakriti (Durga) gets these three married off. Then they are appointed as ministers of one department each in three Loks [Heaven (*Swarglok*), Earth (*Prithvilok*) and Nether world (*Patal lok*)] in one brahmand. Like, Shri Brahma ji of Rajogun department, Shri Vishnu ji of Satogun department and

Shri Shiv/Shankar ji of Tamogun department; and Brahm himself holds the position of Chief Minister in a concealed manner (MahaBrahma - MahaVishnu - MahaShiv).

In one Brahmand, Brahm has created one Brahmlok. In that, he has built three secret places. One is Rajogun-dominated place where this Brahm (Kaal) himself lives in MahaBrahma (chief minister) form and keeps his wife Durga in MahaSavitiri form. The son, who is born from their union in this place, automatically becomes Rajoguni. The second place has been built Satogun-dominated. There this Kshar Purush himself lives in MahaVishnu form and keeping his wife Durga in MahaLakshmi form gives birth to a son whom he names Vishnu. This child is endowed with Satogun. This Kaal has also built a third Tamogun-dominated place there. There he himself lives in SadaShiv form and keeps his wife Durga in MahaParvati form. They name the son, who is born from their husband-wife behaviour, as Shiv and endow him with Tamogun. (For reference see Holy Shri Shiv Mahapuran, Vidhveshwar Sanhita, Page 24 - 26 in which apart from Brahma, Vishnu, Rudra and Maheshwar, there is Sadashiv; and Rudra Sahita, Chapter 6, 7 and 9, Page no. 100 to 105 and 110, translator Shri Hanuman Prasad Poddar, Published from Gita Press Gorakhpur; and Holy Shrimad Devi Mahapuran, Third Skand, Page no. 114 to 123, published from Gita Press Gorakhpur, translator - Shri Hanuman Prasad Poddar, Chiman Lal Goswami). Brahm keeps these three in ignorance, and for his food, gets living beings produced by Shri Brahma, preserved by Shri Vishnu (by developing love and affection in everyone to keep them in Kaal lok) and destroyed by Shri Shiv [because Kaal Purush has to take out the grime from the immaterial/astral bodies (Sukshma Shareer¹⁴) of one-lakh human beings to eat it, because of the effect of the curse on him. For that there is a piece of rock (*tapatshila*) in the twenty-first brahmand, which automatically remains hot. He melts the grime on it and then eats it. Souls do not die but the pain is unbearable. Then, on the basis of their actions (karmas), he grants other bodies to the souls].

¹⁴ This Sukshma Shareer (immaterial body) is under the material body and is made up of nine elements, in which the five elements of the material body are not present.

For example, there are three rooms in a house. If in one room, there are indecent pictures on the wall, then on entering that room, similar vulgar thoughts crop up in mind. In the second room, if there are pictures of sages, saints and devotees, then good thoughts keep emerging in the mind and one only remains engrossed in the thoughts of God. In the third room, if there are pictures of patriots and martyrs then similar passionate and zealous thoughts arise in mind. Similarly, Brahm (Kaal) with his wisdom has created the above-mentioned three places dominating in the three qualities (gunas).

"What are the Three Gunas? - With Evidence"

"The three gunas (qualities) are Rajgun-Brahma, Satgun-Vishnu, and Tamgun Shiv. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are mortal."

Evidence: - Shri Shiv Mahapuram, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, Page no. 24 to 26, Vidhveshwar Sanhita, and page no. 110, Chapter 9, Rudra Sanhita "In this way, Brahma, Vishnu, and Shiv, the three gods have qualities, but Shiv (Brahm-Kaal) is said to be beyond qualities."

Second evidence: - Shrimad Devibhagavat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chiman Lal Goswami, Skand Third, Chapter 5, Page 123: - God Vishnu prayed to Durga: said that I (Vishnu), Brahma, and Shankar are existing by your grace. We have birth (*aavirbhaav*) and death (*tirobhaav*). We are not eternal (immortal). Only you are eternal, are the mother of the world (*jagat janani*), are Prakriti, and Goddess *Sanatani* (existing for time immemorial). God Shiv said: If god Brahma and god Vishnu have taken birth from you, then am I, Shankar, who was born after them and perform Tamoguni *leela* (divine play), not your son? Henceforth, you are my mother too. Your *gunas* are always present everywhere in this world's creation, preservation, and destruction. Born of these three *gunas* (qualities), we, Brahma, Vishnu, and Shankar, remain devoted to work according to the regulations.

The above-mentioned description is from Shri Devimahapuram which is only translated in Hindi in which some of the facts have been concealed. Therefore, see this very evidence in Shri

MadDevibhagavat Mahapuram Sabhashtikam Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, Hindi translation is written along with Sanskrit. Skand 3, Chapter 4, Page no. 10, Verse 42 :-

BrahmaAham IshwarH fil te prabhawatsarve vyaM jani yuta na
yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya
nitya twamev janani PrakritiH Purana |(42)

Translation: - O Mother! Brahma, I, and Shiv take birth from your influence only; we are not eternal, that is, we are not immortal, then how can other Indra etc. gods be eternal. Only you are immortal, are Prakriti and Sanatani Devi (42).

Page no. 11-12 Chapter 5, Verse 8: -

Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunaH
kamaljashch rajogunsambhavH suvihitH kimu satvguno HariH |(8)

Translation: - God Shankar said, "O Mother! If you are kind to us then why did you make me Tamogun, why did you make Brahma, who has originated from lotus, Rajgun, and why did you make Vishnu, Satgun?", meaning, why did you engage us in the evil deed of the birth and death of the living beings?

**Verse 12: - Ramayse swapatiM purushM sada tav gatiM na hi vih
vidam shive |(12)**

Translation: - You are always doing sexual intercourse with your husband Purush, that is, Kaal God. Nobody knows your state.

Conclusion: It has been proved from the above-mentioned evidence that - Rajgun is Brahma, Satgun is Vishnu and Tamgun is Shiv. These three are mortal. Durga's husband is Brahm (Kaal). He does sexual intercourse with her.

"Brahm's (Kaal) Vow to Remain Unmanifested"

Remaining Creation of Nature from Sukshm Ved.....

After the birth of the three sons, Brahm said to his wife Durga (Prakriti), "I pledge that in future, I will not appear before anyone in my real form. As a result of which, I will be considered unmanifested/invisible." He said to Durga, "Do not disclose my secret to anyone. I will remain hidden." Durga asked, "Will you not appear before your sons too?" Brahm said, "I will not appear be-

fore my sons and anyone else by any way of worship. This will be my permanent policy." Durga said, "This policy of yours that you will remain hidden from your sons too is not good." Then Kaal said, "Durga, I am helpless. I have been cursed to eat one-lakh human beings. If my sons (Brahma, Vishnu, and Mahesh) will become aware of this, then they will not perform the task of creation, preservation, and destruction. Therefore, this bad policy of mine will remain forever. When these three sons grow up a little, make them unconscious. Do not tell them about me; otherwise, I will punish you." Fearful of this, Durga does not tell the truth.

Therefore, in Gita Chapter 7, Verse 24, it is said that these foolish people are unfamiliar with my bad policy that I never appear before anyone and remain hidden by my Yog Maya. Therefore, they consider the unmanifested me as having come in human form, that is, consider me Krishna.

(AbuddhyH) foolish people (mm) my (anuttamm) bad i.e. inferior (avyyam) eternal (param bhavam) main character (ajaanantH) not knowing (mam avyaktam) the unmanifested me (vyaktim) in human form (aapannam) having come (manyante) consider, that is, I am not Krishna. (Gita Chapter 7 Verse 24)

Translation: Foolish people, not knowing my bad i.e. inferior, eternal, main character, consider the unmanifested/invisible me as having come in human form i.e. I am not Krishna. (Gita Chapter 7 Verse 24)

In Gita Chapter 11 Verses 47 and 48, it is said that - this is my actual Kaal form. Nobody can see this, that is, attain Brahm by any method mentioned in the Vedas, or by jap¹⁵, tap¹⁶, or by any other activity.

When the three children became young, then mother Bhavani (Durga/Prakriti/Ashtangi) said, "You may churn the ocean". (Jyoti Niranjana created four Vedas with his breaths and ordered them by secret speech to reside in the ocean.) When the ocean was churned for the first time, four Vedas came out and Brahma took them all. When the three children brought the Vedas to mother, she said that

¹⁵ Repetition of naam

¹⁶ To do intense meditation through Hathyog (forcefully)

- Brahma may keep the four Vedas and read them.

Note: In reality, Purna Brahm (Complete God) had given five Vedas to Brahm i.e. Kaal. But Brahm manifested only four Vedas. He hid the fifth Ved, which Supreme God, by Himself appearing, has manifested through KavirgibhiH, that is, Kavir Vaani (Kabir Vaani /Kabir Speech) by means of proverbs and couplets.

On churning the ocean the second time, three girls came out. Mother distributed all the three. Prakriti (Durga) herself acquired three other forms (Savitri, Lakshmi and Parvati) and hid in the ocean. Then, she came out during the churning of the ocean. That same Prakriti acquired three forms and was given in the form of 'Savitri' to god Brahma, 'Lakshmi' to god Vishnu and 'Parvati' to god Shankar, as wives. The three couples did intercourse and gave birth to both gods and demons.

{When the ocean was churned the third time, Brahma got fourteen gems; Vishnu and other gods got 'nectar'. Demons got alcohol and the righteous Shiva stored the 'venom' in his throat. All this happened a lot later.}

When Brahma started reading the Vedas, he found out that the Master (Purush) God of the lineage, the Creator of all the brahmands is someone else. Brahma told Vishnu and Shiv that Vedas describe some other God as the Creator, but Vedas also say that even they do not know the mystery. For that there is an indication to ask some Tatvdarshi Saint¹⁷. Brahma came to mother and narrated everything to her. Mother used to say - 'There is no one else other than me. I am the sole creator. I am the Almighty', but Brahma said that Vedas have been created by God, they cannot be untrue. Durga said that - 'Your father has sworn that he will never appear before you.' Then Brahma said, "Mother, I do not trust you now. I will surely find out that Purush (God)." Durga said, "What will you do if he does not appear before you?" Brahma said that - 'I will not show you my face.' On the other hand, Jyoti Niranjana has pledged that - 'I will remain unmanifested; I will never appear before anyone, that is, I will never appear in form in my actual 'Kaal' form in the 21 brahmands.'

¹⁷ God realised saint or a Saint having the true spiritual knowledge

Gita, Chapter no. 7, Verse no. 24

Avyaktam, vyaktim, aapanm, manyante, mam, abuddhyaH,

Param, bhaavam, ajaanantH, mm, avyayam, anuttamm ||24||

Translation: (AbuddhyaH) foolish people (mm) my (anuttamm) bad/inferior (avyayam) permanent (param) prime (bhaavam) character (ajaanantH) being unaware of (avyaktam) unmanifested/invisible (mam) me, Kaal (vyaktim) in human-form as Krishna (aapanm) to have attained/come (manyante) consider.

Translation: Foolish people being unaware of my bad, permanent and prime character, consider the unmanifested/invisible me, Kaal, to have come in human-form as Krishna.

Gita Chapter no. 7 Verse no. 25

Na, aham, prakashH, sarvasya, yogmayasmavrtH,

MoodH, ayam, na, abhijanati, lokH, mam, ajam, avyayam ||25||

Translation: (Aham) I (yogmaya smavrtH) hidden by Yogmaya¹⁸ (sarvasya) everyone (PrakashH) appear before (na) do not, that is, remain invisible, that is, unmanifested, therefore (ajam) of not taking birth (avyayam) eternal character (ayam) this (moodH) ignorant (lokH) people of the world (mam) me (na) not (abhijanati) knows, that is, considers me Krishna.

Translation: I, hidden by Yogmaya, do not appear before everyone, that is, remain invisible, that is, unmanifested, therefore, this ignorant world does not know me and my eternal character of not taking birth, that is, considers me Krishna.

Because Brahm makes his numerous forms with his word-power; he is Durga's husband, therefore, he is saying in this verse that I do not take birth from Durga like Sri Krishna etc.

Brahma's Endeavour to Find His Father (Kaal/Brahm)

Then Durga said to Brahma that - 'Alakh Niranjan is your father, but he will not appear before you.' Brahma said, "I will return only after seeing him." Mother asked, "What will you do if you do not get to see him?" Brahma said, "I pledge that if I do not see father, then I will not come in front of you." Saying this, Brahma anxiously left towards North where there is darkness everywhere.

¹⁸ Power of bhakti

There, Brahma meditated for four yugas (ages), but did not achieve anything. Through an ethervoice Kaal said, "Durga, why has the creation not been done?" Durga (Bhavani) said that - 'Your eldest son, Brahma has adamantly gone in search of you.' Brahm (Kaal) said, "Call him back. I will not appear before him. The entire task of creation of living beings is impossible without Brahma." Then Durga (Prakriti), with her word-power, created a girl called 'Gayatri' and ordered her to bring Brahma back. Gayatri went to Brahma but he was meditating and did not feel her presence. Then Aadi Kumari (Prakriti), by telepathy, told Gayatri to touch Brahma's feet and Gayatri did the same. Brahma's meditation got disturbed and he furiously said, "Who is this sinner who has interrupted my meditation? I will curse you." Gayatri said, "It is not my fault. First, listen to me and then you may curse me. Mother has sent me to bring you back because living beings cannot be created without you." Brahma said, "How can I return? I have not seen father and will be ridiculed if I return like this. If you say in front of mother that Brahma has seen father (Jyoti Niranjan) and be my eyewitness then I will return with you." Gayatri said that - 'If you will have sex with me, then I will be your false witness.' Brahma thought that I could not see father and will feel ashamed in front of mother if I return like this. Seeing no other way out, he did sex with Gayatri.

Then Gayatri said, "Let us prepare one more witness." Brahma said, "That would be good." Gayatri created another girl named 'Puhapvati' by her word-power. Both, Brahma and Gayatri, asked Puhapvati to testify that Brahma saw his father. Puhapvati said, "Why should I give false statement? Yes, if Brahma does intercourse with me, then I can be his false witness." Gayatri persuaded Brahma by saying that there is no other way out. Brahma did sex with Puhapvati, and then the three came to Durga (Aadi Maya / Prakriti). The two women had kept the above-mentioned condition because they knew that if Brahma would disclose their false statements to mother, then mother would curse them. Therefore, they made him a culprit too.

(Here, Maharaj Garib Das Ji says - "Das Garib Yeh Chook Dhuron Dhur")

Mother's (Durga) Curse to Brahma

Mother Durga asked Brahma, "Did you see your father?" Brahma said, "Yes, I have seen father." Durga said, "Tell me any witness." Then Brahma said, "I saw him in front of these two." The Goddess asked those two girls, "Did he see Brahm in front of you?" The two said, "Yes, we have seen with our own eyes." Bhavani (Prakriti) became suspicious. She thought that Kaal told me that he would never appear before anyone, but these three are saying that they have seen him! Ashtangi meditated and asked Kaal (Jyoti Niranjan) by telepathy, "What is this story?" Jyoti Niranjan said, "These three are lying." Then, mother told the three of them, "You are lying. An ethervoice (*aakashvaani*) has declared that you have not obtained any audience." On hearing this, Brahma said, "Mother, I had sworn to go in search of father (Brahm). But I did not see him (Brahm). I was ashamed of returning to you. Therefore, we lied." Then Mother (Durga) said, "Now I will curse you."

Curse on Brahma : You will not be worshipped in the world. Your descendents will be frauds. They will con people by their dishonest and untrue talks. They will appear to be doing religious ceremonies from outside, but will commit vices from inside. They will tell tales from the Purans¹⁹, but themselves will have no knowledge about the truth stated in the holy books. In spite of that they will become gurus to gain respect and money and will narrate lokved (hearsay/baseless stories as opposed to the true scriptures) to their followers. They will bear hardships by worshipping and making others worship gods and goddesses and by criticising others. They will not guide the right path to their followers. They will mislead the world for donation. They will consider themselves to be the best, and will consider others to be inferior. When Brahma heard all this from mother, he fainted and fell on the ground. He regained consciousness after a long time.

Curse on Gayatri :- You will become cow in Mritlok (Earth) and will have many bulls as your male partners.

¹⁹ Eighteen Holy Books are Purans

Curse on Puhapvati :- You will grow in swamp. Nobody will use your flowers for worshipping. You will have to bear this hell for your false testimony. Your name will be 'Kevra Ketki' (in Haryana, it is called 'Kusaundhi'. This grows in a marshyland).

After cursing the three of them in this way, Mother Bhavani (Durga) repented a lot. {Similarly, a human being first performs a wrong deed under the influence of mind (Kaal Niranjana), and when later realises under the influence of soul (part of SatPurush²⁰), then repents. Like, parents (out of anger) beat their children up for a small mistake, but later repent a lot. This process occurs in all the human beings because of the influence of mind (Kaal Niranjana)}. Yes, here one thing is important that Niranjana (Kaal-Brahma) has also made his law that if any living being will hurt a weaker living being, then he will have to pay for it. When Aadi Bhavani (Prakriti / Durga / Ashtangi) cursed Brahma, Gayatri and Puhapvati, then Alakh Niranjana (Brahma - Kaal) said, "Oh, Bhavani (Prakriti/Durga/Ashtangi)! What you did was not right." Now, I (Niranjana) curse you that you will have five husbands in Dwaparyug. (Draupadi was an incarnation of Aadi Maya only). Aadi Maya, on hearing this ethervoice, said that - 'Jyoti Niranjana (Kaal), I am at your pity now, do whatever you wish.'

Vishnu's Departure in Search of His Father (Kaal/ Brahma) and Being Blessed by His Mother Durga

After this, Mother Durga (Prakriti) asked Vishnu, "Son, you may also search for your father." Vishnu, in search of his father (Kaal-Brahma), went to *Patal lok* (Nether world), where there was 'Sheshnaag'. On seeing Vishnu entering into his jurisdiction, he sprayed his venom furiously on Vishnu. Vishnu's skin colour turned black due to the effect of the venom, as if he was spray-painted. Vishnu thought that this snake should be taught a lesson. Jyoti Niranjana (Kaal) thought of pacifying Vishnu and through an ethervoice, ordered Vishnu - "You go back to your mother now and tell her the entire true account, and whatever distress Sheshnaag has caused you. You may take its revenge from him in Dwaparyug.

²⁰ True God or Eternal/Immortal God

In Dwaparyug, you (Vishnu) will incarnate as Krishna, and Sheshnaag will incarnate as a snake named Kalindri in Kalideh (a river).

Unch hoi ke neech sataave, taakar oel (revenge) mohi so paavae |

Jo jeev deyi peer puni kagoon, hum puni oel divaavein taahoon ||

Then, Vishnu came to his mother and told the truth that I did not see father. Mother Durga (Prakriti) became very pleased with this and said, "Son, you are truthful. Now I will introduce you to your father by my power and will dispel the doubt in your mind."

Kabir, dekh putra tohi pita bhitaun, tore man ka dhokha mitaun |

Man swaroop karta keh jaano, man te dooja aur na maano |

Swarg patal daur man kera, man asthir man ahae anera |

Nirankar man hi ko kahiye, man ki aas nish din rahiye |

Dekh hoon palti sunya meh jyoti, jahan par jhilmil jhalar hoti ||

In this way, Mother Durga (Ashtangi/Prakriti) told Vishnu that *man* (mind) is the Doer of the world (which governs the world); this only is Jyoti Niranjan. The thousand lights that you see in meditation is his appearance. The sound of conch shells and bells etc. that you hear are Niranjan's only, and are ringing in Mahaswarg. Mother Durga (Ashtangi/Prakriti) said that - 'Son, you are the king of all gods and I will fulfil all your wishes and tasks. You will be worshipped in the whole world because you have told me the truth.'

It is a particular habit of all the living beings in Kaal's twenty-one brahmands that they try to pointlessly glorify themselves. Like, Durga is telling Vishnu that you will be worshipped in the world. I have shown your father to you. Durga misled Vishnu by only showing him the light. Shri Vishnu also started explaining this state of God to his followers that only God's light is visible. God is formless.

After this, Aadi Bhavani (Durga) went to Rudra (Mahesh) and said, "Mahesh, you may also search for your father. Both of your brothers did not get to see your father. I have given them whatever I had to. Now you may ask whatever you want." Mahesh said, "O Mother! If both of my elder brothers did not get to see father, then it will be useless for me to try. Please give me such a blessing that I may become immortal (*mrityunjay* - win over death)." Mother said, "I cannot do this. Yes, I can tell you a method by which you will attain the longest life. The method is meditation (therefore, Mahadev

mostly remains in meditation)."

In this way, Mother Durga (Ashtangi / Prakriti) distributed the departments to her three sons -

To god Brahma, the department of creating bodies of 84 lakh species of life in Kaal lok²¹, that is, the department of producing living beings by compelling everyone to reproduce offsprings under the effect of Rajogun²².

To god Vishnu, the department of nurturing these living beings (according to their actions), and maintaining the state by developing love and affection.

To god Shiv Shankar (Mahadev), the department of destruction because their father Niranjan has to daily consume one-lakh human beings.

Here, a question will arise in mind that how creation, preservation and destruction occur by Brahma, Vishnu and Shankar. These three live in their own loks.

Like, these days to run the communication system, satellites are launched above in the sky, and they run the communication system on the Earth. Similarly, wherever these three gods live, the subtle (*sukshma*) waves of the *gunas* (qualities) radiating from their bodies automatically maintain an effect on every living being in the three loks.

The above-mentioned description is of Brahm's (Kaal) creation in one Brahmmand. There are twenty-one such brahmmands of Kshar Purush (Kaal).

But Kshar Purush (Brahm/Kaal) himself never appears before anyone in his visible, that is, actual bodily form. The three gods (Brahma, Vishnu, and Shiv) did not see Brahm (Kaal) despite doing worship to achieve him (Kaal) to the best of their ability based on the methods mentioned in the Vedas. Later, Rishis (sages) read the Vedas. In it, it is written that "AgneH Tanur Asi" (Holy Yajurved Chapter 1 Mantra 15) - 'The Supreme God has a body.' And in Holy Yajurved Chapter 5 Mantra 1, it is written that "AgneH Tanur Asi Vishnve Tva Somasya Tanur Asi". In this mantra, Ved is stating

²¹ The twenty-one brahmmands of Brahm (Kaal) is known as Kaal lok

²² The effect of the feeling of having sex

twice that the Omnipresent and Preserver-of-all, SatPurush²³, has a body.

In Holy Yajurved Chapter 40 Mantra 8, it is said that - (Kavir Manishi) the God for whom every living being is yearning, He is Kavir i.e. Kabir. (Asanaaviram) His body is without blood vessels and (Shukram Akaayam) is devoid of a physical body made up of the five elements formed from seminal fluid. That Master of all is seated in the topmost Satlok. That Supreme God has a (Swarjyoti) self-illuminated body made of masses of lights, which is in word-form, that is, is eternal. He is the same KavirDev (Supreme God Kabir) (Vyaddhata) who is the creator of all the brahmands, (SwayambhuH) who appears Himself, that is, is self-existent (Yatha tathya arthan) in reality (Shashvat') is eternal (this is also evident in Gita Chapter 15 Verse 17). It means that the name of the body of (Purna Brahm) Complete God is Kabir (Kavir Dev). The body of that Supreme God is made of the element of light. The body of God is very subtle and becomes visible to only that worshipper whose divine vision has opened. Similarly, the living being also has a subtle body which is covered by a layer, that is, body made up of the five elements which is formed from the seminal fluid (shukram) by the union of mother-father. Even after leaving the body, the subtle body remains with a living being. That body is only visible to a worshipper whose divine vision has opened. Understand the state of the Supreme God and a living being in this way.

In Vedas, there is a evidence of chanting (Sumiran) 'Om' mantra, which is only worship of Brahm. Considering the 'Om' mantra to be that of (Purna Brahm) Complete God, the sages tried to attain God by meditating (*hath yog*) for thousands of years, but they did not see God, just gained supernatural powers (siddhis). By playing with those siddhis-like toys, the sages remained in the cycle of life and death and wrote God as 'formless' in the books based on their own experiences.

Brahm (Kaal) has pledged that - I will never appear before anyone in my real form. I will be considered 'invisible' ('invisible' means that somebody is in form but does not manifest personally in physi-

²³ Eternal God

cal form. Like, in the daytime the sun disappears as the sky becomes cloudy. It is not visible, but in reality, it is present as it is behind the clouds; this state is called 'invisible'/unmanifested). [For evidence see Gita Chapter 7 Verses 24-25; Chapter 11 Verses 48 and 32].

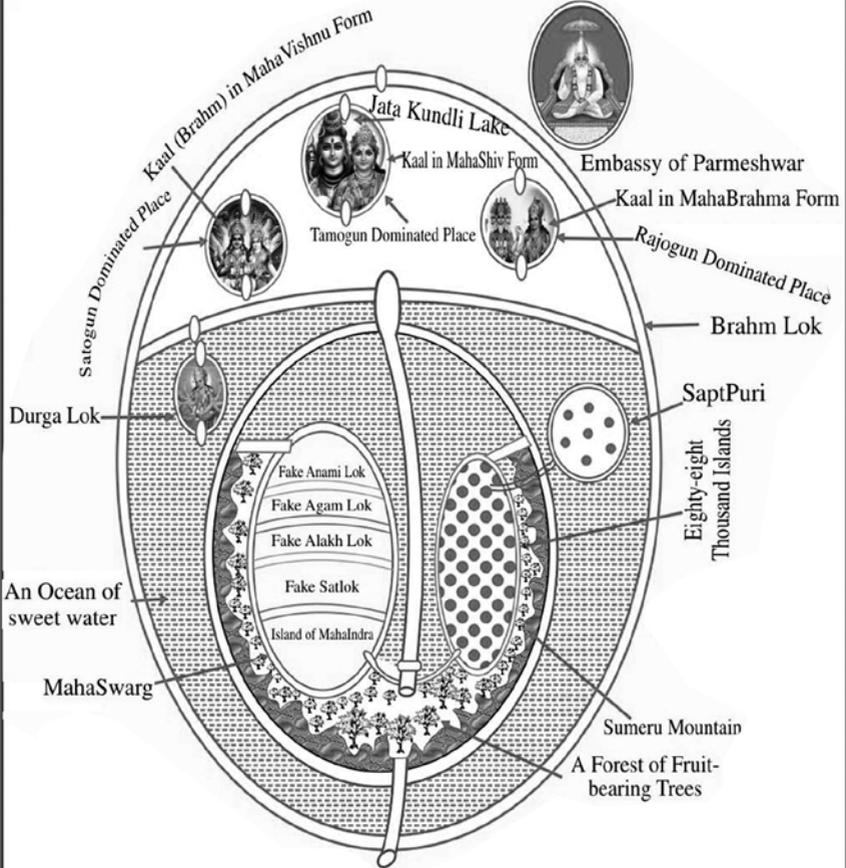
Brahm (Kaal), the narrator of the Holy Gita, by entering into Shri Krishan's body like a ghost, is saying, "Arjun, I am an enlarged Kaal and have come here to eat everyone (Gita Chapter 11 Verse 32). This is my original appearance, which neither anybody could see before you, nor anyone would be able to see in future. This means that nobody can see this original form of mine by the method of yagya-jap-tap²⁴ and the 'Om' naam etc. mentioned in the Vedas (Gita Chapter 11 Verse 48). I am not Krishna; these foolish people are considering the invisible/unmanifested me to be visible/manifested (in human form) in the form of Krishna because they are unaware of my bad policy that I never appear before anyone in this original Kaal form of mine. I remain hidden by my Yogmaya (Gita Chapter 7 Verses 24-25). Please think: - Why is he himself calling his policy of remaining hidden as bad/inferior (anuttam)?

If a father does not even appear before his sons, then there is a fault in him because of which he is hidden, and is also providing all the facilities to them. Kaal (Brahm) has to daily eat one lakh human beings because of the curse on him. He has created 84 lakh births/life forms (yoni) to settle the extra 25 percent born daily and to make them bear the punishment of their actions (karmas). If Brahm eats someone's daughter, someone's wife, someone's son, and mother-father in front of everyone, then everybody will start hating him, and whenever the Supreme God Kaviragni (God Kabir) comes himself or sends any messenger of his, then all the human beings by following true way of worship (Sat-Bhakti) will get out of Kaal's trap.

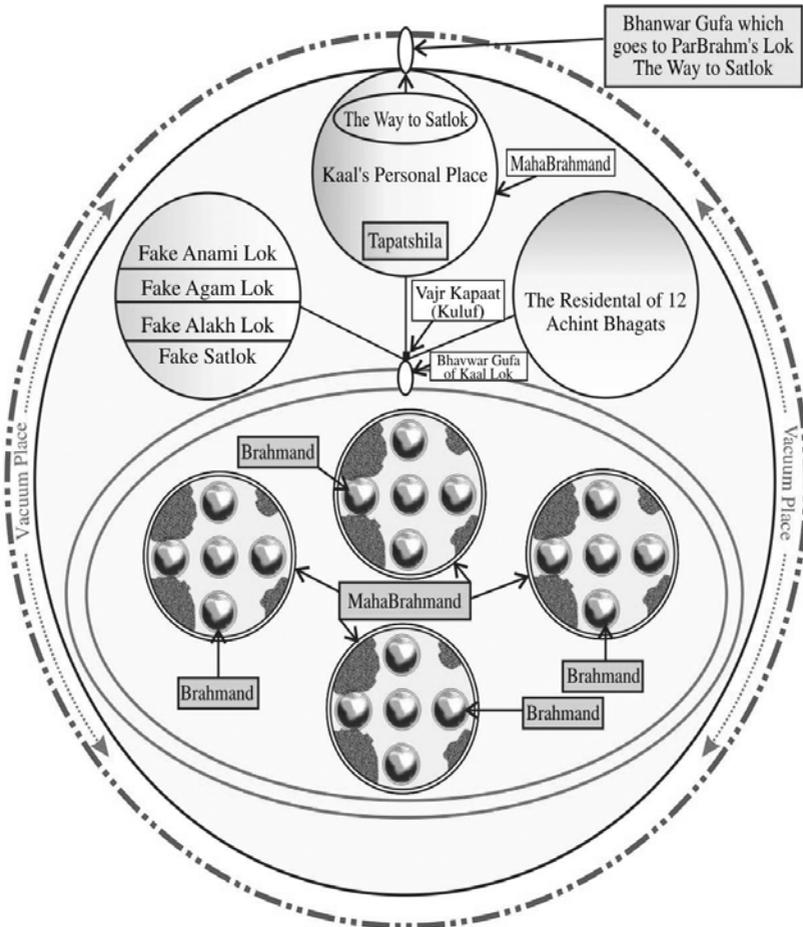
Therefore, Brahm deceives everyone. He has also described the salvation obtained from his devotion as 'the worst' (Anuttamam) and his policy as 'bad' (Anuttam) in Holy Gita Chapter 7 Verses 18, 24 and 25.

²⁴ Yagya means Sacrificial ceremony; Jap means Repetition of mantra; Tap means Austerity/meditation

A Miniature Picture of Brahm lok



A Miniature Picture of Jyoti Niranjjan (Kaal) Brahm's Lok (21 Brahmands)



Gufa = Cave

Tapatshila = A piece of rock which automatically remains hot, where Kaal cooks his meal of the immaterial bodies of one lakh human beings.

Kuluf = Lock

In the Brahmlok in every brahmand, he has built a Mahaswarg (Great Heaven).

In a Mahaswarg (Great Heaven), at one place he has created a fake Satlok, fake Alakh lok, fake Agamllok and fake Anami lok through Prakriti (Durga / Aadi Maya) to deceive the human beings. There is a hymn of God Kabir "Kar naino deedaar mahal mein pyaara hai". In it, there is a speech that "Kaaya bhed kiya nirvaara, yeh sab rachna pind manjhaara hai Maya avigat jaal pasaara, so kaarigar bhaara hai Aadi Maya kinhi chaturaai, jhuthi baaji pind dikhaai, avigat rachna rachi and maahi, vaaka pratibimb daara hai "

In a brahmand, there is creation of other loks as well; like Shri Brahma's lok, Shri Vishnu's lok and Shri Shiv's lok. Sitting here, the three gods become the master of and govern one department each in the three lower loks {(Swarg lok) Heaven which is Indra's lok, (Prithvi lok) Earth and (Patal lok) Nether world} and hold the responsibility of creating, preserving and destroying the living beings for the food of their father. The three gods also have birth and death. Then Kaal eats them too.

In this very brahmand {a brahmand is also known as 'and' (egg-shaped) because a brahmand has an elliptical shape. It is also known as 'pind²⁵' because the creation of a brahmand can be seen in lotuses (kamal) in the body (pind) as in a television}, there is also a Mansarover²⁶ and Dharmrai's (justice) lok. The Supreme God lives in a different form in a secret place in every brahmand like an embassy in every country. Nobody can go there. Those souls live there whose Satlok's bhakti²⁷ is still balance. When Bhakti Yug²⁸ comes, at that time, Supreme God Kabir sends His representative Complete Saint Satguru. At that time, these pious souls are born as human beings on earth and they soon engage in (Sat bhakti) true way of worship and after taking initiation from Satguru, attain complete

²⁵ Body

²⁶ A very big lake

²⁷ Worship

²⁸ The time, when true bhakti is commenced by the Tatvdarshi Saint. Then that goes on properly for some years. That time is called Bhakti Yug.

salvation. The personal bhakti earnings of the pious souls (Hans-aatmas²⁹) in that place do not get expended. All the facilities are provided from God's repository. Whereas, the bhakti earnings of Brahm's (Kaal) worshippers are utilized in the (Swarg) Heaven and (Mahaswarg) Great Heaven because in this Kaal lok (Brahm lok) and Parbrahm's lok, the living beings only get the result of their deeds.

Kshar Purush (Brahm) has divided his twenty brahmands into four Mahabrahmands. In one Mahabrahmand, he has grouped five brahmands and has secured them by encircling from all sides in an elliptical shape. He has then secured the four Mahabrahmands by encircling them in an elliptical shape. He has created the twenty-first brahmand in the space of one Mahabrahmand. On just entering the twenty-first brahmand, he has built three pathways. In the twenty-first brahmand also, on the left hand side, he has built fake Satlok, fake Alakh lok, fake Agam lok and fake Anami lok with the help of Aadi Maya (Durga), to deceive living beings. And on the right hand side, he keeps the twelve greatest Brahm worshippers. Then, in every yug³⁰ Kaal (Brahm) sends them on Earth as his messengers (saint/satguru), who impart ways of worship and knowledge which are not in accordance with the Holy Scriptures, and who themselves become devotionless and also entangle their followers in Kaal's web. Then both that Guruji and his followers go to hell.

In the front, Kaal has put a lock (*kuluf*). That pathway goes to Kaal's (Brahm's) own lok where this Brahm (Kaal) lives in his actual human-like visible form. In this place, there is a griddle-like piece of rock (which automatically remains hot) on which, he roasts the subtle bodies of one-lakh human beings and taking out grime (mael) from them, eats it. At that time, all the living beings suffer from excruciating pain and start screaming, and then after some time become unconscious. The living beings do not die. Then after going to Dharmrai's³¹ lok, the living beings obtain different births

²⁹ The devotees who do *sadhna*/worship abandoning all the evil habits (consumption of meat, alcohol and tobacco etc) are called Hans-aatmas.

³⁰ Four Yugas have been mentioned in the Holy Books, named 1. Satyug 2. Tretayug 3. Dwaparyug 4. Kalyug.

³¹ Justice

based on their (karmas) deeds and the cycle of life and death goes on. Brahm opens the aforesaid lock in the front for fractions of a second only for those living beings who are his food. This lock opens automatically by the Satyanaam³² and Saarnaam³³ of Purna Parmatma (Supreme God).

In this way Supreme God KavirDev (God Kabir) Himself explained the Kaal's trap to his own devotee Dharmdas.

The Establishment of ParBrahm's Seven Sankh Brahmands

Supreme God Kabir (KavirDev) has later mentioned that ParBrahm (Akshar Purush) committed a breach in his duty because he fell asleep in Mansarovar and when Supreme God (I, that is, God Kabir) left the egg in that lake, then ParBrahm (Akshar Purush) looked at it in anger. Because of these two offences, he along with seven sankh brahmands was also expelled from Satlok. The second reason was that ParBrahm (Akshar Purush) became restless after departure of his friend Brahm (Kshar Purush). He started missing Brahm, forgetting the Supreme Father KavirDev (Supreme God Kabir). ParBrahm thought that Kshar Purush (Brahm) must be enjoying a lot. He will rule independently, and I am left behind. The other souls, who along with ParBrahm are experiencing the punishment of birth and death in the seven sankh (700 quadrillion) brahmands, got lost in the thoughts of the departure of those souls, who are trapped in Brahm's (Kaal's) twenty-one brahmands, and forgot the Supreme God KavirDev who is the giver of all happiness. Even on being repeatedly advised by God Kavir Dev, their yearning did not lessen.

ParBrahm (Akshar Purush) thought it would be good if I also obtain a separate place. Thinking this, he started reciting Saarnaam with the aim of obtaining a kingdom. Similarly, the other souls (who are trapped in ParBrahm's seven sankh brahmands) thought that those souls who have gone with Brahm will make merry, and we are left behind. ParBrahm made an assumption that Kshar Purush must

³² Real naam which is according to the scriptures

³³ The combination of three mantras is known as Saarnaam.

be elated after separating. Thinking this, he decided in his inner self to obtain a separate place. ParBrahm (Akshar Purush) did not do Hath Yog (meditation), but kept doing (Sahaj Samadhi) simple meditation with great passion only to obtain a separate kingdom. To obtain a separate place, he started roaming frantically and even gave up eating and drinking. Other souls got attracted towards his renunciation and started loving him. On being asked by Supreme God, ParBrahm asked for a separate place and also requested for some souls. Then KavirDev (God Kabir) said that I will send the souls who willingly want to go with you. Supreme God asked that whichever Hans-aatma³⁴ (soul) wants to go with ParBrahm, please give consent. After a long time one Hans (soul) gave consent and many other souls in imitation of that gave consent too. God made the soul, who gave consent first, a girl, and named her Ishwari Maya (Prakriti Surati). He put all other souls in that Ishwari Maya and sent her to Akshar Purush (ParBrahm) with Achint. (They got the punishment for failing in loyalty towards their Master.) For many yugas, both lived in seven sankh brahmands, but ParBrahm did not misbehave with her. ParBrahm married Ishwari Maya³⁵ with her consent. He then by his word-power made female genitals in her with his nails and reproduced offsprings on Ishwari Devi's approval. Therefore, in ParBrahm's Lok (seven sankh brahmands) living beings do not have the suffering of tapatshila³⁶. Even the animals and birds over there have a better character than the gods of Brahm lok. The life span is also very long, but still there is birth-death, punishment according to karmas (deeds), and bread can only be earned by doing hard work. Heaven and hell are also built in a similar fashion. God granted seven sankh (700 quadrillion) brahmands to ParBrahm (Akshar Purush) in return for his wishful simple meditation (Sahaj Samadhi), and blocking the brahmands in a circle at a different place from Satlok, expelled Akshar Brahm and Ishwari Maya along with seven sankh brahmands.

Purna Brahm (SatPurush / Eternal God) is the Master (God) of

³⁴ Evil-less / Flawless soul

³⁵ Name of a Goddess; wife of ParBrahm

³⁶ A self-burning piece of stone which automatically remains hot. On this, Kaal (Brahm) cooks his meal of one lakh human beings.

the infinite (asankh) brahmands in Satlok, twenty-one brahmands of Brahm and ParBrahm's seven sankh brahmands. This means that Purna Brahm KavirDev (Supreme God Kabir) is the Master of the lineage.

Shri Brahma, Shri Vishnu and Shri Shiv have four arms each and have 16 *Kalaas* (arts/skills). Prakriti Devi (Durga) has eight arms and 64 *Kalaas* (arts/skills). Brahm (Kshar Purush) has one thousand arms, one thousand *Kalaas* and is God of twenty-one brahmands. ParBrahm (Akshar Purush) has ten thousand arms, has ten thousand *Kalaas* and is God of seven sankh (700 quadrillion) brahmands. Purna Brahm (Param Akshar Purush / SatPurush) has infinite *Kalaas*, and is the God of infinite brahmands along with Brahm's twenty-one brahmands and ParBrahm's seven sankh brahmands. All the Gods, after containing their arms can also keep only two arms and can also make all of their arms appear whenever they wish.

Supreme God also lives secretly in different forms by building different places in every brahmand of ParBrahm. For instance, just imagine as if a moving camera is fixed outside and a TV is kept inside. On the inside TV, all the outside views can be seen. Now, a second TV is placed outside and a stationary camera inside. On the second TV outside, only the picture of the organiser sitting inside is visible and because of this all the workers remain alert. In a similar manner, Supreme God Kabir is controlling everyone sitting in His Satlok and He is also present in every brahmand. Like, the sun, even when far away, is maintaining its effect on other loks (places).

Evidence of Creation of Nature in Holy AtharvaVed

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.1

Brahm jagyanM prathmM purastaad vi seematH surucho ven aavH |
 SaH budhanyaH upma asya vishthaH satashch yonimsatashch vi vaH ||1||
 Brahm - ja - gyanm - prathmm - purastaat - visimatH - suruchH - venH
 - aavH - saH - budhanyaH - upma - asya - vishthaH - satH - ch - yonim
 - asatH - ch - vi vaH |

Translation: (Prathmm) Primordial i.e. Eternal (Brahm) God (ja) manifesting/appearing (gyanm) by His wisdom (purustaat) on the summit i.e. Satlok etc (suruchH) by His own desire, with great pas-

sion, self-illuminated (visimatH) boundless i.e. different loks with vast boundaries, that (venH) weaver, weaving like a warp i.e. cloth (aavH) secured (ch) and (saH) that Purna Brahm only does all the creation (asya) therefore that same (budhanyaH) Original God (yonim) has created the original place Satyalok (asya) to this (upma) similar (satH) the loks of Akshar Purush i.e. ParBrahm; somewhat permanently (ch) and (asatH) the temporary loks etc of Kshar Purush (vi vaH) residing places separately (vishthaH) established.

Translation: The Primordial i.e. Eternal God, that weaver, by appearing on the summit, by His own desire, wisdom and with great passion, secured Satlok etc self-illuminated and boundless (Loks) worlds, that is, the different worlds with vast boundaries weaving like a warp/cloth. And that Supreme God only does all the creation. Therefore that same Original Master has created the original place Satyalok. Similar to this, He separately established the residing places, the somewhat permanent loks of Akshar Purush i.e. ParBrahm and the temporary loks of Kshar Purush.

Meaning: - The narrator of the Holy Vedas, Brahm (Kaal) is saying that the Eternal God on Himself appearing in Satlok from Anamay (Anami) lok, by His wisdom, weaving like a cloth, secured the upper loks, Satlok etc. as boundless, self-illuminated and eternal. And the same God has temporarily established the lower seven sankh brahmands of ParBrahm and twenty-one brahmands of Brahm and also the smallest creation in them.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 2

IyaM pitrya rashtryetvagre prathmaay janushe bhuvneshthaH |
 Tasma etaM suruchM hvarmhyaM dharmM shrinantu prathmaay dhaasyave ||2||
 Iyam - pitrya - rashtri - etu - agre - prathmaay - janushe - bhuvneshthaH
 - tasma - etam - surucham - hvarmhyam - dharmm - shrinantu -
 prathmaay - dhaasyave |

Translation: (Iyam) this same (pitrya) Universal Father God (etu) this (agre) supreme (prathmaay) the First Maya, Paranandni (rashtri) Rajeshwari Shakti i.e. Parashakti, who is also known as the attractive force (janushe) by giving rise to (bhuvneshthaH) established the Lok/world. (Tasma) that same Supreme God (surucham) with great passion, voluntarily (etam) this (prathmaay) by the Shakti of first creation, that is, by Parashakti (hvarmhyam) stopping the sepa-

ration of one another, that is, attractive force (shrinantu) God ordered the gravitational force to prevail forever. With that never-ending (dharmm) character (dhaasyave) maintaining, has secured by weaving like a warp i.e. cloth.

Translation: This same Universal Father God, by giving rise to this supreme First Maya, Paranandni³⁷ (Rashtri), Rajeshwari Shakti i.e. Parashakti, who is also known as the attractive force, established the worlds (loks). That same Supreme God voluntarily with great passion, through this Shakti of the first creation, that is, Parashakti, ordered the gravitational force, which stops the separation of one another, to prevail forever. He is holding in place with that never-ending character by weaving like warp i.e. cloth.

Meaning: - The Universal Supreme Father God with His word-power created Rashtri, that is, the First Maya Rajeshwari. And through that Parashakti only, He has established all the aforesaid universes (brahmands) with the never-ending quality of holding each other with an attractive force.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 3

Pr yo jagye vidwanasya bandhurvishwa devanaM janima vivakti |
 Brahm Brahm ujjbhaar madhyatneechaeruchchaeH swadha abhi pra tashou ||3||
 Pr - yaH - jagye - vidwanasya - bandhuH - vishwa - devanam - janima -
 vivakti - BrahmH - BrahmH - ujjbhaar - madhyat - nichaeH -
 uchchaeH - swadha - abhiH - prtashou |

Translation: (Pr) first of all (devanam) of the gods and the brahmands (jagye) the knowledge of the origin (vidwanasya) of a curious devotee (yaH) who (bandhuH) the real companion i.e. Supreme God only, to His personal servant (janima) whatever has been created by Him (vivakti) Himself tells correctly in detail that (BrahmH) Supreme God (madhyat) from within Him i.e. by word-power (brahmH) Brahm / Kshar Purush i.e. Kaal (ujjbhaar) by giving rise to (vishwa) the whole world i.e. all the loks (uchchaeH) above

³⁷ The meaning of Maya is Shakti. First Maya, Rashtri, Rajeshwari, Parashakti, Paranandni, all these are qualitative names of one Goddess only, who is the queen (main wife) of the Purna Parmatma. SatPurush God Kabir only has granted the power of creating loks to her. Purna Parmatma God Kabir does not do sex with that Goddess. Only, because of being the Master of all, is known as her husband.

Satyalok etc (nichaeH) below all the brahmands of ParBrahm and Brahm (swadha) by His acquirable (abhiH) attractive force (prasthau) properly established both of them.

Translation: Supreme God who is the real companion of a curious devotee, first of all, Himself correctly tells in detail the knowledge of the origin of the gods and the brahmands and whatever has been created by Him to His personal servant (disciple) that, Supreme God, giving rise to Brahm / Kshar Purush i.e. Kaal from within Him i.e. by His word-power, properly established the whole world i.e. all the loks, both the Satyalok etc above and all the brahmands of ParBrahm and Brahm below by His acquirable attractive force.

Meaning: - Supreme God Himself correctly tells the knowledge of the nature created by Him, and the knowledge of the origin of all the souls to His personal servant (disciple) that, the Supreme God gave rise to Brahm (Kshar Purush / Kaal) from within Him, that is, from His body by His word-power and has secured all the brahmands, the Satlok, Alakh lok, Agam lok, and Anami lok above and the ParBrahm's seven sankh brahmands and Brahm's 21 brahmands below with His acquirable attractive force.

Like, Supreme God Kabir (KavirDev) Himself told the knowledge of the nature created by Him to His personal servants/disciples i.e. friends, Shri Dharam Das, Respected Garib Das etc. The above-mentioned Ved Mantra is also supporting this.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 4

SaH hi divH sa prthivya ritstha mahi kshemM rodsi askbhaayat |
 Mahaan mahi askbhaayat vi jaato dhyaM sadam paarthivM ch rajH ||4||
 SaH - hi - divH - sa - prthivya - ritstha - mahi - kshemm - rodsi -
 askabhaayat - mahaan - mahi - askbhaayat - vijaatH - dhaam - sadam -
 paarthivm - ch - rajH |

Translation: (SaH) that same Almighty God (hi) undoubtedly (divH) the upper four divine worlds/loks like, Satyalok, Alakh lok, Agam lok, and Anami lok/Akah lok i.e. the loks equipped with divine qualities (ritstha) established in true form i.e. eternally (sa) similar to them (prthivya) all the lower loks of the Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal (mahi) with the element of Earth (kshemm) with safety (askbhaayat) set in place/established (rodsi) with the element of Sky

and the element of Earth, the upper and lower brahmands {like, sky is a subtle element; the quality of sky is shabd/sound; Supreme God created the upper loks in form of shabd, which He has made from masses of light, and created the lower seven sankh brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands of Brahm/Kshar Purush in a temporary form with the element of Earth} (mahaan) Supreme God (paarthivm) of the Earth (vi) different-different (dhaam) Loks (ch) and (sadam) the residential places (mahi) with the element of Earth (rajH) small-small loks in every brahmand (jaatH) by creating (askbhaayat) fixed them.

Translation: That same Almighty God, undoubtedly, established all the four upper divine loks (worlds) like, Satyalok, Alakh lok, Agam lok and Anami/Akah lok, that is, the loks equipped with divine qualities, in a true form i.e. in an eternal form. Just like them, safely established all the lower loks of Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal with the element of Earth. Supreme God created both the upper and lower brahmands with the element of sky and earth respectively. {Like, sky is a subtle element; the quality of sky is shabd/sound. Supreme God created the upper loks in form of shabd, which He has made from masses of light, and created the lower seven sankh brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands of Brahm/Kshar Purush in a temporary form with the element of Earth}. Supreme God by creating the different-different loks and residential places of the Earth with the element of Earth and the small-small loks in every brahmand fixed them.

Meaning: - Supreme God has created the upper four loks, Satlok, Alakh Lok, Agam Lok and Akah/Anami Lok as ever-lasting, that is, indestructible. The same God has also created and secured the lower loks of Brahm and ParBrahm and the other smaller loks as temporary.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra 5

SaH budhnyaadaasht janushoabhyagrM brhaspatirdevta tasya samraat |
AharyachchhukrM jyotisho janishtath dhyumanto vi vasantu vipraH ||5||

SaH - budhanyaat - Aasht - janusheH - abhi - agram - brhaspatiH -
devta - tasya - samraat - ahH - yat - shukram - jyotishH - janisht - ath -
dhyumantH - vi - vasantu - vipraH |

Translation: (SaH) that same (budhanyaat) from the Original Master (abhi-agram) on the very first place (Aashtr) Ashtangi/Maya/Durga i.e. Prakriti Devi (janusheH) originated; because the first place of the lower loks of ParBrahm and Brahm is Satlok; it is also known as the Third Abode. (Tasya) Even the Master of this Durga is also this (samraat) King of the kings (brhaspatiH) the Greatest Lord and Jagatguru / Guru of the universe (devta) is Supreme God. (Yat) from whom (ahH) everyone got separated. (Ath) after this (jyotishH) from Jyoti-roop Niranjan i.e. Kaal (shukram) seminal fluid i.e. by the power of seed (janisht) arising from the stomach of Durga (vipraH) devout souls (vi) separately (dhyumantH) in the world of Men and Heaven world, by the order of Jyoti Niranjan, Durga said, "(vasantu) live", i.e. they started living.

Translation: From that same Original Master, Ashtangi/Maya/Durga i.e. Prakriti Devi originated in the very first place because the first place of the lower loks of ParBrahm and Brahm is Satlok; it is also known as the Third Abode. Even the Master of Durga is also this King of the kings, the Greatest Lord and the Guru of the Universe, Supreme God, from whom everybody got separated. After this, having born from the semen i.e. the power of seed of Jyoti Niranjan / Kaal through Durga's womb, the devout souls started living separately in the world of men (Earth) and heaven. By the orders of Jyoti Niranjan, Durga said, "Live."

Meaning: - The Supreme God gave rise to Aashtra i.e. Ashtangi (Prakriti Devi/ Durga) in Satyalok, the first from below (lowermost) among the upper four loks. He only is the King of kings, Guru of the Universe and the Complete/Supreme God (SatPurush) from whom everybody got separated. After that, all the living beings, having born from Jyoti Niranjan's (Kaal's) seed (semen) through Durga's (Aashtra) womb, started living in Heaven and Earth.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.6

NoonaM tadasya kaavyo hinoti maho devasya poorvyasya dhaam |
 Esh jagye bahubhiH saakamittha poorve ardhe vishite sasan nu ||6||
 Noonam - tat - asya - kaavyaH - mahH - devasya - poorvyasya -
 dhaam - hinoti - poorve - vishite - esh - jagye - bahubhiH - saakam -
 ittha - ardhe - sasan - nu |

Translation: (Noonam) undoubtedly (tat) that Supreme God i.e.

Tat Brahm only (asya) this (kaavyaH) devout soul, who does bhakti of Supreme God according to the ordinances, back (mahH) Almighty (devasya) of Supreme God (poorvyasya) former (dhaam) lok i.e. Satyalok (hinoti) sends.

(Poorve) former (vishite) specially desired for (esh) this Supreme God and (jagye) after knowing the knowledge of the creation of nature (bahubhiH) absolute bliss (saakam) with (ardhe) half (sasan) asleep (ittha) thus systematically (nu) prays with a true soul.

Translation: Undoubtedly, that Supreme God i.e. Tat Brahm only sends this devout soul, who does the bhakti of Supreme God according to the ordinances, back to the former lok i.e. Satyalok of the Supreme God.

After knowing about this former Supreme God, who is specially desired for, and the creation of nature, one, while half asleep in absolute bliss, thus systematically prays with a true soul.

Meaning:- That very Supreme God takes a devotee, who does true worship, to the same first place (Satlok) from where we all got separated. On attaining that real happiness-giving God there, he (devotee) being carried away by happiness prays with joy that - 'O God, the wanderers of infinite births have now found the real living place.'

Its evidence is also present in Holy Rigved Mandal 10, Sukt 90 and Mantra 16.

In the same way, Supreme God KavirDev (God Kabir) Himself, granting true way of worship to Respected Garibdas ji, took him to Satlok. Then in his sacred speech Respected Garibdas ji Maharaj said: -

Garib, ajab nagar mein le gaye, hamkun Satguru aan |
Jhilke bimb agaadh gati, soote chaadar taan ||

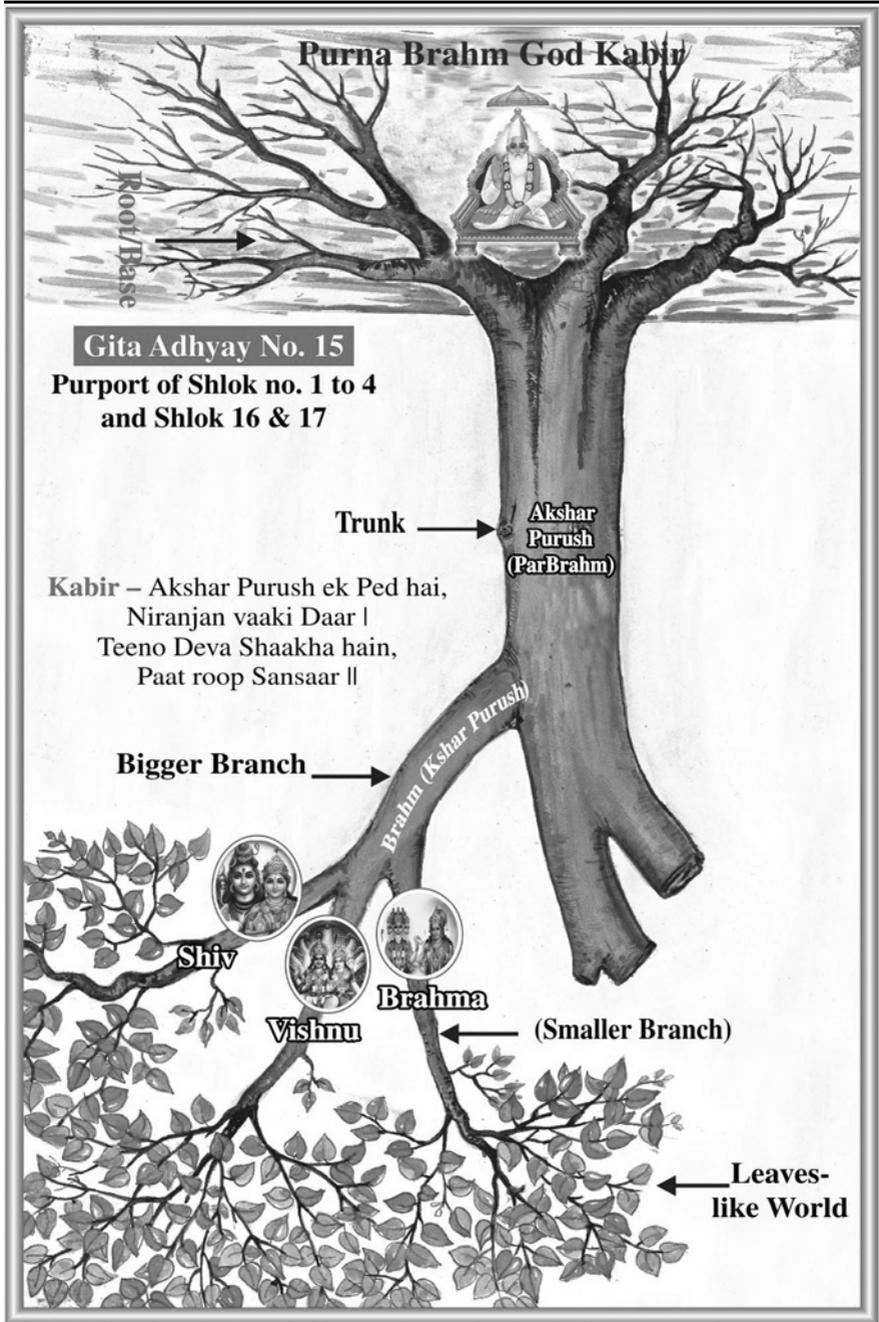
Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 7

YoatharvanM PitraM DevbhandhuM BrahspatiM namsaav ch gachchhaat |
TvaM vishweshamjanita yathaasaH KavirDevo na dabhaayat swadhaavaan ||7||

YaH - atharvanm - Pitram - Devbandhum - Brahspatim - namsa - av
- ch - gachchhaat - tvam - vishwesham - janita - yatha - saH -

KavirdevH - na - dabhaayat - swadhaavaan |

Translation: (YaH) who (atharvanm) unchanging i.e. eternal (Pitram) Father of the Universe (Dev bandhum) the real companion



Picture of the Upside-down Hanging World-like Tree with Root Above and Branches Below

of the devotees, that is, the basis of the soul (Brahspatim) Guru of the universe (ch) and (namsa) polite worshipper, that is, a worshipper who worships according to the injunctions of scriptures (av) with safety (gachchhaat) who takes those who have gone to Satlok, to Satlok (Vishwesham) of all the brahmands (Janita) Creator-Jagdamba, that is, who is also endowed with the qualities of a mother (Na dabhaayat) who does not betray like Kaal (Swadhavan) who has the nature, that is, qualities of (yatha) as it is (SaH) He (Tvam) Himself (KavirDevH) is KavirDev, that is, in different language is also called Supreme God Kabir.

Translation: He, who is unchanging, that is, eternal; Father of the universe; the real companion of the devotees, that is, the basis of the soul; Guru of the universe, and who takes a polite worshipper, that is, a worshipper who worships according to the injunctions of scriptures, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmands, Jagdamba, that is, who is also endowed with the qualities of a mother, who has the nature, that is, qualities of not betraying like Kaal, He is, as it is, Himself KavirDev, that is, in a different language He is also called Supreme God Kabir.

Meaning: - In this Mantra, it has also been made clear that the name of that God, who has done all the Creation, is KavirDev (Supreme God Kabir).

Supreme God who is unchanging, that is, is 'eternal' in reality, (it is also evident in Gita Chapter 15 Verses 16 and 17), the Guru of the universe (Jagat Guru), the basis of the soul; who takes those, who have gone to Satlok after becoming completely liberated, to Satlok, the Creator of all the brahmands, who does not betray like Kaal (Brahm), is, as it is, Himself KavirDev i.e. God Kabir.

This very Supreme God, because of creating all the brahmands and living beings by His word power, is also called (Janita) Mother and (Pitram) Father and in reality, is (Bandhu) Brother also and He only (Dev) is the Supreme God. Therefore, only this Kavir Dev (God Kabir) has to be worshipped. "Tvamev Maata ch Pita Tvamev, Tvamev Bandhu ch Sakha Tvamev, Tvamev vidhya ch dravinM Tvamev, Tvamev sarvM mm Dev Dev" (You only are my Mother and Father; You only are my Brother and friend; You are my knowledge and wealth; You are my God of all gods.)

The magnificence of this very God has been described in detail in Holy Rigved Mandal no. 1, Sukt no. 24.

Evidence of Creation of Nature in Holy Rigved

Rigved Mandal 10 Sukt 90 Mantra 1

Sahasrsheersha PurushH sahasrakshH sahasrpaat |
 Sa bhumiM vishwatoM vritwatyatishthatdashangulam ||1||
 Sahasrsheersha - PurushH - sahasrakshH - sahasrpaat - sa - bhumim -
 vishwatH - vritwa - atyatishthat - dashangulam |

Translation: (PurushH) Viraat-form Kaal God i.e. Kshar Purush (sahasrsheersha) who has thousand heads (sahasrakshH) who has thousand eyes (sahasrpaat) thousand feet (sa) that Kaal (bhumim) the twenty-one brahmans of the Earth (vishwatH) from all sides (dashangulam) with the ten fingers i.e. by fully controlling (vritwa) by encircling them (atyatishthat) is also situated above this, that is, lives separately in his Kaal Lok in the twenty-first brahmand.

Translation: The Viraat-form Kaal God, that is, Kshar Purush, who has thousand heads, thousand eyes, thousand feet, that Kaal encircling the twenty-one brahmans of the Earth from all sides with the ten fingers, that is, fully controlling them, is also situated above this, that is, lives separately in his separate Kaal Lok in the twenty-first brahmand.

Meaning: - In this Mantra, there is description of Viraat (Kaal/Brahm). [In Gita, Chapter 10-11 also, there is a similar description of this Kaal/Brahm. In Chapter 11 Verse 46, Arjun is saying that O Sahasrbaahu, that is, One with thousand arms, you may appear in your Chaturbhuj form (four-armed form).]

One who has thousand heads, feet, thousand eyes and ears etc., that Viraat-form (huge) Kaal God, keeping all those who are under him in his full control, that is, blocking the 20 brahmans by encircling them, is himself sitting above them (separately) in the 21st brahmand.

Rigved Mandal 10 Sukt 90 Mantra 2

Purush evedM sarvM yadbhootM yachch bhaavyam |
 Utaamrtatvaseshaano yadannenaatirohti ||2||
 Purush - ev - idam - sarvam - yat - bhootam - yat - ch - bhaavyam - ut -
 amrtatvasya - ishaanH - yat - annen - atirohti |

Translation: (Ev) similarly, he who is somewhat (Purush) God, he is Akshar Purush i.e. ParBrahm (ch) and (idam) he (yat) who (bhootam) has taken birth (yat) who (bhaavyam) will be born in the future (sarvam) all (yat) by effort i.e. hardwork (annam) through food grain (atirohti) develops. This Akshar Purush also (ut) doubtful (amrtatvasya) of salvation (ishaanH) is master; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Translation: Similarly he, who is somewhat God, is Akshar Purush i.e. ParBrahm. And he who has taken birth or who will be born in the future, all develop through foodgrain by effort i.e. hardwork. Even this Akshar Purush is a doubtful master of salvation; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Meaning: - In this Mantra, there is description of ParBrahm (Akshar Purush) who is equipped with some of the qualities of God. But by worshipping him also, one cannot achieve complete salvation. Therefore, he is called a doubtful giver of salvation. He is said to have some qualities of God because, like Kaal, he does not eat after roasting on tapatshila. But in this ParBrahm's Lok (world) also, living beings have to work hard and are paid according to their actions (karmas), and the bodies of the living beings develop with food grain only. Although, the time period of birth and death is more than that of Kaal's (Kshar Purush's) Lok, but reproduction, destruction and the sufferings in the lives of 84 lakh species of life are inevitable.

Rigved Mandal 10 Sukt 90 Mantra 3

Etavansya mahimaato jyaayaanshch PurushH |

Paadoasya vishwa bhootani tripaadasyaamrtM divi ||3||

Etavan - asya - mahima - atH - jyaayaan - ch - PurushH - paadH - asya
- vishwa - bhootani - tri - paad - asya - amrtam - divi |

Translation: (Asya) this Akshar Purush i.e. ParBrahm has (etavan) only this much (mahima) supremacy (ch) and (PurushH) that Param Akshar Brahm i.e. Purna Brahm / Complete God (atH) than him (jyaayaan) is greater (vishwa) all (bhootani) Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok (asya) of this Complete God / Param Akshar Purush (paadH) are

one foot i.e. are just a small part of Him (asya) this Complete God's (tri) three (divi) divine loks like, Satyalok - Alakh lok - Agam lok (amrtam) eternal (paad) are the other foot, that is, whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Complete God only.

Translation: This Akshar Purush i.e. ParBrahm has this much supremacy. And that Param Akshar Brahm i.e. Purna Brahm / Complete God is greater than him. All, Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok, are one foot of this Complete God Param Akshar Purush, that is, are just a small part of Him. This Complete God's three divine loks like, Satyalok - Alakh lok - Agam lok, are His other eternal foot, that is, whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Complete God only.

Meaning: - Akshar Purush (ParBrahm) mentioned in the Mantra 2 above has only this much grandeur, and that Complete God Kavir Dev is even greater than him, that is, is Almighty, and all the brahmands are positioned only at a small part of His.

In this Mantra, there is description of three loks because the fourth Anami (Anamay) lok dates back before all other creation. There is description of these three Gods (Kshar Purush, Akshar Purush and other than these two, Param Akshar Purush) in Shrimadbhagavat Gita Chapter 15 Verses 16-17.

{Respected Garib Das ji gives the same evidence in his speech :-

Garib, jaake ardh room par sakal pasaara |
aisa Puram Brahm hamaara ||

Garib anant koti brahmand ka, ek rati nahin bhaar |
Satguru Purush Kabir hain, kul ke sirjan haar ||

Respected Dadu Sahib ji is giving the same evidence: -

Jin moku nij naam diya, soi Satguru hamaar |
Dadu doosra koi nahin, Kabir Sirjanhaar ||

Respected Nanak Sahib ji gives its evidence: -

Yak arj guftam pesh to dar koon Kartaar |
Hakka Kabir karim Tu beaeb Parvardigaar ||

(Shri Guru Granth Sahib; Page no. 721, Mehla 1, Raag Tilang)
The meaning of 'Koon Kartaar' is 'the Creator of all', that is,

Shabd Swaroopi³⁸ God who does creation by the power of word/shabd. 'Hakka Kabir' means 'Sat (Eternal) Kabir', 'karim' means 'kind', 'Parvardigaar' means 'God'.

Rigved Mandal 10 Sukt 90 Mantra 4

Tripaadoordhv udaitPurushH paadoasyehaabhavtpunH |

Tato vishv navykraamatsaashnaanashne abhi ||4||

Tri - paad - oordhvH - udait - PurushH - paadH - asya -ih - abhavat - punH - tatH - vishvana - vyakraamat - saH - ashnaanashne abhi |

Translation: (PurushH) this Param Akshar Brahm i.e. Eternal God (oordhvH) above (tri) three loks {Satyalok - Alakh lok - Agam lok}-like (paad) foot i.e. the upper part (udait) appears i.e. is seated. (asya) this very Complete God's / Purna Brahm's (paadH) one foot i.e. one part, in the form of the Universe, (punar) then (ih) here (abhavat) appears (tatH) therefore (saH) that Eternal Complete God (ashnaanashne) even eater-Kaal i.e. Kshar Purush and non-eater ParBrahm i.e. Akshar Purush (abhi) above (vishva) everywhere (vyakraamat) is pervasive; which means, His supremacy is over all the brahmands³⁹ and all the gods. He is the Master of the lineage who has extended His power over everyone.

Translation: This Param Akshar Brahm i.e. Eternal God appears i.e. is seated in the three loks-(Satyalok - Alakh lok - Agam lok)-like foot above i.e. in the upper part. This very Complete God's one foot i.e. one part, in the form of the Universe, then appears here. Therefore that Eternal/Immortal Complete God is pervading everywhere even above the eater Kaal i.e. Kshar Purush and the non-eater ParBrahm i.e. Akshar Purush; which means, His supremacy is over all the brahmands and all the gods. He is the Master of the lineage who has extended His power over everyone.

Meaning: - This God, the Creator of the entire Nature, Himself appears in three different forms i.e. is Himself seated in the three places (Satlok, Alakh lok, Agam lok) in the upper part of His creation. Here, Anami lok has not been mentioned because there is no creation there, and the Anami (Anamay/Akah) lok existed before the rest of the creation. Then, it is said that, after separation from that God's Satlok, the lower Brahm and ParBrahm's loks arise, and

³⁸ Having the word power

³⁹ An elliptical region in which many *loks* are situated

that Complete God is also present everywhere above the eater Brahm i.e. Kaal (because Brahm-Kaal / Viraat eats one-lakh human beings daily because of the curse on him) and the non-eater ParBrahm i.e. Akshar Purush (ParBrahm does not eat human beings, but birth-death and punishment according to their actions, remain the same in his loks); which means, this Complete God's supremacy is over everyone. Complete God Kabir only is the Master of the lineage who has extended His power over everyone. Like, the sun affects everyone by spreading its light. Similarly, the Complete God has extended the range (capacity) of His power over all the brahmands to control them. Like, the tower of a mobile phone even when present in one area, extends its power, that is, the range (capacity) of the mobile in all the four directions. Likewise, Complete God has extended His invisible power everywhere, by which Complete God controls all the brahmands while sitting at one place.

Respected Garib Das ji Maharaj is giving its evidence: -
(Amritvaani Raag Kalyan)

Teen charan Chintamani saheb, shesh badan par chhaaye |
Maata, pita, kul na bandhu, naa kinhe janani jaaye ||

Rigved Mandal 10 Sukta 90 Mantra 5

Tasmaadviraatajaayat viraaajo adhi PurushH |
Sa jaato atyarichyat pashchaadabhoomimatho purH ||5||
Tasmaat - viraat - ajaayat - viraaajH - adhi - PurushH - sa - jaatH -
atyarichyat - pashchaat - bhoomim - athH - purH |

Translation: (Tasmaat) thereafter, from the word-power of that Complete God SatyaPurush (viraat) Viraat, that is, Brahm who is also known as Kshar Purush and Kaal (ajaayat) originated (pashchaat) after this (viraaajH) than Viraat Purush i.e. Kaal God (adhi) greater (PurushH) Purna Brahm / Complete God (bhoomim) the loks of the Earth, loks of Kaal-Brahm and ParBrahm (atyarichyat) properly created (athH) then (purH) other small loks (sa) that Purna Brahm only (jaatH) created i.e. established.

Translation: Thereafter, Viraat, that is, Brahm, who is also known as Kshar Purush and Kaal, originated from the word-power of that Complete God. After this, the Complete God, who is greater than Viraat Purush i.e. Kaal God, properly created the loks of the Earth; loks of Kaal-Brahm and ParBrahm. Then that (Purna Brahm) Com-

plete God only created other small loks i.e. established them.

Meaning: - After the creation of the three loks (Agam lok, Alakh lok, and Satlok) mentioned in the aforesaid Mantra 4, the Complete God gave rise to Jyoti Niranjan (Brahm), that is, from that Almighty God Purna Brahm KavirDev (God Kabir) only, Viraat, that is, Brahm (Kaal) was born. This very evidence is given in Gita Chapter 3 Verse 15 that Brahm originated from the Akshar God i.e. Eternal God. This very evidence is also given in Atharvaved Kaand 4 Anuvaak 1 Sukt 3 that Brahm originated from Purn Brahm / Complete God and that same Purna Brahm created all the small and big worlds (bhoomim) like Earth etc. That Purna Brahm is greater than this Viraat God i.e. Brahm; which means, He is also his (Brahm's) Master.

Rigved Mandal 10 Sukta 90 Mantra 15

SaptaasyaasanparidhayastrīH sapt samidhH krtaH |

Deva yadhyagyaM tanvaana abadhnanPurushM pashum ||15||

Sapt - asya - aasan - paridhayH - trisapt - samidhH - krtaH - deva - yat
- yagyam - tanvaanaH - abadhnan - Purusham - pashum |

Translation: (Sapt) seven sankh brahmands of ParBrahm and (trisapt) the twenty-one brahmands of Kaal/Brahm (samidhH) tortured by the fire of the sufferings of the punishment of sinful deeds (krtaH) which does (paridhayH) in the circular boundary (aasan) is present (yat) who (Purusham) of the Complete God (yagyam) offers religious service according to the ordinances i.e. worships (pashum) bound in the trap of Kaal to the bondage of actions like a sacrificial animal (deva) devout souls (tanvaanaH) from the web of the bondage of sinful actions created, that is, spread by Kaal (abadhnan) liberates, that is, is the liberator of the bondage - Bandichhor.

Translation: The seven sankh brahmands of ParBrahm and the twenty-one brahmands of Kaal/Brahm are present in the circular boundary, which tortures one in the fire of the sufferings of the punishment of sinful deeds. He who offers religious service to i.e. worships the Complete God according to the ordinances, Complete God liberates those devout souls, bound like a sacrificial animal to the bondage of actions in the trap of Kaal, from the trap of the bondage of actions created i.e. spread by Kaal; meaning He is the liberator from the bondage, that is, He is Bandichhor.

Meaning: - The Complete God tells the true way of worship to the living beings, who are bound in the circular boundary of the seven sankh brahmands of ParBrahm and twenty-one brahmands of Brahm and who are burning in the fire of their sinful actions, and makes them do the correct way of worship. On the basis of which, He liberates His devotee souls, who like a sacrificial animal suffer from the agony of tapatshila⁴⁰ and births-deaths (for Kaal's food), by breaking the trap of the bondage of actions, and therefore, is the liberator i.e. Bandichhor.

Its evidence is also given in Holy Yajurved Chapter 5 Mantra 32 that Kaviranghaariasi: (Kavir) Supreme God Kabir (Asi) is (Ari) the enemy of (Angh) sins, which means that God Kabir is the destroyer of all sins. Bambhaariasi: (Bambhaari) the enemy of bondage i.e. the liberator, Bandichhor (Asi) is Supreme God Kabir.

Rigved Mandal 10 Sukta 90 Mantra 16

Yagyen yagyamayajant devaastaani dharmaani prthmaanyaasan |
Te ha naakaM mahimaanH sachant yatr poorve saadhyaH santi devaH||16||
Yagyen - yagyam - a - yajant - devaH - taani - dharmaani - prthmaani -
aasan - te - ha - naakam - mahimaanH - sachant - yatr - poorve -
saadhyaH - santi - devaH |

Translation: Who (devaH) flawless god-like devout souls (ayagyam) instead of the incomplete wrong religious worship (yagyen) on the basis of the religious act of true worship (yajant) worship (taani) they (dharmaani) enriched with the religious power (prthmaani) are main i.e. superior (aasan) are (te ha) they only in reality (mahimaanH) equipped with the great power of bhakti (saadhyaH) successful devout souls (naakam) the complete happiness-giving Supreme God (sachant) on the basis of bhakti i.e. the earnings of true bhakti, attain. They go there (yatr) where (poorve) of the earlier creation (devaH) sinless god-like devout souls (santi) live.

Translation: Those flawless god-like devout souls, who instead of the incomplete wrong religious worship, worship on the basis of the religious act of true bhakti, they, enriched with the religious power, are main i.e. superior. They i.e. the successful devotees, in reality,

⁴⁰ A piece of rock in the shape of a griddle which automatically remains hot, on which Kaal (Brahm) roasts the immaterial bodies of one lakh human beings.

by being equipped with the great power of bhakti, attain the complete happiness-giving Supreme God on the basis of the bhakti i.e. the earnings of the true bhakti. They go there where the sinless god-like devout souls of the earlier creation live.

Meaning: - Those flawless (who have given up consumption of meat, alcohol, tobacco and are free from other vices) god-like devout souls who abandoning the way of worship against the injunctions of the scriptures, do scripture-based (sadhna) religious practice, they becoming rich with the earnings of bhakti and free from the debt of Kaal, because of the earnings of their true bhakti, attain that All-Happiness-Giving God i.e. they go to Satlok where the sinless god-like hans souls of the first creation live.

Like, some souls came here after being caught in Kaal's (Brahm's) trap; some came with ParBrahm in seven sankh brahmands. But even then infinite souls, whose faith in the Complete God remained unchanged and who did not fail in their loyalty towards their Master, remained there in Satlok. Therefore, here even the Vedas have proved this description to be true. This evidence is also given in Gita Chapter 8 Verses 8 to 10 that a devotee who does true worship of Complete God according to the injunctions of the scriptures, he by the power of the earnings of bhakti attains that Complete God i.e. goes to Him. This proves that there are three Gods - Brahm, ParBrahm and Purna Brahm. These are also known by synonyms like (1) Brahm - Ish - Kshar Purush, (2) ParBrahm - Ishwar - Akshar Purush - Akshar Brahm (3) Purna Brahm - Param Akshar Brahm - Parmeshwar - SatPurush and Param Akshar Purush.

It is also evident in RigVed Mandal 9 Sukta 96 Mantra 17 to 20 that the Supreme God KavirDev (God Kabir) appears by acquiring the form of a child and delivers His pure knowledge i.e. Tatgyan to His followers through (KavirgirbhiH) Kabir Vaani by telling it aloud. That KavirDev (Supreme God Kabir) is seated in human form in the third Ritdhaam (Satlok) of Purna Brahm⁴¹ (Param Akshar Purush), which is different from Brahm's (Kshar Purush's) abode and ParBrahm's (Akshar Purush's) abode. The fourth lok from Satlok is Anami lok, in that also this same KavirDev (Supreme God Kabir) is seated in visible human-like form as Anami Purush.

⁴¹ Supreme God / Complete God

Evidence of Creation of Nature in Holy Shrimad Devi Mahapuran

**"Mother-Father of Brahma, Vishnu and Shiv" (Birth of Brahma,
Vishnu and Shiv from the union of Durga and Brahm)**

Holy ShrimadDevi Mahapuran, Third Skand Chapter 1 to 3 (published from Gitapress Gorakhpur, translator Shri Hanuman Prasad Poddar and Chiman Lal Goswami, from Page no. 114 onwards)

From Page no 114 to 118, it is mentioned, "Many consider the Acharya Bhavani⁴² to be the fulfiller of all wishes. She is known as Prakriti and has an inseparable relationship with Brahm; like, a wife is also known as 'the other half', which means that Durga is Brahm's (Kaal's) wife. On being asked about the subject of the creation of nature in one brahmand by King Parikshit, Shri Vyas ji said that - 'I had asked Shri Narad ji that - 'Oh, Devrishi (godly sage)! How was this brahmand created?' In answer to this question of mine, Shri Narad ji said that I had asked my father, Shri Brahma ji that - Oh, father! Have you created this brahmand or Shri Vishnu ji is the creator or Shiv ji has created it? Please tell me the truth. Then my revered father told me that - Son Narad, I found myself sitting on a lotus flower. I did not know from where I appeared on this fathomless water? I kept exploring the earth for one thousand years but did not find any end to that water.

Then an ethervoice said, "Do meditation". I meditated for one thousand years. Then an ethervoice ordered to do creation. Just then, two demons, named Madhu and Kaitabh, came there. Fearing them, I descended holding the stalk of the lotus flower. There, God Vishnu was lying unconscious on a snake bed (shesh shaiya). A woman came out of his body (Durga who had occupied his body as a ghost). She became visible in the sky adorned with jewellery. Then God Vishnu became conscious. Now, there were two of us, Vishnu ji and I. Just then, God Shankar also came there. Goddess made us sit in an aircraft and took us to Brahmlok. There we saw another Brahma, Vishnu and Shiv. Then we saw a goddess. On seeing her, Vishnu ji discerningly gave the following description: (Brahm Kaal provided

⁴² Durga

insight to God Vishnu; he recalled the memories of his childhood, and then told the story of his childhood).

On page no. 119-120, God Vishnu said to Shri Brahma and Shri Shiv that she is the mother of us, three. She only is the Mother of the universe (Jagat Janni) Goddess Prakriti. I had seen this goddess when I was a small child and she was rocking me in a cradle.

In the Third Skand, on page no. 123; Shri Vishnu ji praising Shri Durga ji said - You are a pure figure. This whole world is arising from you only. I (Vishnu), Brahma and Shankar, we all exist by your grace. We take birth (aavirbhaav) and die (tirobhaav); that is, we three gods are mortal. Only you are eternal. You are the Mother of the Universe, Goddess Prakriti.

God Shankar said - Goddess, if the greatly fortunate Vishnu has taken birth from you, then Brahma who was born after him, must also be your son only, and then am I, Shankar, who does Tamoguni leela, not your child, that is, you only are my mother too.

Please think: - It is clear from the above-mentioned description that Shri Brahma, Shri Vishnu and Shri Shiv are mortal. They are not Mrityunjai (changeless-eternal) or the greatest gods. They are Durga's (Prakriti) sons and Brahm (Kaal-SadaShiv) is their father.

In Third Skand, on page no. 125; on being asked by Brahma ji that - 'O Mother! Are you the Brahm who has been mentioned in Vedas or is it someone else?' Here, in its answer Durga is saying that - I and Brahm are one only. Then in this very Skand, Chapter 6 on page no. 129, she is saying that now to accomplish my task, you all sit in the aircraft and go quickly. When in presence of any difficult situation you will remember me, then I will appear before you. Gods! You must always keep remembering Brahm and me (Durga). If you will keep remembering us both, then there is no doubt why your tasks will not be accomplished.

It is self-evident from the aforesaid description that Durga (Prakriti) and Brahm (Kaal) only are the mother and father of the three gods. And Brahma, Vishnu and Shiv are mortal and are not Almighty.

Durga (Goddess Prakriti) married off the three gods (Shri Brahma, Shri Vishnu and Shri Shiv). In the Third Skand, on Page no. 128-129.

Gita Chapter 7 Verse 12

Ye, ch, ev, satvikaH, bhavaH, rajsaH, tamsaH, ch, ye,
MatH, ev, iti, taan, viddhi, na, tu, aham, teshu, te, myi ||12||

Translation: (Ch) and (ev) also (ye) that (satvikaH) preservation from Satvgun Vishnu (bhavaH) characteristic and (ye) that (rajsaH) creation from Rajogun Brahma (ch) and (tamsaH) destruction from Tamogun Shiv (taan) all those, you (matH, ev) happening from me alone in a well-planned manner and according to the rules (iti) thus (viddhi) consider (tu) but, in reality (teshu) in them (aham) I and (te) they (myi) in me (na) are not.

Translation: And also the characteristics of preservation from Satvgun Vishnu and that of creation from Rajogun Brahma and destruction from Tamogun Shiv, consider all of them to be happening from me alone in a well-planned manner and according to the rules; but, in reality, neither am I in them, nor are they in me.

Evidence of Creation of Nature in Holy Shiv Mahapuram (Birth of Vishnu, Brahma and Shiv from Kaal-Brahm and Durga)

In its evidence in Holy Shri Shiv Puran, published from Gita Press Gorakhpur, translator Shri Hanuman Prasad Poddar, Chapter 6 Rudra Sanhita on page no. 100, it is said that - ParBrahm, who is without a bodily form, God SadaShiv is his bodily form only. A Shakti came out of his body. That Shakti became known as Ambika, Prakriti (Durga), Tridevi Janni/Mother of the three (the mother who gives birth to Shri Brahma, Shri Vishnu and Shri Shiv), who has eight arms. He, who is SadaShiv, is also called Shiv, Shambhu and Maheshwar. (On page no. 101) He smears ash on all of his body parts. That Kaal-form Brahm built an area named Shivlok. Then they both behaved like husband-wife; as a result of which, a son was born. They kept his name Vishnu (on page no. 102).

Then in Rudra Sanhita Chapter no. 7, on page no. 103, Brahma said that - Even I was born from the union, that is, by the act of husband-wife of God SadaShiv (Brahm-Kaal) and Prakriti (Durga). Then I was made unconscious.

Then in Rudra Sanhita, Chapter no. 9, on page no. 110, it has been said that - In this way Brahma, Vishnu and Rudra, these three

Gods have gunas (qualities), but Shiv (Kaal-Brahm) is considered to be beyond the gunas.

Here four have been proved; that is, Brahma, Vishnu and Shiv have originated from SadaShiv (Kaal-Brahm) and Prakriti (Durga) only. The mother of the three gods (Shri Brahma, Shri Vishnu and Shri Shiv ji) is Shri Durga and father is Shri Jyoti Niranjan (Brahm). These three gods only are Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv.

Evidence of Creation of Nature in Shrimadbhagavat Gita

Its evidence is also given in Holy Gita Chapter 14 Verses 3 to 5. Brahm (Kaal) is saying that Prakriti (Durga) is my wife and I, Brahm (Kaal), am her husband. The three gunas (qualities) [Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv] along with all the living beings have originated from the union of us two. I (Brahm) am the father of all the living beings and Prakriti (Durga) is their mother. I place the seed in her womb from which all beings are produced. The three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) originated from Prakriti bind the living being to a body based on its deeds. This evidence is also present in Chapter 15 Verses 1-4 and 16, 17.

Gita Chapter no. 15 Verse no. 1

Oordhvmoolam, adhHshaakham, ashvttham, praahuH, avyyam,
Chhandaasi, yasya, parnaani, yaH, tam, ved, saH, vedvit ||1||

Translation: (Oordhvmoolam) with the roots above in the form of the Complete God Aadi Purush Parmeshwar⁴³ (adhHshaakham) the branches below in the form of the the three gunas, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv (avyyam) eternal (ashvttham) is extensive Peepal tree (yasya) whose (chhandaasi) like Vedas have verses, similarly, the world-like tree has smaller divisions, twigs and (parnaani) leaves (praahuH) are said to be (tam) that tree of world (yaH) who (ved) knows along with all the parts (saH) he (vedvit) is completely knowledgeable, that is, is Tatvdarshi.

Translation: With the roots above in the form of the Complete God/First Supreme God and the branches below in the form of the three gunas, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv, it is an eternal and extensive Peepal tree, whose smaller divi-

⁴³ The First Supreme God

sions are said to be twigs and leaves. One, who knows that tree of world in detail along with all the parts, is completely knowledgeable, that is, is Tatvdarshi.

Gita Chapter 15 Verse 2

AdhH, ch, oordhvam, prsrtaH, tasya, shaakhaH, gunprvrddhaH,
VishayprvaalaH, adhH, ch, moolani, anusanttani,
karmanubandheeni, manushyaloke ||2||

Translation: (Tasya) that tree's (adhH) below (ch) and (oordhvam) above (gunprvrddhaH) in the form of the three gunas, Brahma-Rajgun, Vishnu-Satgun, Shiv-Tamgun (prsrtaH) extended (vishayprvaalaH) defects-lust, anger, attachment, greed, arrogance in the form of shoots (shaakhaH) branches - Brahm, Vishnu, Shiv (karmanubandheeni) of binding the soul to actions (moolani) are the root cause (ch) and (manushyaloke) in the world of men, that is, on Earth (adhH) below - in Hell, 84 lakh births, (oordhvam) above - in heaven etc (anusanttani) have been arranged.

Translation: That tree's three gunas- (Brahma-Rajgun, Vishnu-Satgun and Shiv-Tamgun)-like defects (lust, anger, attachment, greed, arrogance) in the form of shoots and branches - Brahma, Vishnu and Shiv, extended below and above, are the root cause of binding the soul to actions, and have been arranged in the world of men, that is, on Earth, below - in hell, 84 lakh births and above in heaven etc.

Gita Chapter 15 Verse 3

Na, roopam, asya, ih, tatha, uplabhyate, na, anthH, na, ch, aadiH, na, ch,
Samprtishtha, ashvattham, enam, suvirudmoolam,
asangshastren, drden, chhitva ||3||

Translation: (Asya) this creation (na) neither (aadiH) beginning (ch) and (na) nor (anthH) end (na) nor (tatha) such (roopam) form (uplabhyate) is perceived / found (ch) and (ih) here in this discussion, that is, in the knowledge of Gita being imparted by me, even I do not have full information (na) not (samprtishtha) because even I do not know the proper state of the creation of all the brahmans (enam) this (suvirudmoolam) having a properly stabilized state (ashvattham) the knowledge of the world-like tree with a strong form (asangshastren) is equipped with complete knowledge (drden) by knowing through the firm Sukshm Ved i.e. Tatvgyan (chhitva) by

slashing, that is, considering the bhakti of Niranjana to be short-lived, one should search beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for Purna Brahm.

Translation: This Creation has neither a beginning nor an end and it is also not perceived like its real form. And here in this discussion, that is, in the knowledge of Gita being imparted by me, even I do not have full information because even I do not know about the proper state of the creation of all brahmands. By knowing, that is, by slashing the knowledge of this world-like tree, which has a properly stabilized state and a strong form, through the complete knowledge of firm Sukshma Ved i.e. Tatvgyan, which means by knowing that the bhakti of Niranjana is short-lived, one should search, beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for the Purna Brahm i.e. the Complete God.

Gita Chapter 15 Verse 4

TatH, padam, tat, parimargitvyam, yasmin, gataaH, na, nivartanti, bhooyaH,
 Tam, ev, ch, aadhyam, purusham, prpadhye,
 yatH, prvruttiH, prsrta, puraani ||4||

Translation: When one finds the Tatvadarshi saint (tatH) after that (tat) of that God (padam) place i.e. Satlok (parimargitvyam) should properly search (yasmin) in which/where (gataaH) having gone, devotees (bhooyaH) again (na, nivartanti) do not return to the world (ch) and (yatH) God-Param Akshar Brahm, from whom (puraani) ancient (prvruttiH) creation-nature (prsrta) has originated (tam) ignorant (Aadhyam) Aadi Yam, that is, I, Kaal Niranjana (Purusham) of Complete God (ev) only (prpadhyate) I am in the refuge, and worship Him alone.

Translation: When one finds the Tatvadarshi saint, after that one should properly search for the place i.e. Satlok of that God. Having gone where, devotees do not return to the world, and the God-Param Akshar Brahm, from whom the ancient nature has originated, Ignorant Aadi Yam, that is, I, Kaal Niranjana also am in the refuge of that Complete God only, and worship Him alone.

Gita Chapter 15 Verse 16

Dwau, imau, purushau, loke, ksharH, ch, aksharH, ev, ch,
 KsharH, sarvani, bhootani, kootasthH, aksharH, uchyaate ||16||

Translation: (Loka) in this world (dwau) two types of (KsharH)

mortal (ch) and (AksharH) immortal (purushau) Gods (ev) likewise (imau) in the loks of these two Gods (sarvani) all (bhootani) the bodies of the living beings (ksharH) mortal (ch) and (kootasthH) the soul (aksharH) immortal (uchyate) is said to be.

Translation: In this world, there are two types of Gods, Kshar (Mortal) and Akshar (Immortal). Likewise, in the loks of these two Gods, the bodies of all the living beings are said to be mortal and the soul, immortal.

Gita Chapter 15 Verse 17

UttamH, PurushH, tu, anyaH, Parmatma, iti, udahrtH,
YaH, loktryam, aavishya, bibharti, avyyaH, iishwarH ||17||

Translation: (UttamH) Supreme (PurushH) God (tu) however (anyaH) is someone else other than the two aforesaid Gods "Kshar Purush and Akshar Purush" (iti) in reality this (Parmatma) God (udahrtH) is called (yaH) who (loktryam) into the three loks (aavishya) entering (bibharti) maintains / sustains everyone and (avyyaH) eternal (iishwarH) is Ishwar (is greatest among the gods i.e. is the Almighty God).

Translation: The Supreme God is, however, someone else other than the two aforesaid Gods "Kshar Purush and Akshar Purush". In reality, He is called God/Parmatma, who by entering into the three loks, nurtures and protects everyone, and is Eternal God (the greatest among the gods i.e. is the Almighty God).

Meaning: God, the giver of the knowledge of Gita, has only told this much that - consider this world to be an upside-down tree. The root above (base) is Complete God. Know the branches etc below as the other parts. A saint, who distinctly knows the description of every part of this world-like tree, is a Tatvdarshi Saint about whom there is a mention in Gita Chapter 4 Verse no. 34. In Gita Chapter 15 Verses 2 and 3, only this much has been mentioned that the three gunas are in the form of branches. Here in this discussion, that is, in Gita, I (the giver of the knowledge of Gita) cannot give you the full information because I do not know about the beginning and the end of the creation of this world. For that, it is said in Gita Chapter 4 Verse no. 34 that, gain knowledge about that Complete God from a Tatvdarshi Saint. In this Gita Chapter 15 Verse 1, the identity of that Tatvdarshi Saint has been mentioned that he will give knowl-

edge about every part of the world-like tree. Only ask him. In Gita Chapter 15 Verse 4, it is said that after finding that Tatvdarshi Saint, one should search for that Param Pad Parmeshwar (Supreme God with Supreme State), that is, one should worship according to the directions of that Tatvdarshi Saint, by which one attains complete salvation (eternal salvation). It has been clarified in Gita Chapter 15 Verse 16, 17 that, there are three Gods; one is Kshar Purush (Brahm), second is Akshar Purush (ParBrahm), and third is Param Akshar Purush (Purna Brahm). Kshar Purush and Akshar Purush are actually not immortal. That Immortal God is someone else other than these two. He only by entering into the three worlds (loks) sustains and nurtures everyone.

It has been proved in the above-mentioned Shrimadbhagavat Gita Chapter 15 Verses 1 to 4 and 16, 17 that the root of this inverted world-like tree is Param Akshar Brahm i.e. Purna Brahm from whom the whole tree gets nourishment. The part of the tree seen just above the ground is called 'trunk' and consider this to be 'Akshar Brahm' i.e. ParBrahm. From that trunk, several bigger branches arise. Consider one of the bigger branches to be Brahm i.e. Kshar Purush. And from that bigger branch, arise other three smaller branches; consider them to be Brahma, Vishnu and Shiv. Beyond the branches, are the leaves and consider them to be the living beings of this world.

In the aforementioned Gita Chapter 15 Verses 16 and 17, it is clear that Kshar Purush (Brahm) and Akshar Purush (ParBrahm) and the material bodies of all the living beings in their worlds (loks) are mortal and their souls are immortal; which means that the aforesaid Gods and the living beings under them are mortal. Even though, Akshar Purush (ParBrahm) has been called as immortal, but, in reality, the Eternal God is someone else other than these two. He, on entering into the three worlds, nurtures and sustains everyone.

In the above description, a distinct description of three Gods has been given.

Evidence of Creation of Nature in Holy Bible and Holy Quran Sharif

Its evidence is also present in Holy Bible and Holy Quran Sharif. In Quran Sharif, there is also knowledge of Holy Bible; therefore, these two scriptures have together proved who the Creator of universe is, what is He like, and what is His real name?

Holy Bible (Genesis, on page no. 2, Chapter 1:20 & 2:5)

Sixth Day: - Creatures and Man:

After creating the other creatures, 26. Then God said, "Let us make man in our own image, in our likeness, who will rule over all the creatures. 27. Then, God created man in His own image, in His own image God created him; He created human beings as male and female.

29. God has given human beings, every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it, as food. (He has not allowed them to eat meat.)

Seventh day: - Day of Rest.

God created the entire nature in six days and took rest on the seventh day.

Holy Bible has proved that God has a man-like visible body, who created the entire nature in six days and then took rest.

Holy Quran Sharif (Surat Furqani 25, Aayat no. 52, 58, 59)

Aayat 52:- Fala tutiyal- kafiran va jahidahum bihi jihaadan Kabira (Kabiran) ||52||

This means that Hazrat Muhammad's Khuda (God) is saying that O Prophet! Do not listen to the kafir (disbelievers, who instead of worshipping one God, worship other gods-goddesses and idols etc) because those people do not consider Kabir to be the Complete God. Remain firm on the basis of this knowledge of Quran given by me that, Kabir only is the Supreme God, and struggle (Do Not Fight), that is, i.e. remain firm for Allah Kabir.

Aayat 58: - Va tavakkal alal- harulliji la yamutu va sabbih bihmdihi va kafa bihi bijunoobi ibadihi Khabira (Kabira) ||58||

It means that whom Prophet Muhammad regards as his God, that Allah (God) is referring to some other Complete God that - O Prophet! Have faith in that God Kabir, who met you in the form of a Jinda Mahatma⁴⁴. He is never going to die, that is, He is eternal in reality.

And celebrate His sacred glory with praise; that Kabir Allah (God Kabir/ KavirDev) is worthy of being worshipped and is the destroyer of all the sins of His worshippers.

Aayat 59:- Allji khalakassmaavaati valarj va ma bainhuma fi sittati ayyaamin summastwa alalarshi arrhmaanu fsal bihi **Khabiran**
(Kabiran)||59||

Its meaning is that the God (Allah), who is narrating Quran Sharif, is telling Prophet Muhammad that - He is the same God Kabir, who created the entire nature, whatever is between the Earth and the Sky, in six days, and on the seventh day, sat on the throne in His Satlok above. Ask a (Baakhabar - one who is fully acquainted with Him) Tatvdarshi Saint for the information about Him.

To know about the real knowledge of that Complete God and how one can attain Him, ask a Tatvdarshi Saint (Baakhabar); I do not know.

The Holy Scriptures of both the above-mentioned religions (Christianity and Islam) have also jointly proved that the Creator of the entire nature, the Destroyer of all sins, the Almighty, Eternal God is in visible human-like form and resides in Satlok. His name is Kabir, and is also called 'Allahu Akbiru'.

Respected Dharm Das asked worshippable God Kabir that - O Almighty! To date, no one ever gave this Tatvgyan (true spiritual knowledge). Even the connoisseurs of the Vedas did not tell anything. It proves that the four Holy Vedas and the four Holy Kateb (Quran Sharif etc) are fallacious. Complete God said: -

Kabir, bed kateb jhoothe nahin bhaai, jhoothe hain jo samjhe nahin |

It means that the four Vedas (Rigved - Atharvaved - Yajurved - Samved) and the four Holy Kateb (Quran Sharif - Zaboor - Taurat - Injil) are not wrong. But those who could not comprehend them are ignorant.

⁴⁴ A Muslim saint who wears a black knee-length cloak (like an overcoat) and wear a conical hat on head.

Evidence of Creation of Nature in Worshippable Supreme God Kabir's (Kavir Dev) Sacred Speech

Important: - The following sacred speech was delivered by the most worshippable Supreme God Kabir (KavirDev) between year 1403 {when Venerable KavirDev (Supreme God Kabir) turned five in His divine body} and year 1518 {when KavirDev (Supreme God Kabir) went to Satlok with His body from Maghar place}, approximately 600 years ago, to His personal servant (Das-devotee) Respected Dharm Das ji, and Dhani Dharm Das ji had written it. But the ignorant gurus (quacks) of the holy Hindus and holy Muslims of that time said, "This Weaver (*Dhaanak*) Kabir is a liar. The names of the mother and father of Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji are not given in any of the Holy Books. These three gods are immortal; they do not have birth and death. Neither is there any evidence of God Kabir in Holy Vedas and Holy Quran Sharif etc and it is written that God is formless. We read it daily." The innocent souls believed those cunning gurus, thinking that they must be definitely telling the truth, because this weaver Kabir is illiterate and our gurus are literate.

Today the same truth is coming to light and the Holy Books of all the religions are its proof. This proves that the Complete/Supreme God, the Creator of the entire nature, the Master of the lineage and the Omniscient God is KavirDev (Supreme God Kabir) only, who appeared on a lotus flower in a pond in Kashi (Banaras). He wore a lesser bright human-like body over His real effulgent body and lived for 120 years, and after giving the authentic (real-Tatv) knowledge about the nature created by Him, went to Satlok with His body.

Dear Readers, please read the following sacred speech, delivered by Supreme God Kabir.

Dharmdas yeh jag bauraan | koi na jaane pad nirvana ||
 Yahi kaaran main katha pasaara | jage kahiyo Ram niyaara ||
 Yahi gyan jag jeev sunaao | sab jeevon ka bharam nashaao ||
 Ab main tumse kahon chitaa | treydevan ki utpatti bhaai ||
 Kuchh sankshap kahon guhraai | sab sanshay tumhre mit jaai ||

Bharam gaye jag ved puraana | Aadi Ram ka bhed na jaana ||
 Ram Ram sab jagat bakhaane | Aadi Ram koi birla jaane ||
 Gyaani sune so hirdae lagaai | murkh sune so gamya na paai ||
 Maa Ashtangi pita Niranjan | ve jam daarun vanshan anjan ||
 Pahile kinh Niranjan raai | peechhe se Maya upjaai ||
 Maya roop dekh ati shobha | Dev Niranjan tan man lobha ||
 Kaamdev Dharmrai sataaye | Devi ko turatahi dhar khaaye ||
 Pet se Devi kari pukaara | Sahab mera karo ubaara ||
 Ter suni tab hum tahaan aaye | Ashtangi ko band chhudaaye ||
 Satlok mein kinha durachaari | Kaal Niranjan dinha nikaari ||
 Maya samet diya bhagaai | solanh sankh kos doori par aai ||
 Ashtangi aur Kaal ab doi | mand karam se gaye bigoi ||
 Dharmrai ko hikmat kinha | nakh rekha se bhag kar linha ||
 Dharmrai kinhaan bhog vilaasa | Maya ko rahi tab aasa ||
 Teen putr Ashtangi jaaye | Brahma Vishnu Shiv naam dharaaye ||
 Teen Dev vistaar chalaaye | in mein yeh jag dhokha khaaye ||
 Purush gamya kaise ko pave | Kaal Niranjan jag bharmavae ||
 Teen lok apne sut dinha | sunn Niranjan baasa linha ||
 Alakh Niranjan sunn thikaana | Brahma Vishnu Shiv bhed na jaana ||
 Teen Dev so unko dhaavein | Niranjan ka ve paar na paavein ||
 Alakh Niranjan bada batpaara | teen lok jiv kinh ahaara ||
 Brahma Vishnu Shiv nahin bachaaye | sakal khaaye pun dhoor udaaye ||
 Tinke sut hain teeno deva | aandhar jeev karat hain sewa ||
 Akaal Purush kaahu nahin chinha | Kaal paaye sabahi gah linha ||
 Brahm Kaal sakal jag jaane | Aadi Brahm ko na pahichaane ||
 Teeno Dev aur autaara | taako bhaje sakal sansaara ||
 Teeno gun ka yeh vistaara | Dharmdas main kahon pukaara ||
 Gun teeno ki bhakti mein, bhool paro sansaar |
 Kahae Kabir nij naam bin, kaise utrain paar ||

In the aforesaid sacred speech, Supreme God Kabir is saying to His personal disciple, Shri Dharmdas that - Dharmdas, this whole world is perplexed because of lack of the Tatvgyan (true spiritual knowledge). No one is aware of the true path of complete salvation or has the complete knowledge of the creation of nature. Therefore, I will tell narrate the true story of the nature created by me. The wise men will understand quickly. But those, who will not accept it even after seeing all the evidence, are ignorant and are influenced

by Kaal's force; they are not worthy of doing bhakti (devotion). Now I will tell you how did the three gods (Brahma, Vishnu and Shiv) originate? Their mother is Ashtangi (Durga) and father is Jyoti Niranjan (Brahm-Kaal). First, Brahm was born from an egg. Then, Durga was created. Kaal (Brahm) got attracted to Durga's looks, and misbehaved with her. Durga (Prakrit) then took refuge in his stomach. I went there where Jyoti Niranjan Kaal was present. I took out Bhavani (Durga) from Brahm's stomach, and sent them 16 sankh⁴⁵ Kos⁴⁶ away along with the 21 brahmmands. Jyoti Niranjan did intercourse with Prakriti Devi (Durga). From their union, the three gunas [Shri Brahma, Shri Vishnu and Shri Shiv] were born. All the living beings are held in Kaal's trap because of worshipping these three Gunas only (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv). How can they achieve complete salvation unless they get the real Mantra?

Important: Dear Readers, please think that the unknowledgeable saints described the state of Shri Brahma, Shri Vishnu and Shri Shiv as immortal. The entire Hindu society to date kept considering these three gods to be changeless, immortal and free from birth-death; whereas, these three are mortal. Their father is Kaal-form Brahm and mother is Durga (Prakriti/Ashtangi) as you have read in the previous evidence. This knowledge is also present in our scriptures, but the unknowledgeable gurus, sages and saints of the Hindu society do not have knowledge. A teacher, who is not even acquainted with the syllabus, is not right (is not learned); he is the enemy of the future of the students. Similarly, the gurus (spiritual leaders) who upto now did not even know who the mother and father of Shri Brahma, Shri Vishnu and Shri Shiv are, those gurus, sages, and saints are unknowledgeable. Because of which, by narrating knowledge opposite to the scriptures (lokved i.e. baseless stories), they filled the entire devotee community with ignorance. By making them do worship opposite to the injunctions of the scriptures, kept them devoid of the real benefit (complete salvation) of the Supreme God and ruined everyone's human birth because this only is evident in Shrimadbhagavat Gita Chapter 16 Verses 23, 24 that he, who aban-

⁴⁵ Sankh = One hundred Padam = 10^{17} (One Hundred Quadrillion)

⁴⁶ A measure of distance; one Kos = 3 k.m.

doing the injunctions of the scriptures, follows arbitrary way of worship, does not obtain any benefit. Since 1403 only, Supreme God Kabir had started telling the knowledge of all the scriptures in His sacred speech (Kavir Vaani/Speech). But those unknowledgeable gurus did not let this knowledge reach the devotee society. It is becoming clear at the present time. This proves that Supreme God KavirDev (God Kabir) had Himself come in the form of a Tatvdarshi Saint (Satguru).

Evidence of Creation of Nature in Respected Garibdas Sahib's Sacred Speech

Aadi Ramaini (Sad Granth, Page no. 690 to 692)

- Aadi ramaini adli saara | ja din hote dhundhukaara ||1||
 SatPurush kinha prakaasha | ham hote takhat Kabir khawaasa ||2||
 Man mohini sirji Maya | SatPurush ek khyaal banaaya ||3||
 Dharmrai sirje darbaani | chausath jugtap sewa thaani ||4||
 Purush prithvi jaaku dinhi | raaj karo deva aadhini ||5||
 Brahmand ikees raaj tumh dinha | man ki ichchha sab jug linha ||6||
 Maya mool roop ek chhaaja | mohi liye jinhu dharmraja ||7||
 Dharm ka man chanchal chit dhaarya | man Maya ka roop bichaara ||8||
 Chanchal cheri chapal chiraaga | ya ke parse sarbas jaaga ||9||
 Dharmrai kiya man ka bhaagi | vishya vaasna sang se jaagi ||10||
 Aadi Purush adli anraagi | Dharmrai diya dil se tyaagi ||11||
 Purush lok se diya dhahi | agam deep chali aaye bhaai ||12||
 Sahaj das jis deep rehnta | kaaran kaun kaun kul pantha ||13||
 Dharmrai bole darbaani | suno Sahaj das brahmgyaani ||14||
 Chausath jug hum sewa kinhi | Purush prithvi hum kun dinhi ||15||
 Chanchal roop bhya man baura | manmohini thagiya bhaunra ||16||
 SatPurush ke na man bhaaye | Purush lok se hum chali aaye ||17||
 Agar deep sunat badbhaagi | Sahaj das meto man paagi ||18||
 Bole Sahajdas dil daani | hum to chaakar Sat Sahdaani ||19||
 SatPurush se araj gujaarun | jab tumhara bivaan utaarun ||20||
 Sahaj das ko kiya piyaana | Satyalok liya pravaana ||21||
 SatPurush Sahib Sarbangi | avigat adli achal abhangi ||22||
 Dharmrai tumhra darbani | agam deep chali gaye praani ||23||
 Kaun hukam kari awaaja | kahan pathaavau us dharmraja ||24||

- Bhai awaaj adli ik saacha | vishya lok ja tinyu baacha ||25||
 Sahaj vimaan chale adhikaai | chhin mein agar deep chali aai ||26||
 Humto araj kari anraagi | tumh vishya lok jaavo badbhaagi ||27||
 Dharmrai ke chale vimaana | maansarover aaye praana ||28||
 Maansarover rahan na paaye | darae Kabira thaana laaye ||29||
 Banknaal ki vishmi baati | tahaan Kabira roki ghaati ||30||
 In paanchon mili jagat bandhaana | lakh chauraasi jeev sataana ||31||
 Brahma Vishnu Maheshwar Maya | Dharmrai ka raaj pathaaya ||32||
 Yauh khokha pur jhoothi baaji | bhisti baikunth dgaasi saaji ||33||
 Krtim jeev bhulaane bhaai | nij ghar ki to khabri na paai ||34||
 Sawa laakh upjein nit hansa | ek laakh vinshein nit ansa ||35||
 Upti khapti parlay feri | harsh shok jaura jam jeri ||36||
 Paanchon Tatv hain parlay maanhi | satvagun rajgun tamgun jhaanyi ||37||
 Aathon ang mili hai Maya | pind brahmand sakal bharnaaya ||38||
 Ya mein surati shabd ki dori | pind brahmand lagi hai khori ||39||
 Shwaasa paaras man gah raakho | kholhi kapaat amiras chaakho ||40||
 Sunaau hans shabd sun daasa | agam deep hai ag hai baasa ||41||
 Bhawsaagar jam dand jamaana | dharmrai ka hai talbaana ||42||
 Paancho oopar pad ki nagri | baat bihangam banki dagri ||43||
 Humra dharmrai so daava | bhawsaagar mein jeev bharnaava ||44||
 Hum to kahain agam ki baani | jahaan avigat adli aap binaani ||45||
 Bandi chhor hamaara naamam | ajar amar hai asthir thaamam ||46||
 Jugan jugan hum kehte aaye | jam jaura se hans chhutaaye ||47||
 Jo koi maane shabd hamaara | bhavsagar nahin bharmein dhaara ||48||
 Ya mein surati shabd ka lekha | tan andar man kaho kinhi dekha ||49||
 Das Garib agam ki baani | khoja hansa shabd sehdaani ||50||

The meaning of the aforesaid sacred speech is that Respected Garib Das ji is saying that earlier there was only darkness here, and Supreme God Kabir was sitting on a throne in Satlok. We were His servants there. God gave rise to Jyoti Niranjan. Then He gave him 21 brahmands in return for his meditation. After that, He created Maya (Prakriti). Jyoti Niranjan (Brahm) got attracted towards young Durga's (Prakriti) looks, and tried to rape her. Brahm got its punishment. He was expelled from Satlok and was also cursed that he would eat one-lakh human beings and produce a lakh and a quarter daily.

Here, all the living beings are suffering from the agony of birth

and death. If anyone will obtain the real Mantra (true naam jaap mantra) of the Supreme God from us, then we will liberate him from Kaal's bondage. Our name is 'Bandichhor' (Liberator from prison). Respected Garibdas ji is saying on the behalf of his Guru and God Kabir that - Obtain the true Mantra, that is, Satyanaam and Saarsabd; you will achieve complete salvation. Otherwise, snared by the sweet talks of fake saints and priests, you will remain held in Kaal's trap by doing worship against the scriptures. And then will bear hardships one after another.

Speech of Garibdas Ji Maharaj

(Excerpt from Sat Granth Sahib, Page no. 690)

Maya Aadi Niranjan bhaai, apne jaaye aape khaai |
 Brahma Vishnu Maheshwar chela, Om SohM ka hai khela ||
 Sikhhar sunn mein Dharm anyaayi, jin shakti daayan mehal pathaai |
 Laakh graas nit uth dooti, Maya Aadi takhat ki kooti ||
 Sawa laakh ghadiye nit bhaande, hansa utpati parlay daande |
 Ye teeno chela batpaari, sirje purusha sirji naari ||
 Khokhapur mein jeev bhulaaye, swapna bahist vaikunth banaaye |
 Yo harhat ka kua loi, ya gal bandhya hai sab koi ||
 Kidi kunjar aur avtaara, harhat dori bandhe kai baara |
 Arab aleel indra hai bhaai, harhat dori bandhe sab aai ||
 Shesh Mahesh ganeshwar taahi, harhat dori bandhe sab aahi |
 Shukradik brahmadike deva, harhat dori bandhe sab khewa ||
 Kotik karta firta dekha, harhat dori kahoon sun lekha |
 Chaturbhuji bhagwan kahaavain, harhat dori bandhe sab aavain ||
 Yo hai khokhapur ka kua, ya mein pada so nishchay muwa |

The three gods (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv) under the influence of Jyoti Niranjan (Kaal), by glorifying themselves, make the living beings wander in heaven, hell and in this world (in the 84 lakh births of various living beings). Jyoti Niranjan produces living beings through his Maya like a female snake and then kills them just as a female snake eats its offsprings. A female snake makes a coil with its tail around its eggs and then hits the eggs with its hood. A female snake has many eggs. While hitting with its hood, many eggs break, and the offsprings come out of the broken eggs. If any offspring gets out of the snake's coil, then that

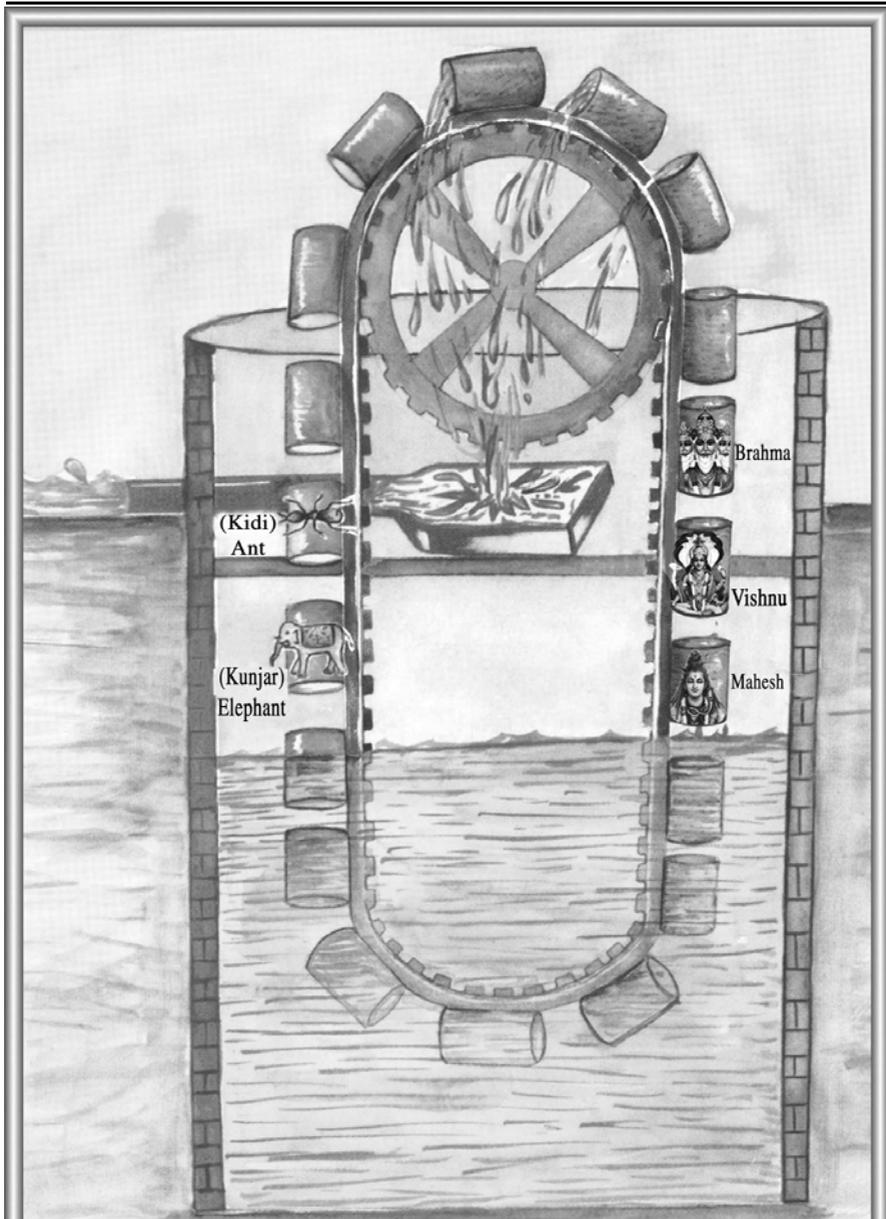
offspring is saved; otherwise, the female snake does not spare it inside the coil. The female snake eats all the offsprings within its coil.

Maya kaali nagini, apne jaaye khaat |
Kundali mein chhode nahin, sau baton ki baat ||

Kaal's trap is like this. Even if we do bhakti upto Niranjan after taking naam (initiation) from a Complete Saint, we cannot get out of his coil (twenty-one brahmands). Even Brahma, Vishnu, Mahesh and Aadi Maya Sheranwali, themselves are in Niranjan's coil (trap). These poor souls come as incarnations and keep revolving in the cycle of birth and death. Just think, Dhruv, Prahlad and Sukhdev Rishi chanted 'SohM' Mantra, but even they did not get liberated. Because in Vishnu Puran, Part One, Chapter 12, Verse 93, on Page 51, it is written that Dhruv got liberated only for one *Kalp*, that is, only for one thousand Chaturyug. Therefore, all these remained in Kaal lok only. Even the devotees, who chant 'Om Bhagwate VasudevayH NamH' mantra, are doing bhakti upto Shri Krishna only, and they too cannot save themselves from the cycle of 84 lakh births of various living beings. The speeches of the Most Worshipable God Kabir and Respected Garib Das ji Maharaj give a clear evidence of this.

Anant koti avtar hain, Maya ke Govind |
Karta ho ho avtare, baur pad j jag fandh ||

A living being can become liberated only by the worship of SatPurush Kabir. Until a living being returns to Satlok, he will keep performing actions in Kaal Lok (world) in this very way, and after spending his earnings of Naam and meritorious acts like charity etc in heaven-like restaurants, on the basis of his actions will again keep revolving in Kaal Lok to suffer in the bodies of 84 lakh types of living beings. Crores of Govinds (Brahma, Vishnu and Shiv) have died after being born from Maya (Durga). They had come as incarnations of God. Then binding in the bondage of actions, bearing the results of their deeds, they went into the 84 lakh births of various living beings. Like, God Vishnu was cursed by Devrishi Narad. Vishnu then took birth as Ramchandra in Ayodhya and killed Baali in that lifetime. To bear the punishment of that deed, Krishna was born (another incarnation of Vishnu only). Then the soul of Baali



Yo harhat ka kua loi, ya gal bandhya hai sab koi |
 Kidi kunjar aur avtaara, harhat dori bandhe kai baara ||

Wheel of Birth-Death in Kaal-Lok

became a hunter and took his revenge from Shri Krishna. He hit Shri Krishna in his foot with a venomous arrow and killed Krishna.

Maharaj Garibdas ji Sahib says in his speech: -

Brahma Vishnu Maheshwar Maya, aur Dharmrai kahiye |
 In paancho mil parpanch banaaya, vaani humri lahiye ||
 In paancho mil jeev atkaaye, jugan-jugan hum aan chhutaaye |
 Bandichhor hamaara naamam, ajar amar hai asthir thaamam ||
 Peer paigambar kutub auliya, sur nar munijan gyaani |
 Yeta ko to raah na paaya, jam ke bandhe praani ||
 Dharmrai ki dhooma-dhaami, jam par jang chalaan |
 Jora ko to jaan na doonga, baandh adal ghar lyaan ||
 Kaal Akaal dohun ko mosun, Mahakaal sir mundun |
 Main to takht hazoori hukmi, chor khoj koon dhoonduh ||
 Moola Maya mag mein baithi, hansa chun-chun khaayi |
 Jyoti swaroopi bhya Niranjan, main hi karta bhaai ||
 Sahas athaasi deep munishwar, bandhe moola dori |
 Etyan mein jam ka talbaana, chaliye Purush kishori ||
 Moola ka to maatha daagun, sat ki mohar karoonga |
 Purush deep koon hans chalaan, daraa na rokan doonga ||
 Hum to Bandichhor kahaavan, dharmrai hai chakvae |
 Satlok ki sakal sunaava, vaani hamri akhvae ||
 Nau lakh pattan oopar khelun, saahdarey koon rokoon |
 Dwaadas koti katak sab kaatoon, hans pathaan mokhu ||
 Choudah bhuvan gaman hai mera, jal thal mein sarbangi |
 Khaalik khalak khalak mein khaalik, avigat achal abhangi ||
 Agar aleel chakra hai mera, jit se hum chal aaye |
 Paancho par parwaana mera, bandhi chhutaavan dhaaye ||
 Jahaan omkaar Niranjan naahi, Brahma Vishnu Ved nahi jaahin |
 Jahaan karta nahin jaan bhagwaana, kaaya Maya pind nahin praana ||
 Paanch tatv teeno gun naahi, jora Kaal deep nahin jaahin |
 Amar karoon Satlok pathaan, taatain Bandichhor kahaan ||

Respected Garibdas ji describing the glory of Supreme God Kabir (KavirDev) is saying that our God Kavir (KavirDev) is 'Bandi Chhor' (the Liberator from prison).

The meaning of Bandi Chhor is, one who rescues from Kaal's jail. All the living beings in the twenty-one brahmans of Kaal-Brahm are the captives of Kaal because of their sins. Supreme (Kavirdev)

God Kabir destroys all the sins. Neither can Brahm obliterate the sins, nor ParBrahm, nor Brahma, Vishnu and Shiv. They can only give the results of one's actions. Therefore, it is written in Yajurved Chapter 5 Mantra 32: 'Kaviranghaariasi', KavirDev (God Kabir) is the enemy of sins; 'Bhambhaariasi', is the enemy of bondage, that is, He is Bandi Chhor (the Liberator from prison).

SatPurush KavirDev (God Kabir) is above all these five (Brahma, Vishnu, Shiv, Maya and Dharmrai) and is the Master of Satlok. All the rest of the gods, ParBrahm, Brahm, and Brahma, Vishnu, Shiv and Aadi Maya are mortal gods. All these and their loks (worlds) will finish in Mahapralay (the Great Destruction). Their age is several thousand times more than that of an ordinary living being. But the time, which has been predetermined, will definitely come to an end one day.

Respected Garib Das ji Maharaj says:

Shiv Brahma ka raaj, Indra ginti kahaan | chaar mukti vaikunth samajh, yeta lhya ||
Sankh jugan ki juni, umra bad dhaariya | ja janani kurbaan, su kaagaj paariya ||
Yeti umr buland maraega ant re | Satguru lage na kaan, na bhente sant re ||

Even if one has a long life of sankh yugas (quadrillions of years), it will definitely end one day. If we will take (naam-updesh) initiation from SatPurush God Kabir's (KavirDev) representative Complete Saint (Guru), who gives mantra of three words (in which one is Om, and Tat & Sat are coded) and who himself has the permission to give initiation from a Complete Saint, and then if we will make the earnings of naam, then we can become the deserving (hans) souls of Satlok. A long life is useless without true way of worship because there is nothing but misery in Niranjan's lok.

Kabir, jeevna to thoda hi bhala, jae Sat sumran hoye |
Laakh varsh ka jeevna, lekhe dharey na koye ||

God Kabir Himself gives His (Purna Brahm's) information that above these gods, there is God SatPurush (True God) who has infinite arms, who lives in Satlok (Sachkhand, Satdhaam) and all the loks, [Brahm's (Kaal) 21 brahmmands and the loks of Brahma, Vishnu, Shiv, and Shakti and the seven sankh brahmmands of Parbrahm and all the other brahmmands] come under Him.

One can go to Satlok with Satnaam and Saarnaam's jaap and these can be obtained from a Complete Guru. A soul, which goes to

Sachkhand (Satlok), is never reborn. SatPurush (Purna Brahm) God Kabir (KavirDev) is Himself present in other loks by different names. Like, He is sitting in Alakh lok as Alakh Purush; in Agam lok as Agam Purush and in Anami/Akah lok as Anami Purush. These are titles of His positions, but the real name of that Supreme God is Kavir Dev (in different language, He is also called Kabir Sahib, i.e. God Kabir).

Evidence of Creation of Nature in Respected Nanak Sahib's Sacred Speech

**Shri Nanak Sahib's sacred speech, Mehla 1, Raag Bilaavalu,
Ansh 1 (Guru Granth Sahib, Page no. 839)**

Aape sachu keeaa kar Jodi | andaj fodi jodi vichhod ||
Dharti aakaash keeye baisan kau thaau | raati dinantu keeye bhau-bhaau ||
Jin keeye kari vekhanhaara || (3)

Tritiaa Brahma-Bisnu-Mahesa | Devi Dev upaaye vesa || (4)
Paoon paani agni bisraaoo | taahi Niranjan saacho naaoo ||
Tisu mahi manuaa rahiaa liv laai | pranvati Nanaku Kaalu na khaai || (10)

The meaning of the aforesaid speech is that the True God (SatPurush) has Himself created the entire nature with His own hands. He Himself created the egg, then broke it, and Jyoti Niranjan came out of it. That same Supreme God created the five elements, earth, sky, air, water etc. for all the living beings to reside in. He Himself is the witness of the nature created by Him. Nobody else can give the correct information. After Niranjan, who came out of the broken egg, the three, Shri Brahma, Shri Vishnu and Shri Shiv, were born. Thereafter, other gods and goddesses and infinite living beings were born. Later, six Shastra (scriptures) and 18 Purans were formed based on the biographies of other gods and experiences of other sages. Shri Guru Nanak Dev is saying that Kaal does not eat that living being who solely worships the Supreme God by His true naam (Satyanaam) and (pranvati) abides by the rules laid by the Guru.

Raag Maaru (Ansh) Sacred Speech, Mehla 1 (Shri Guru Granth Sahib, Page no.1037)

Sunhu Brahma, Bisnu, Mahesu upaaye | sune varte jug sabaaye ||

Isu pad bichaare so janu pura | tis miliye bharmu chukaaida || (3)
 Saam vedu, rugu-jujaru-atharbanu | brahme mukh maaiaa hai traigun ||
 Taa kee keemat kahi na sakae | ko tiu bole jiu bulaaida || (9)

The essence of the aforesaid sacred speech is that the Saint, who will narrate the whole story of nature's creation and who will tell that who came out of the two-halved egg and then created the Brahm lok in the vacuum space i.e. gave rise to Brahma, Vishnu and Shiv in a secret place, and who is that God who made Brahm (Kaal) narrate the four Vedas (Holy Rigved, Yajurved, Samved and Atharvaved) and that the Supreme God makes every living being say whatever He wishes, if you find a saint who fully tells about all this knowledge, then go to him. Only he, who clears all your doubts, is a Complete Saint i.e. is Tatvdarshi.

Shri Guru Granth Sahib, page no. 929, sacred speech of Shri Nanak Sahib, Raag Ramkali, Mehla 1, Dakhni Omkaar

Omkaari Brahma utpati | omkaaru kias jini chit | omkaari sael jug
 bhaye | omkaari bed nirmaye | omkaari sabdi udhre | omkaari gurmukhi
 tare | onam akhar sunhu bichaaru | onam akhru tribhuvan saaru |

In the aforesaid sacred speech, Shri Nanak Sahib is saying that Brahma was born from Omkaar i.e. Jyoti Niranjan (Kaal). After relaxing for many yugas, Omkaar (Brahm) produced Vedas, which were obtained by Brahma. Only 'Om' mantra is the actual mantra for the devotion of the three loks. One is salvaged by reciting this 'Om' word after taking initiation from a Complete Saint, that is, by acquiring a Guru.

Important: Shri Nanak Sahib has given occult description of the three mantras (Om + Tat + Sat) at several places. Only a Complete Saint (Tatvdarshi Saint) can understand it, and the method of recitation of the three mantras is explained only to a disciple.

(Page no. 1038)

Uttam Satiguru purush niraale, sabdi ratey hari ras matvaale |
 Ridhi, budhi, sidhi, giaan guru te paaiye, poore bhaag milaaida || (15)
 Satiguru te paaye bichaara, sun samaadhi sache gharbaara |
 Nanak nirmal naadu sabad dhuni, sachu ramae naami samaaida (17)

The meaning of the aforesaid sacred speech is that the Saguru who imparts the real knowledge is unique. He only chants Naam

mantra and does not preach any Hathyog⁴⁷ sadhna. Even if you want wealth, position, wisdom or the power of bhakti, then also, only a Complete Saint can fully provide the knowledge of the path of bhakti. Such a Complete Saint is found with great fortune. Only that Complete Saint will tell that God has already created our real home (Satlok) in the (Sunn) vacuum place above. In that place, a sound of the real Saarnaam is going on. One can achieve that blissful state, which means, can reside in that real happiness-giving place by the Saarshabd of the Eternal God, and not by any other naams and incomplete gurus.

Aanshik sacred speech, Mehla 1 (Shri Guru Granth Sahib, page no. 359-360)

Siv nagri mahi aasni baesau Kalap tyaagi vaadM | (1)

Sindi sabad sada dhuni sohae ahinisi poorae naadM | (2)

Hari kirti reh raasi hamaari guru mukh panth ateetaM | (3)

Sagli joti hamaari samiaa nana varan anekaM |

Keh Nanak suni Bharthari jogi Paarbrahm liv ekaM | (4)

The essence of the above-mentioned sacred speech is that Shri Nanak Sahib is saying, "Oh, Bharthari Yogi, your sadhna is upto God Shiv, and because of that you have acquired a place in Shiv Nagri (Shiv's Lok/world). The 'Singi' shabd etc. which is going on in your body is of these lotuses' only, and is being audible in the body from every god's lok like in a television.

I (Nanak) engross myself with undivided mind only in one God PaarBrahm, that is, the Supreme God, who is beyond everyone and is someone else.

I do not show off externally (like, smearing ash on the whole body, holding a wand in hand). I consider all the living beings to be the children of one Supreme God (SatPurush). Everyone is functional by His power only. My mudra (pose) is to chant true Naam after acquiring it from a Complete Guru, and my baana (attire) is forgiveness. I am a worshipper of the Supreme God and the path of Bhakti of Complete Satguru is different from yours."

Amrit Vaani, Raag Aasa, Mehla 1 (Shri Guru Granth Sahib, Page no. 420)

||Aasa Mehla1 ||jini naamu visaariaa doojae bharmi bhulaai moolu

⁴⁷ Meditation by forcefully sitting in one place

chhodi daali lagey kiaa paavhi chhai ||1|| Saahibu mera eku hai avru nahin
bhaai | kirpa te sukhu paaiaa saache parthaa ||3 || Guru ki sewa so kare
jisu aapi karaaye | Nanak siru de chhutiye dargeh pati paaye ||8 ||18 ||

The meaning of the above-mentioned sacred speech is that Shri Nanak Sahib is saying that those who forgetting the real naam of the Supreme God, are wandering in the recitation of naams (mantras) of the other gods, they, as if, instead of the root (Supreme God) are watering (worshipping) the branches (the three Gunas, Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv). No happiness can be achieved by that way of worship, which means that if the plant will dry out, then you will not be able to sit in its shade. The essence is that doing baseless worship is a useless endeavour. There is no benefit out of it. Its evidence is also given in Holy Gita Chapter 16 Verses 23-24.

To achieve that Supreme God, one has to leave one's arbitrary way of worship; surrender to the Complete Gurudev and chant the true Naam/Mantra. Only then, complete salvation is possible. Otherwise, one will go to hell after death.

(Shri Guru Granth Sahib, Page no.843-844)

|| Bilwalu Mehla 1 || main man chaahu ghaana saachi vigaasi Ram |
mohi prem pire prabhu abinaasi Ram || avigato Hari naathu naathah tisae
bhaavae so theeye | kirpaalu sada daiaalu daata jiaa andari tu jeeye |
main aadhaaru tera tu khasmu mera main taanu takiaa terao saachi
soocha sada Nanak gursabdi jhagru nibero ||4 ||2||

In the aforesaid sacred speech Shri Nanak Sahib is saying that the Eternal Supreme God is the Naath of all the naaths, that is, He is the God of all the gods (He is the Lord/Master of all gods, Shri Brahma, Shri Vishnu, Shri Shiv, Brahm and ParBrahm). I have imbibed the true naam/mantra (Sachcha Naam) in my heart. O Supreme God! You are the basis of everyone's life. You are my Master and I am dependent on you. You only came in the form of Satguru and by giving the decisive knowledge of true bhakti, settled the whole row, that is, resolved all the doubts.

(Shri Guru Granth Sahib, Page no. 721, Raag Tilang, Mehla 1)

Yak arj guftam pesh to dar koon kartaar |
Hakka Kabir karim tu beaeb Parvardigaar |
Nanak bugoyad jan tura tere chaakra paakhaak |

It has been clarified in the aforesaid sacred speech that O (Hakka Kabir) Sat Kabir, You are (Koon Kartar) Shabd-Swaroopi God who does creation by the power of word, that is, You are the Creator of the entire nature; You only are (beaab) flawless (Parwardigaar) Nuturer-of-all and (Karim) the kind God. I am a servant of Your servants.

(Shri Guru Granth Sahib, Page no. 24, Raag Siri, Mehla 1)

Tera ek naam taare sansaar, main eho aas eho aadhaar
Nanak neech kahe bichaar, yeh dhaanak roop raha Kartar

It has been proved in the aforesaid sacred speech that the weaver (Dhaanak) in Kashi is the Creator (Kartar) of the entire lineage. With total submission, Shri Nanak Sahib is saying that I am telling the truth that this Dhaanak i.e. Weaver Kabir only is Complete/Supreme God (SatPurush).

Important: - How the nature was created has been proved from the indicative knowledge of the above-mentioned pieces of evidence. Now we should attain the Supreme God. This is only possible by taking (naam/mantra) initiation from a Complete Saint.

A Baseless Story of Creation of Nature by Other Saints

What is the knowledge imparted by the other saints about the Creation of Nature? Please read below the view points of the saints of Radhaswami Sect and the saints of Dhan-Dhan Satguru Sect regarding the Creation of Nature.

Holy book "Jeevan Charitra Param Sant Baba Jaimal Singh Ji Maharaj", Page no. 102-103, "Srishti ki Rachna (Creation of Nature)", Sawan Kripal Publication, Delhi):

("Pehle SatPurush nirakaar tha, fir izhaar (aakaar) mein aya to oopar ke teen nirmal mandal (Satlok, Alakhlok, Agamllok) ban gaya tatha prakash tatha mandalon ka naad (dhuni) ban gaya.")

"In the beginning, SatPurush was formless, then when He manifested (appeared in form), He became the three pure regions (Satlok, Alakhlok, Agamllok) above and became light and the sound of regions."

Holy book "Saarvachan (Nasar)", Publisher - Radhaswami Satsang Sabha, Dyalbaag, Agra, "Srishti Ki Rachna (Creation of

Nature)", Page no. 8:-

("Pratham dhundhukaar tha. Usmein Purush sunn samaadh mein the. Jab kuchh rachna nahin huyi thi. Fir jab mauj huyi tab shabd prakat huya aur usse sab rachna huyi, pehle Satlok aur fir Satpurush ki kala se teen lok aur sab vistaar huya.")

"In the beginning, there was darkness. Purush was in silent meditation in it. At that time, there was no creation. Then when He wished, then Shabd appeared and everything was created from it. First of all, Satlok and then with SatPurush's skill, three loks (places) and everything else developed."

This knowledge is like once a young man went for an interview for a job. The employer asked, "Have you read 'Mahabharat'?" The young man said, "It is on my finger tips". The employer asked, "Tell me the names of the five Pandavs." The young man replied, "One was Bheem, one was his elder brother, one was younger to him, there was one more and one's name, I have forgotten." The knowledge of the above-mentioned nature's creation is like this.

Some conclusions from the books of the saints, who tell the glory of SatPurush and Satlok and who give five naams (Omkaar - Jyoti Niranjan - Raranka - SohM - Satyanaam) and who give three naams (Akaal Murti - SatPurush - Shabd Swaroopi Ram):-

In Santmat Prakash, Part 3, on page 76, it is written, "Sachkhand or Satnaam is the fourth lok (place)." Here 'Satnaam' is called a 'Place'. Then on page no. 79 of this holy book, it is written that "One Ram is 'Dashrat's Son', second Ram is 'Man⁴⁸', third Ram is 'Brahm', fourth Ram is 'Satnaam', and this is the real Ram."

Then in holy book "Santmat Prakash", Part 1, on page 17, it is written, "That is Satlok, that only is known as Satnaam." In holy book "Saar Vachan Nasar Yaani Vartik", on page no. 3, it is written that "Now one should consider that Radhaswami is the highest place, which the saints have described as Satlok and Sachkhand and Saarshabd and Satshabd and Satnaam and SatPurush". The aforesaid description is also mentioned as it is in holy book "Saar Vachan (Nasar)", published from Agra, on page no. 4.

Holy book 'Sachkhand Ki Sadak', page no. 226; "The country of saints is Sachkhand or Satlok, it is also known as Satnaam - Satshabd - Saarshabd."

⁴⁸ Mind

Important: - The aforesaid explanation is like if someone has neither seen a city in his life, nor a car; neither has he seen petrol, nor is aware of a driver that who is called a driver. And that person says to other friends that I go to the city, and enjoy sitting in a car. And if the friends ask, "How does a car look like, what is petrol, what is a driver, and how does a city look like? That guruji answers that whether call it a city or a car, it is one and the same thing; city is also a car, petrol is also car only, driver is also the car, and street is also called the car.

Let us ponder: - SatPurush is the Complete/Supreme God; Satnaam is the naam/mantra of those two mantras in which one is 'Om' and the other is 'Tat', which is coded. And after this is Saarnaam, which is given to the worshipper by a Complete Guru. These Satnaam and Saarnaam are both mantras for recitation. Satlok is that place where SatPurush lives. Now, the pious souls should themselves decide what is true and what is false.

Code of Conduct of Bhakti (Worship)

Important Information For Those Taking (Naam) Initiation

1. **Identity of a Purna Guru (Complete Guru):** - Today in Kalyug the most difficult question before the devotee community is to identify a Purna Guru (Complete Guru). But its answer is very short and simple that a guru who does bhakti according to the scriptures and makes his followers i.e disciples do it, only he is a Complete Saint. Because the religious scriptures like - speech of Kabir Sahib, speech of Shri Nanak ji, speech of Saint Garibdas ji Maharaj, speech of Saint Dharmdas ji Sahib, Vedas, Gita, Puran, Quran, Holy Bible etc are the constitution of the path of Bhakti. Whichever saint tells (sadhna) way of worship according to the scriptures and shows the path to the devotee community, he is a Purna Saint; otherwise he is a big enemy of the devotee society who is making others do sadhna opposite to the scriptures. He is playing with this invaluable human life. Such a guru or saint will be hung upside-down in deep hell in God's court.

For example, if a teacher teaches outside the syllabus, then he is an enemy of those students.

Gita Adhyay no. 7 Shlok no. 15

Na, mam, dushkrtinH, moodaH, prpadhyante, naraadhmaH,
Mayya, aphrtgyaanaH, aasurm, bhaavm, aashritaH ||15||

Translation: Those whose knowledge has been stolen by Trigunmayi Maya, such men who have demoniac nature, who are lowest among men, the evil-doers, fools, do not worship me i.e. they keep doing sadhna of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv).

Yajurved Adhyay no. 40 Shlok no. 10 (Translated by Saint Rampal Das)

AnyadevaahuHsambhvaadanyadaahurasambhvaat, iti, shushrum,
dheeraanaM, ye, nastdwichchakshire ||10||

Translation: - About God, normally say that He is formless i.e. who never takes birth. Others say that He is in form i.e. takes birth in the form of an incarnation. Those who, endowed with durable i.e.

complete knowledge, narrate properly in this way, they only properly i.e. in a true way give His clear and distinct knowledge.

Gita Adhyay no. 4 Shlok no. 34

Tat, viddhi, prnipaaten, pariprshnen, seva,
Updekshyanti, te, gyanm, gyaninH, TatvdarshinH ||34||

Translation: Understand that Tatgyan. By properly prostrating before those saints who know the true knowledge and solution of the Supreme God, by serving them, and by giving up deceit, asking questions with simplicity, they, who know the Supreme God in essence i.e. Tatvdarshi, knowledgeable Mahatmas, will instruct you in Tatgyan (Complete spiritual knowledge).

2. Consumption of intoxicating substances - Prohibited: - Let alone the consumption of hukkah (smoking tobacco through water), alcohol, beer, tobacco, beedi, cigarette, to take snuff, gutkha, meat, egg, sulfa (a wad of tobacco smoked in chilam), opium, cannabis and other intoxicating substances, do not even have to bring any intoxicating substance and give to anyone. Saint Garibdas Ji Maharaj, calling all these intoxicating substances as very bad, states in his sacred speech that -

Surapan madya masahari, gaman karae bhogaen par naari |
Sattar janm katat hain sheeshM, saakshi Sahib hai jagdeeshM ||
Par dwaara stri ka kholae, sattar janm andha hovae dolae |
Madira peevae kadva paani, sattar janm shwaan ke jaani ||
Garib, hukka hardam pivte, laal milaavaen dhoor ismein sanshay hai
nahin, janm pichhle soor ||1|| Garib, so naari jaari karae, sura paan sau
baar ek chilam hukka bharae, dubae kaali dhaar ||2|| Garib, soor gau
kun khaat hai, bhakti bihune raad bhaang tambaakhu kha gaye, so
chaabat hain haad ||3|| Garib, bhang tambaakhu peev heen, sura paan sae
het | gaust matti khaay kar, jangli banein pret ||4|| Garib, paan tambaakhu
chaab heen, naas naak mein det | so to iranae gaye, jyun bhadbhooje ka
ret ||5|| Garib, bhang tambaakhu peev heen, gost galaa kabaab | mor mrig
koon bhakhat hain, denge kahaan jawaab ||6||

3. Going to places of Pilgrimage - Prohibited: - Do not have to keep fast of any kind. Neither have to do any pilgrimage, nor have to take any bath in Ganga etc, nor have to go to any other religious place for the sake of bathing or seeing. Do not have to go in any temple or place of pilgrimage of a favoured deity with the feeling of

devotion or worship thinking that God is in this temple. God is not an animal whom the priest has tied in the temple. God (is omnipresent) is present in every particle. All these ways of worship are against the scriptures.

Just think a little that all these places of pilgrimage (like, Jagannaath Temple, Badrinaath, Haridwar, Mecca-Medina, Amar Naath, Vaishno Devi, Vrindavan, Mathura, Barsana, Ayodhya Ram Temple, Kashi Dhaam, Chhudani Dhaam etc), temples, mosques, gurudwaras, churches and places of pilgrimage of favoured deities etc are such places where some saints used to live. They after doing their worship there and collecting their wealth of bhakti, left their bodies and went to the lok (place) of their favoured deity. Thereafter, to preserve the evidence of their presence, someone built a temple there, someone a mosque, someone a gurudwara, someone a church or someone an inn etc, so that their memory remains, and insignificant people like us keep getting the evidence that we should perform actions similar to these great souls. All these religious places only give this message to all of us that the type of bhakti these famous saints have done, you should do the same. For this, you must search for the saints who do and tell sadhna in this very way, and then do as they say. But later people started worshipping these places only, which is absolutely useless and is contrary to the scriptures.

All these places are like such a place where a sweet-maker built a bhatti (clay-oven); he made sweets like laddu, jalebi etc, and after eating himself and feeding his near and dear ones, went away. Thereafter, neither is there any sweet-maker in that place, nor any sweet. Only the clay-oven is there then. Neither can it teach us how to make sweets, nor can fill our stomachs. Now, if someone says, "Come, brother! I will show you that clay-oven where a sweet-maker had made sweets. Let's go." Went there and saw that clay-oven, and also circumambulated it seven times. Did you get the sweet? Did you find the sweet-maker who teaches the method of preparing sweets? For this, you will have to find a similar sweet-maker who first of all feeds you the sweet and then also explains the method of its preparation. Then only do what he says, nothing else.

Similarly, instead of worshipping the places of pilgrimage, find the same kind of saints who do and tell bhakti of Supreme God Kabir

according to the scriptures. Then only do as they say. Do not act arbitrarily.

Samved Mantra no. 1400 Utarchik Adhyay no. 12 Khand no. 3 Shlok no. 5 (Translated by Saint Rampal Das)

Bhadra vastra samanyaavasaano mahaan kavirnivachnaani shansan |
Aa vachyasv chamvoH pooymanoo vichakshano jagrvirdevveetau ||5||

Translation: - Clever people, through their speeches, instead of guiding the true path of the way of worship of Supreme God (Purna Brahm), in place of nectar, are respectfully making sip pus (from a boil or wound) of the worship of others [like, ghost-worship, Pitra-worship, carrying out shraadh, worship of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shankar) and worship of Brahm-Kaal and way of worship upto temple, mosque, gurudwaras, churches, places of pilgrimage and keeping fasts]. The supreme-happiness-giving Purna Brahm Kabir acquiring another body made up of masses of light (tejpunj) similar to that of Satyalok appears in body in an ordinary attire (vastra) [The meaning of 'vastra' is 'attire' - in saint language, it is also called 'chola'. Like, if a saint gives up his body, then it is said that Mahatma has left his chola], and by spending life like a common man and living in the world for a few days, by describing the unknown true knowledge by means of his hymns-verses, brings awareness about the hidden actual true knowledge and worship of the Supreme God.

Gita Adhyay no. 16 Shlok no. 23

YaH, shastrvidhim, utsrjya, vartte, kaamkaaratH, na, saH,
Siddhim, avaapnoti, na, sukham, na, paraam, gatim ||23||

Translation: He who, abandoning the injunctions of the scriptures, acts according to his whimsical desires, neither attains siddhi (spiritual power), nor supreme state, nor happiness.

Gita Adhyay no. 6 Shlok no. 16

Na, ati, ashvratH, tu, yogH, asti, na, ch, ekaantm,
AnshvratH, na, ch, ati, swapnsheelasya, jaagrth, na, ev, ch, Arjun ||16||

Translation: O Arjun, this Yog i.e. bhakti/worship is neither successful of a person who eats too much, nor of a person who does not eat at all, nor of a person who meditates while sitting in one place, nor of a person who sleeps too much, and nor of a person who always stays awake.

Poojain dei dhaam ko, sheesh halaavae jo |
 Garibdas saachi kahae, had kafir hai so ||
 Kabir, ganga kaathae ghar karae, peevae nirmal neer |
 mukti nahin Hari naam bin, Satguru kahain Kabir ||
 Kabir, teerth kar-kar jag moova, udai paani nhaay |
 Ram hi naam na japaa, Kaal ghasitey jaay ||
 Garib, peetal hi ka thaal hai, peetal ka lota |
 jad moorat ko poojte, aavaega tota ||
 Garib, peetal chamchcha poojiye, jo thaal parosae |
 jad moorat kis kaam ki, mati raho bharosae ||
 Kabir, parvat parvat main firya, kaaran apne Ram |
 Ram sarikhe jan miley, jin saare sab kaam ||

4. Worship of Pitras -Prohibited: - Do not have to do any type of worship of Pitras, carrying out shraadhhs etc. God Shri Krishna has also clearly forbidden worshipping these Pitras and ghosts.

In Gita Ji Adhyay 9 Shlok 25, it is said that -

Yaanti, devvrtaH, devaan, pitrn, yaanti, pitrvrtaH,
 Bhootani, Yaanti, bhootejyaH, yanti, madhyajinH, api, mam ||25||

Translation: Worshippers of gods go to gods, worshippers of pitras go to pitras, worshippers of ghosts go to ghosts, and those devotees who worship in accordance with the scriptures (matanusar) are benefited by me alone.

Bandichhor Garibdas Ji Maharaj and Kabir Sahib Ji Maharaj also say -

"Garib, bhoot ramae so bhoot hai, Dev ramae so Dev |
 Ram ramae so Ram hai, suno sakal sur bhev ||"

Therefore, do bhakti of that Complete/Supreme God, from whom you will attain complete salvation; that God is Purna Brahm / SatPurush (Sat Kabir). Its evidence is also in Gita Ji Adhyay no 18 Shlok no. 46.

Gita Adhyay 18 Shlok 46

YatH, prvrttirbhootanaM yen sarvmidM tatam |
 Swakarmna tambhyachrya siddhiM vindati maanavH ||46||

Translation: The God from whom all the living beings have originated and from whom this whole world has pervaded, by worshipping that God through the performance of one's natural activities, a man attains supreme spiritual success.

Gita Adhyay no. 18 Shlok no. 62

Tamev sharnM gachchh sarvbhaaven bharat |

Tatprsaadaatparaam shantiM sthaanM praapyasi shaashvatam ||62||

Translation: O Descendent of Bharat, Arjun! You, in every respect, go in the refuge of only that Supreme God. By the grace of that Supreme God, you will attain supreme peace and the eternal supreme state.

The meaning of 'in every respect' is to not do any other worship and to have faith in only one God by mind-action-speech.

Gita Adhyay no. 8 Shlok no. 22

PurushH, saH, parH, paarth, bhaktya, labhyaH, tu, ananyya,

Yasya, antHsthani, bhootani, yen, sarvam, idam, tatam ||22||

Translation: O Prthanandan Arjun! The Param Purush Parmatma (Supreme God), under whom are all the living beings and from whom this whole universe has pervaded, is attainable only by undivided devotion.

The meaning of undivided devotion is to do bhakti of one Supreme God (Purna Brahm) and not of other gods-goddesses, that is, the three gunas (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv).

Gita Ji Adhyay no. 15 Shlok no. 1 to 4: -

Gita Adhyay no. 15 Shlok no. 1

Oordhvmoolam, adhHshaakham, ashvttam, praahuH, avyyam,

Chhandaasi, yasya, parnaani, yaH, tam, ved, saH, vedvit ||1||

Translation: With the roots above and the branches below, it is an eternal and extensive tree, strong like a horse, whose smaller divisions are said to be twigs and leaves. A devotee who knows that tree of world in this manner is completely knowledgeable.

Gita Adhyay no. 15 Shlok no. 2

AdhH, ch, oordhvam, prsrtaH, tasya, shaakhaH,

gunprvrddhaH, VishayprvaalaH,

adhH, ch, moolani, anusanttani, karmanubandheeni, manushyaloke ||2||

Translation: That tree's above and below three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv)-like shoots of vices: lust, anger, attachment, greed, arrogance, branches Brahma, Vishnu and Shiv, only are the root (main) cause of binding the soul to actions (Karm), and in the world of men: Heaven, Hell and Earth, have arranged below (in 84 lakh births of various living beings) and above.

Gita Adhyay no. 15 Shlok no. 3

Na, roopam, asya, ih, tatha, uplabhyate, na, anth, na, ch, aadiH, na, ch,
 Samprtishtha, ashvattham, enam, suvirudmoolam,
 asangshastren, drden, chhitva ||3||

Translation: This Creation has neither a beginning nor an end and it is also not perceived like its real form. And here in this discussion i.e. in the knowledge of Gita being delivered by me, even I do not have full information because even I do not know about the proper state of the creation of all brahmands. By slashing with this firm weapon of untainted i.e. pure Tatvgyan which has a properly stabilized state and a strong form, i.e. by considering the bhakti of Niranjan to be short-lived.

Gita Adhyay no. 15 Shlok no. 4

TatH, padam, tat, parimargitvyam, yasmin,
 gataaH, na, nivartanti, bhooyH,
 Tam, ev, ch, aadhyam, purusham, prpadhye,
 yatH, prvruttiH, prsrta, puraani ||4||

Translation: After that one should search for that Param Pad Parmatma (Supreme God with supreme state). Having attained whom, men do not return to the world, and from whom this ancient creation -nature/srishti has extended. I am also in the refuge of that Aadi Purush Parmatma⁴⁹ only.

Thus, God Shri Krishna himself, making others relinquish the worship of Indra who is the king of gods-goddesses, had encouraged to do bhakti of only that Supreme God. Because of which raising the Govardhan mountain, he had protected the residents of Brij from the anger of Indra.

Garib, Indra chada brij dubovan, bheega bheet na lev |
 Indra kadaai hot jagat mein, pooja kha gaye dev ||
 Kabir, is sansaar ko, samjhaaon kae baar |
 Poonchh jo pakdae bhed ki, utra chaahae paar ||

5. Obeying orders of Guru: - Without the permission of Guruji, do not have to perform any type of religious rite at home. Like, Bandichhor (Liberator from prison) says in his sacred speech - "Guru bin yagya hawan jo karhin, mithya jaave kabhu nahin falhin"

⁴⁹ Oldest Supreme God or the First God, who was before the creation of Nature.

Kabir, guru bin maala ferte, guru bin dete daan |
Guru bin dono nishfal hain, poochho Ved Puraan ||

6. Worship of Mata-Masaani (a mother goddess named Masaani) - Prohibited: - Do not have to worship 'madi' (memorial structure/statue) made in your field or any 'kheda' (a site where a village or city has been destroyed) etc or the grave of any god. Whether grave is of anyone, do not have to worship it at all. Do not have to do any other worship. Even do not have to worship the three gunas (Brahma, Vishnu, and Shiv). Only have to act according to Guruji's instructions.

Gita Adhyay no. 7 Shlok no. 15

Na, mam, dushkrtinH, moodaH, prpadhyante, naraadhmaH,
Mayya, apahrtgyaanaH, aasurm, bhaavm, aashritaH ||15||

Translation: Those whose knowledge has been stolen by Maya, such men who have demoniac nature, who are lowest among men, the evil-doers, fools, do not worship me i.e. they keep doing sadhna of the three gunas (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv).

Kabir, maai masaani shed sheetla, bhairav bhoot hanumant | Parmatma unse door hai, jo inko poojant || Kabir, sau varsh to guru ki sewa, ek din aan upaasi | vo apraadhi aatma, parae Kaal ki faansi || Guru ko tajae bhajae jo aana | ta pasuva ko fokut gyaana ||

7. Lord Kabir is Sankat Mochan (Liberator from a crisis): - On arrival of any suffering (crisis) as a result of deeds, never have to worship any other deity god or Mata Masaani etc., nor have to go to any palmist/astrologer. Only have to worship Bandichhor God Kabir who removes all the miseries, who is the liberator from crisis.

Samved Sankhya no. 822 Utarchik Adhyay 3 Khand no. 5 Shlok 8 (Translated by Saint Rampal Das)

ManeeshibhiH pavte poorvyaH kavirnrbhiyatH pari koshaaM asishyadat | Tritasya naam janayanmadhu ksharannindrasya vaayuM sakhyaay vardhayan ||8||

Translation: Primordial i.e. Eternal Supreme God Kabir, by giving instruction of three mantras to a devout soul who loves Him by heart and does worship with faith, by purifying him, releases him from birth and death, and fully increases the countable life-breaths, which have been given to his friend i.e. devotee according to destiny, from His store. As a result of which, He makes him attain the real happiness of Supreme God by His blessings.

Kabir, Devi Dev thaade bhaye, humko thaur bataao |
 Jo mujh (Kabir) ko poojaen nahin, unko looto khaao ||
 Kabir, Kaal jo peesae peesna, jora hai panihaar |
 Ye do asal majoor hain, Satguru ke darbaar ||

8. Unnecessary charity - Prohibited: - Do not have to give anything in form of charity anywhere and to anyone - neither money, nor unstitched cloth etc, nothing. If someone comes asking for any charity, then feed him and give something to drink like tea, milk, lassi, water etc, but do not have to give anything else. Who knows how that beggar might misuse that money. For instance, a man hearing a false story of a beggar, in which he was telling that my children are suffering without treatment and please give me some money, out of emotions gave him 100 rupees. Earlier that beggar used to drink 250 ml of alcohol. That day he drank half a bottle of alcohol and beat his wife. His wife along with his children committed suicide. That charity done by you became the cause of that family's destruction. If you want to help such a distressed person, then get his children medication from the doctor; do not give money.

"Kabir, guru bin maala ferte, guru bin dete daan |
 Guru bin dono nishfal hain, poochchho ved puraana ||"

9. It is prohibited to eat remnants of food previously tasted by someone: - Do not have to eat food remnants of such a person who consumes alcohol, meat, tobacco, egg, beer, opium, cannabis etc.

10. Performance of last-rites after (death) departure to Satyalok - Prohibited: - If someone dies in the family, then anybody can light the funeral pyre - a family member or someone else. They should utter Manglacharan while lighting it. Do not have to pick up anything like ashes etc. If it is compulsory to clean that area, then picking up those ashes you may yourself immerse them in any flowing water. Utter the Manglacharan at that time. Neither have to offer pind etc, nor have to do anything like terahmi, chhHmahi, barsodi, and shraadh⁵⁰ etc. Do not have to get any hawan performed by any other person. Determine any one day for the relatives or near and dear ones who come to express their condolences. That day, do the Nitya Niyam which is done daily, light the lamp, and then feed ev-

⁵⁰ These are rites performed after a person's death.

eryone. If you want to do any meritorious act on his/her (deceased person's) name, then after taking permission from your Gurudev ji, you should keep the Akhand Paath⁵¹ of Bandichhor Garibdas Ji Maharaj's sacred speech. If you do not get the permission to do Paath, then the initiated devotees of the family may light a continuous lamp of desi ghee at home for four or seven days and do jaap of Brahm Gayatri mantra four times in a day and may offer three or one time of jaap to the deceased person who has departed to Satlok. As considered appropriate, they may donate the fruit of upto one, two, or three jaap of mantras to him/her. You have to continue lighting lamp and doing Aarti, sumiran of naam etc like everyday, bearing this in mind that -

Kabir, saathi hamaare chaley gaye, hum bhi chaalan haar | koye kaagaj
mein baaki rah rahi, taatey lag rahi vaar || Kabir, deh padi to kya hua,
jhootha sabhi pateet | pakshi udaya aakaash koon, chalta kar gaya beet ||

A Real Story About Karm Kand (Ceremonial Acts)

My (Saint Rampal Das's) venerable Gurudev Swami Ramdevanand Ji Maharaj became detached (vairaag - free from worldly desires) at the age of 16 years after hearing satsang of a Mahatma. One day he had gone in the fields. There was a forest nearby. He went into the forest, tore his clothes and threw them near the bones of a dead animal, and himself went along with the Mahatma ji.

When he was searched, the family members saw that torn clothes are lying near the bones in the forest. They thought that some wild animal has eaten him. They brought those clothes and bones home and performed the last rites. Thereafter they performed terahveen⁵², chhHmah⁵³, barsodi⁵⁴ and then started carrying out shraadhs⁵⁵.

When my venerable Gurudev had grown very old, then once he went home. Then those family members came to know that he is alive and had left home. They told that when he had left home, we

⁵¹ A non-stop reading of a Holy Book

⁵² Rite performed after thirteen days of death

⁵³ Rite performed six months after death

⁵⁴ Rite performed after one year of death

⁵⁵ Rite performed for the sake of a dead person after Barsodi every year

searched for him. We found his clothes in the forest. Some bones were lying next to them. We thought that some wild animal had eaten him and brought those clothes and bones home and performed the last-rites.

Then I (Saint Rampal Das) asked the wife of the younger brother of my venerable Gurudev that what did you do in his absence? She told, "When I got married, I found that his shraadhhs were being carried out. I have carried out nearly 70 shraadhhs of his with my own hands." She told that whenever there used to be any loss at home; for example, a buffalo not giving milk, any problem in the udder, any other loss etc, then we used to go to the exorcists. They used to say that someone has died unmarried in your family. He is troubling you because he has become a ghost. Then we used to give his clothes etc to the exorcist.

Then I said, "He is saving the world. Whom was he troubling? He is now a giver of happiness." Then I (Saint Rampal Ji Maharaj) said to that old woman, "Now he is in front of you, atleast now stop doing these useless sadhnas like, carrying out shraadhhs." Then she replied, "It is an old custom. How can I give it up?" In other words, we have become so much engrossed in our old customs that even on seeing with our own eyes that we are doing wrong, we cannot leave it. It is evident from this, that carrying out shraadhhs and worshipping Pitras etc is all useless.

11. It is prohibited to do worship against the scriptures on the birth of a child: - On the birth of a child, do not have to celebrate any chhati (sixth day after birth) etc. Because of 'Sutak⁵⁶' the daily worship, bhakti, aarti (prayer), lighting lamp etc do have not to be stopped.

In this context, let me tell you a short story. A person got a child after ten years of his marriage. In the happiness of having a son, he celebrated a lot. He invited twenty - twenty-five villages on food and there was a lot of singing and dancing. In other words, he spent a lot of money. Then after a year that son passed away. Then that same family cried like hell, and blamed their misfortune. Therefore God Kabir tells us that -

Kabir, beta jaaya khushi hui, bahut bajaaye thaal |

⁵⁶ State of ritual impurity existing in one's household after the birth of a child.

aana jaana lag raha, jyon keedi ka naal ||
 Kabir, patjhad aavat dekh kar, ban rovae man maahi |
 oonchi daali paat the, ab peelee ho ho jaahin ||
 Kabir, paat jhadanta yoon kahaee, sun bhai taruvar raay |
 ab ke bichhude nahin mila, na jaane kahaan gireinge jaay ||
 Kabir, taruvar kehta paat se, suno paat ek baat |
 yahaan ki yaahey reeti hai, ek aavat ek jaat ||

12. Going to a place of pilgrimage of a favoured deity to get child's head tonsured- Prohibited: - Do not have to go to any place of pilgrimage for getting the child's head shaved off. When you see that the hair have grown, get them cut and throw them away. Saw in a temple that reverential devotees came to get their son's or daughter's head shaven off. The barber over there asked for three times more money than outside, and cutting a scissor full of hair gave them to the parents. They offered them with faith in the temple. The priest put them in a bag. At night, he threw them away in a distant solitary place. All this is just a drama. Why not get head shaven off in a normal manner as before and dispose them outside. God becomes pleased with naam, not by hypocrisy.

13. Happiness from initiation: - Naam (upadesh/initiation) should not be taken only with a viewpoint to remove sorrows; rather, it should be taken for self-welfare. Then with sumiran (repeatedly remembering the given mantra) all the joys come automatically.

"Kabir, sumiran se sukh hot hai, sumiran se duHkh jaay |
 Kahaen Kabir sumiran kiye, Saain maahin samaay ||"

14. Adultery is prohibited: - One should look upon other women as mother, daughter or sister. Adultery is a heinous sin. Like -

Garib, par dwaara stri ka kholae | sattar janm andha ho dolae ||
 Surapaan Madya maasahaari | gavan karein bhogain par naari ||
 Sattar janm katat hain sheeshaM | saakshi Sahib hai JagdeeshaM ||
 Par naari na parsiyo, mano vachan hamaar |
 Bhavan chaturdash taas sir, triloki ka bhaar ||
 Par naari na parsiyo, suno shabd saltant |
 Dharmrai ke khambh se, ardhmukhi latkant ||

15. To criticize and hear criticism is prohibited: - Do not criticize your Guru even by mistake, nor hear it. To hear means if someone says false things about your Guru ji, then you do not have to fight,

rather should think that he is speaking without thinking i.e. is telling a lie.

Guru ki ninda sunae jo kaana | taako nishchay narak nidaana ||
Apne mukh ninda jo karheen | shukar shwaan garbh mein parheen ||

Do not have to criticize anyone, and do not even have to listen to it; even if it is about a common man. God Kabir states that -

"Tinka kabahu na nindiye, jo paanv taley ho |
Kabahu uth aakhin padey, peer ghaneri ho ||"

16. The magnificence of a visit to the Guru: - Whenever you get time, try to come to satsang and do not come to satsang to put on airs (pride-superiority). Rather come considering yourself ill. Like, an ill person, no matter how wealthy he is, or whatever high designation he has, when he goes to a hospital, at that time his only aim is to become free from the illness. Wherever the doctor says him to lie down, he lies down; wherever the doctor says to sit down, he sits; when directed to go out, he goes out. Then when he is called to come in, he quietly comes in. If you come to Satsang just like this, then you will get the benefit of coming to the satsang; otherwise it is fruitless. In satsang, wherever you get to sit, sit down; whatever you get to eat, considering it as prasaad (blessed food) by the grace of God Kabir, eat it and remain happy.

Kabir, Sant milan koon chaaliye, taj maaya abhimaan |
Jo-jo kadam aage rakhe, vo hi yagya samaan ||
Kabir, Sant milan koon jaaiye, din mein kai-kai baar |
Aasoj ke meh jyon, ghanaa karey upkaar ||
Kabir, darshan Saadhu ka, Parmatma aavae yaad |
Lekhe mein vohe ghadi, baaki ke din baad ||
Kabir, darshan Saadhu ka, mukh par basae suhaag |
Darsh unheen ko hot hain, jinke pooran bhaag ||

17. The grandeur of Guru: - If a Paath or Satsang is going on somewhere or one has just gone to visit guruji, then first of all, one should (do dandwat pranaam) prostrate in reverence before Guruji, and should later bow before Sat Granth Sahib and the pictures like the idol of God Kabir, the idol of Saint Garibdas ji and Swami Ramdevanand ji and of Guru ji, so that only the devotion is maintained. Do not have to worship the idol. To only bow respectfully before a picture does not come in worship. It only helps in maintain-

ing the devotion of a devotee. Worship has to be done only of the current Guru and naam mantra who will convey one across (liberate).

Kabir, Guru Govind dou khade, kaake laagun paay ||
 Balihaari Guru aapne, jin Govind diyo milaaye ||
 Kabir, Guru badey hain Govind se, man mein dekh vichaar |
 Hari sumre so rah gaye, guru bhaje hoy paar ||
 Kabir, Hari ke roothtaan, Guru ki sharan mein jaay |
 Kabir Guru jae roothjaan, Hari nahin hot sahaay ||
 Kabir, saat samundr ki masi karoon, lekhn karun baniraay |
 Dharti ka kaagaj karoon, to Guru gun likha na jaay ||

18. Consumption of meat - Prohibited: - Do not have to eat egg, meat or kill any living being. It is a heinous sin. Like, Lord Kabir and Garibdas Ji Maharaj have explained -

Kabir, jeev hane hinsa kare, prakat paap sir hoye |
 Nigam puni aise paap tein, bhist gaya nahin koye ||1||
 Kabir, til bhar machhli khaayke, koti gau de daan |
 Kaashi karaunt le marey, to bhi narak nidaan ||2||
 Kabir, bakri paati khaat hai, taaki kaadhi khaal |
 Jo bakri ko khaat hai, tinka kaun hawaal ||3||
 Kabir, gala kaati kalma bharey, kiya kahae halaal |
 Sahib lekha maangsi, tab hosi kaun hawaal ||4||
 Kabir, dinko roja rahat hain, raat hanat hain gaay |
 Yeh khoon vah bandagi, kahun kyon khushi khudaay ||5||
 Kabir, Kabira teii peer hain, jo jaanae par peer |
 Jo par peer na jaani hai, so kaafir bepeer ||6||
 Kabir, khoob khaana hai kheechedi, maanhi pari tuk laun |
 Maans paraaya khaaykae, galaa kataavae kaun ||7||
 Kabir, musalmaan maaraen karadso, hindu maaraen talvaar |
 Kahae Kabir donu mili, jaehaen Yamke dwaar ||8||
 Kabir, maans ahaari maanav, prtayaksh rakshas jaani |
 Taaki sangat mati karae, hoi bhakti mein haani ||9||
 Kabir, maans khaay te ded sab, mad peevaen so neech |
 Kulki durmati par harae, Ram kahae so oonch ||10||
 Kabir, maans machhliya khaat hain, surapaan se het |
 Te nar narkae jaahinge, mata pita samet ||11||
 Garib, jeev hinsa jo karte hain, ya aage kya paap |

Kantak juni jihaan mein, sinh bhediya aur saanp ||
 Jhote bakre murge taai, lekh sab hi let gusaain ||
 Mrig mor maare mahmanta achra char hain jeev ananta ||
 Jihva swaad hitey praana neema naash gaya ham jaana ||
 Teetar lavaa buteri chidiya khooni maarey badey agadiya ||
 Adle badle lekhe lekha samajh dekh sun gyaan viveka ||
 Garib, shabd hamaara maaniyo, aur sunte ho nar naari |
 Jeev daya bin kufar hai, chaley jamaana haari ||

An unintentional violence is not sinful. Bandichhor Kabir Sahib states: -

"Ichchha kar maarae nahin, bin ichchha mar jaay |
 Kahain Kabir taas ka, paap nahin lagaay ||"

19. Contact with a traitor of Guru - Prohibited: - If a devotee is hostile towards (turns away from) Guruji, then he incurs heinous sin. If someone does not like the path, he can change his guru. If he becomes hostile towards the former Guru or criticizes him, then he is known as the traitor of Guru. If a disciple holds bhakti-discussion with such a person, then he is at fault. His bhakti finishes.

Garib, guru drohi ki paed par, je pag aavae beer |
 Chauraasi nishchay padae, Satguru kahaen Kabir ||
 Kabir, jaan bujh saachi tajai, karae jhoothe se neh |
 Jaaki sangat he prabhu, swapan mein bhi na deh ||

In other words, a person, who goes to a traitor of a Guru, will become devoid of bhakti and will go to hell and in 84 lakh birth of various living beings.

20. Gambling - Prohibited: - One should never gamble or play cards.

Kabir, maans bhakhae aur mad piye, dhan vaishya so khaay |
 Jua kheli chori karae, ant samoola jaay ||

21. Singing and Dancing - Prohibited: - It is against the belief of devotion to dance and sing vulgar songs on any kind of happy occasion. Like, once a widow sister had gone to a relative's house on some happy occasion. All were dancing and singing with joy, but that sister was sitting in a corner and was engrossed in the thoughts of God. Then her relatives asked her that why are you sitting so disappointed? You should also dance and sing like us and make merry. On this, that sister said, "What should I celebrate for? I had only

one son and he has also passed away. Now what happiness is there for me?" Similar is the state of every person in this lok (place) of Kaal. Here, there is a speech of Guru Nanak Dev ji that -

Na jaane Kaal ki kar daarae, kis vidhi dhal ja paasa ve |
 Jinhaade sir te maut khudagdi, unhaanu keda haansa ve ||
 Saadh milein saadi shaadi (khushi) hondi, bichhad da dil giri (duHkh) ve |
 Akhde Nanak suno jihaana, mushkil haal fakiri ve ||

God Kabir ji also says that -

Kabir, jhoothe sukh ko sukh kahae, maan raha man mod |
 Sakal chabina Kaal ka, kuchh mukh mein kuchh god ||
 Kabir, beta jaaya khushi hui, bahut bajaaye thaal |
 Aavan jaana lag raha, jyon keedi ka naal ||

Important: Women and men both have the right to attain God. Women even during their monthly periods (menses) should not stop their daily worship and lighting lamp etc. Even on anyone's death or birth, the daily worship should not be stopped.

Note: A devotee who will not follow these twenty-one formulated orders, his naam (mantra) will finish. If someone commits any mistake unknowingly, then it is forgiven, and if has knowingly committed it, then that devotee becomes devoid of naam. Its only solution is that, ask for forgiveness from Gurudev ji and again receive naam-updesh (initiation).

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Devotees Obtained Benefits From Scripture-Based Way Of Worship

Ruined Family Became Prosperous

I, Devotee Ramesh, s/o Shri Umed Singh, am a resident of Village Petwar, Tehsil Hansi, district Hisar. Now I live with my family in Employees Colony in front of Jail, Jind.

Before taking initiation, we used to worship ghosts. Baba Sariya was venerated in our village, for whom we used to go on full moon day of every month to light a lamp. We also used to keep fast on Fridays, Janmashtmi and Shivratri. We also used to offer Pind-Daan and carry out Shraadh. Still our home had ruined completely. My father had died when I was twelve years old. There were three members in the family. The three of us used to fight with each other. Ghosts used to trouble three of us a lot, and all three of us used to remain significantly ill. First we consulted a doctor but did not get any relief. Then we went to exorcists. Some used to say - 'Pay 5000 rupees. I will completely cure you.' Some used to say - 'Pay 10000 rupees.

We had completely ruined. But we did not get any relief. On repeated persuasion of my relative Devotee Raghubir Singh of village Kaunth Kalan, my mother took initiation from Sant Rampal Ji Maharaj in 1996. Even after five years my wife had not conceived. On my mother's advice, my wife also took initiation from Sant Rampal Ji Maharaj. After taking initiation, within a year my wife gave birth to a baby boy. I had lost faith in God. Due to this, I did not take initiation, and I also used to forbid my mother and wife from visiting the Saint. My son who was fifteen days old became very ill. The doctors said that - 'This boy will die by tomorrow morning. Take him.' In the evening, a devotee told me about Bandichhor Satguru Rampal Ji Maharaj - 'He has come to Jind Ashram; he is a complete saint and only he can cure this child.' We had become tired of visiting the doctors and the exorcists. I had lost faith in God. I declined that devotee. But he again requested that - 'Satguru Rampal Ji Maharaj is himself Bandichhor God who has come to earth. If he showers his mercy, then this child can be saved.' When that devotee

said it so confidently, I allowed my mother to go. My mother took the boy and kept him at the feet of Satguru Rampal Ji Maharaj, and requested him while crying that - 'Maharaj Ji, this child has died. Only you can revive him now.' Then Bandichhor Satguru Rampal Ji Maharaj said, "By the grace of Supreme God Kabir, he will become alright." The next day rather than dying the child became alright.

Our house that had got ruined became prosperous again by the grace of Bandichhor Satguru Rampal Ji Maharaj. Even after seeing such a big miracle, I did not take initiation due to my sinful deeds and continued doing the previous religious practice and worship of ghosts. Sant Rampal Ji Maharaj used to conduct Paath (recitation) of the speech of Bandichhor Garibdas ji Maharaj at our home and I used to go outside and drink alcohol. Then a year later, one day the Paath was going on at our home. Bandichhor Satguru Rampal Ji Maharaj delivered Satsang (sermon) in the evening. I listened to the Satsang and even took naam (initiation). Then all sorrows disappeared from our house. My mother violated her naam after being misled by someone. After some time, in 2000, suddenly my mother started having burning pain in her foot. We consulted various doctors. They told us that - 'She has blood cancer. She will die in ten-fifteen days. If you take her to P.G.I. Chandigarh, then after spending approximately one and a half lakh rupees there, she might stay alive for a year. But the pain will not reduce.' Bandichhor Satguru Rampal Ji Maharaj told that - 'Your mother has violated her naam (initiation).' For example, the benefit obtained from electricity stops when the connection of electricity gets disconnected on non-payment of the bill. It has to be reconnected. My mother asked for forgiveness for her mistake. Maharaj ji again initiated her and kept his hand on her head. As soon as he kept his hand over her head, the burning pain in her foot stopped. Then after approximately two years, she had a bleed after a tooth extraction. The doctor gave medicine and even put stitches, but it did not stop bleeding. Then the doctor checked her illness and said that - 'She has blood cancer and now it has burst. Now she cannot be cured. Take her home. She will die from bleeding after two days.' Then the next day, she also started having blood in her stools and urine. Then I told Satguru Rampal Ji Maharaj over the phone that the doctor has said that she will die in

two days. Satguru Rampal Ji Maharaj said that whatever Bandichhor will do, will be right. Then the next night at two o'clock, the messengers of Yam came to take her. My mother said - 'Your father (who had already died ten years ago) has come to take me. While saying this, that messenger of Yam entered into my mother's body, and said - 'I will certainly take her. Her time has come. Give me tea.' Then as soon as we started preparing tea for him, that messenger of Yam said - 'There is a very big power in your house. It is beating me. I cannot stay here anymore. Give me tea quickly. I am going.' And he drank the hot tea. While going he said - 'Complete God is standing in your home. I cannot take her.' On saying this, he went away. Within a minute, the bleeding stopped. The tongue and the teeth that had turned black became completely white. By the grace of Bandichhor Satguru Rampal Ji Maharaj, she became healthier than before. God Kabir increased the life of my mother by five years. After performing the true bhakti, she departed for Satlok on 24 July 2005.

Hail Bandichhor Satguru Rampal Ji Maharaj Ji.
Sat Sahib.

Saving Kidneys and Turning a Devil into a Man

I, devotee Jagdish S/o Shri Prabhuram, Village Punjab Khod, Delhi-81, work as a mechanic in D.T.C. (Delhi Transport Corporation). Alcohol had made me of demoniac nature. I used to consume alcohol, eat chicken, smoke cigarettes and hukka.

I used to come back from work at around 7-8 p.m in the evening. Sometimes, because of excessive drinking, I used to reach home at 9-10 p.m. I used to enter the house with a wobbly gait under the intoxication of alcohol. Soon after reaching home, I used to start beating my wife and children. Everyday there used to be violence in the house. The children, whom I should have embraced, used to hide under the bed on seeing me. Children wait for their father to come home thinking that - father will come and bring us something to eat. But instead of getting them goodies, I, maddened by alcohol, with red eyes used to beat them.

On the other hand, my wife Sumitra Devi, with her miserable life was also counting her breaths while struggling with a terrible ill-

ness. Both her kidneys had failed. Doctors had said that carry on taking medicines, but she will not survive beyond six months. A.I.I.M.S. Hospital and Ram Manohar Lohia Hospital, Delhi, also gave the same report that the kidneys have failed and she cannot survive beyond six months, and alongside she will have to continue taking the medicines till the end. What plight those innocent children must be in whose father is an alcoholic and mother is on death-bed. She was unable to do any heavy job. When those children learnt that their mother will not survive beyond six months, they used to keep on crying. On one hand, our father is an alcoholic, and on the other hand, our mother is suffering from an incurable illness, what will happen to us? Three sons and one daughter lying close to their mother started crying, and said, "O God, please take us with you along with our mother. With whose support will we survive here?"

God listened to the hues and cries of those children and our good deeds also rose. In our neighbourhood, Bhaktmati Nihali Devi according to the directions of her Gurudev Sant Rampal Ji Maharaj, organised an Akhand Paath (a non-stop reading of a Holy Book) of the sacred speech of Satguru Garibdas Ji Maharaj at her house on the 30th-31st December and 1st January in 1997, in which Sant Rampal Ji Maharaj did satsang on 31 December in the night from 9-11 p.m. My wife Sumitra Devi also went to listen to the satsang in the neighbourhood. Sometime later, I (Jagdish) also returned home from work. On reaching home, I came to know from children that their mother has gone to the house of Maai Nihali Devi to listen to the satsang. On hearing this, I became furious and said, "Where to the heretics has she gone? Beating her up, I will bring her home right now." Thinking this, I went to Bhaktmati Nihali Devi's house. I was drunk. When I reached Nihali Maai's house, at that time, Sant Rampal Ji Maharaj was doing satsang. Devotees in large numbers were listening to the satsang. On seeing them all, I did not say anything and sat quietly in the rear. I listened to the satsang. In the satsang, Maharaj Ji said that -

Sharaab peevae kadva paani, sattar janm shwaan ke jaani
 Garib, sau naari jaari karae, surapaan sau baar
 Ek chilam hukka bharaen, dubaen kaali dhaar
 Kabir, maanush janm paaye kar, nahin bhajaen Hari naam

Jaise kua jal bina, khudvaaya kis kaam

Maharaj Ji said in the satsang that, the children, whom a father should embrace, hide under the cot on seeing that drunkard father. An alcoholic is himself distressed, causes loss of money, loses respect in the society and by troubling the family, neighbours and the relatives, incurs curses. For instance, not only the wife and children of an alcoholic are victims of violence, but the mother-father, brother-sister etc relatives of the wife also remain worried day and night. The burden of the whole sin comes on the head of that ignorant alcoholic. God has given human birth to get self-welfare done by doing bhakti. This should not be destroyed by alcohol etc. For example, if a child does not gain education in school and keeps loitering, he remains devoid of education. Then throughout his life he earns livelihood by doing labour. Then he remembers that if I had not loitered, then today like other classmates I would have become a big officer. But what can be done now, this should have been thought of at that time.

God Kabir says that -

Achhe din peechhe gaye, guru se kiya na het

Ab pachhtaava kya karey, jab chidiya chug gayi khet

Likewise, if an individual does not do bhakti of God in human birth, then he attains the births of animals and birds. A person, who consumes alcohol, kicks the plate full of food under the influence of alcohol, because of not doing bhakti suffers in the births of various living beings. Sometimes, he acquires the birth of a dog. A dog, even during winters, spends the whole night in the street. On top of that, he suffers heavily in the rain and wintery nights. In the morning, hunger torments him. He tries to enter someone's kitchen. The householders hit him with a stone or a stick. The dog keeps screaming for a long time. Then he enters into some other house. Who knows, he will get a roti there or a stick. If there also he is destined to have a stick, then that alcoholic, who is now a dog, goes out of the village. Troubled by hunger, he eats human faeces. If that ignorant living being, when he was in a human body, had attended satsang, listened to good thoughts, by abandoning evil deeds had got his welfare done, and had imparted good education and God's initiation to his children, then he would have become happy forever. The stupor

of alcohol lasts for some time. The bliss of the happiness, attained by the worship of the naam (mantra) of God, remains with one forever.

After listening to the above-mentioned discourse of Respected Sant Rampal Ji Maharaj, my alcohol vanished. Tears started flowing from my eyes. I went back home; I could not sleep. I took my wife and went to Sant Rampal Ji Maharaj on 1st January 1997 at 1:30 p.m. in the afternoon and for self-welfare took initiation from him. Ever since, until today (2005), I have not even touched alcohol, tobacco and meat. My wife also took initiation from Satguru Rampal Ji. Since that day, she is completely healthy. The reports of doctors' treatment and X-ray etc are still lying at our house. We show it to everyone.

It is my request to everyone that you also come in the feet of God. Recognise the messenger of God, Sant Rampal Ji Maharaj, who has come in Saint form. Get your welfare done by obtaining free naam-updesh (initiation). Sat Sahib!

Devotee Jagdish Das

Autobiography of Devotee Satish

I, devotee Satish Das, am a resident of RLF-907/17, Raj Nagar-II, Palam Colony, New Delhi. The aforesaid lines are portrayed in our life. Because when in December 1997, a satsang of Satguru Bandichhor Rampal Ji Maharaj was held in Pitampura, Delhi, then on the advice of a friend of ours, we went to listen to the satsang. But after hearing the statements of relinquishing customary religious practices, we did not pay attention to the satsang. Satguru Ji was explaining to us by reading from the scriptures, so it occurred to us that we can read the books at home also. In this way Jyoti Niranjana (Kaal) arrested our intellect and switched off our Bhakti channel.

Satguru Ji tells us that -

Guru bin kinhein na paaya gyana, jyon thothe bhoos chhade kisaana

Guru bin bharam na chhotein bhaai, koti upaay karo chaturaai

In this way, because of arrested intellect, we came back home doing purposeless conversation. In year 1999, my wife Shrimati Manju developed brain tumour (brain cancer), about which we came

to know while having investigation and treatment done at Safdarjung hospital. After this, I got her examined by doctors at Pant Hospital, A.I.I.M.S. Hospital, New Delhi, and Apollo Hospital, New Delhi. All the doctors advising immediate surgery said that during the operation she can develop paralysis in one hand. The doctor from Apollo Hospital after seeing the report even said that - how are her both eyes fine till now? And at that very moment asked us to get her eyes examined by an eye specialist. I got her examined immediately. Then the eye specialist and the neurosurgeon advised us to get her eyes examined regularly every fortnightly saying that she can lose vision anytime because the brain tumor is at such a place. My wife and I are both disabled from our legs and on hearing about losing eyes and hand, our breath stopped. But seeing no alternative, in the end we thought of getting her operated in Pant Hospital, New Delhi, and on doctor's advice also got an M.R.I. scan and other tests done from I.N.M.A.S. Hospital, Timarpur, Delhi. We had to only get the date of the operation. We remembered the following lines from the satsang of Supreme God Tatvdarshi Sant Rampal Ji Maharaj which we had listened earlier -

Jin milte sukh upje, miten koti upaadh

Bhuvan chaturdash dhoondiyo, param snehi saadh

And Supreme God switched on our Bhakti channel and a feeling emerged in mind that prior to the operation let's try and take naam (initiation). Then accompanied by our friend, we went to Pitampura, Delhi on 4 February 2001 and took naam-daan (initiation) from Complete God Tatvdarshi Sant Rampal Ji Maharaj. We abandoned all the previous poojas (religious practices). Satguru Ji while advising us to hold an Akhand Paath (non-stop reading of a holy book) said that if God wishes then the operation will be averted and everything will become alright. According to the order of Satguru Ji, we held a three day Akhand Paath at our house and afterwards went to Pant Hospital, New Delhi to get the date for operation from the doctor. The same doctor, who was advising us for an operation earlier, started saying after looking at the second M.R.I. that there is no need for an operation at the moment. Then we remembered Satguru's speech

Satguru Daata hain kali maahin, praan udhaaran utre Saain

Satguru Daata deen Dayaalm, jam kinkar ke torein jaalm

And we remembering our Satguru started crying heavily that O Supreme God, in what words shall we describe your glory. In this way, by the grace of the incarnation of Complete God Kabir Sahib, Sant Rampal Ji Maharaj, our operation was averted and since then we have not even taken any tablet or medicine worth a paisa, and are leading a happy life.

On the night of 20 November 2004, due to an attack of Kaal, my wife became nearly dead and gained consciousness after she was made to sip the "Amrit Jal" (nectar) of Supreme God. When we took her to Satguru Ji, Satguru Ji said that today she was supposed to die. Supreme God Kabir has increased her age and now she has to do bhakti.

Then on 22 November 2004, in Sonipat Satsang, my wife suffered an attack of paralysis and as a result she started developing weakness in her right hand. Instantly, she started seeing Satguru Ji's hand in her hand, which was visible for approximately five minutes. When the effect of paralysis finished, Satguru Ji's hand disappeared and to date she is perfectly fine.

Satguru Tatvdarshi Sant Rampal Ji Maharaj, who has appeared as an incarnation of Supreme God Kabir, has proved to us that -

Garib, jam jaura jaase daren, miten karm ke ank
Kaagaj keeren dargah dayi, chaudah koti na champ

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Releasing From Electric Wire of 11000 Voltage

I, devotee Suresh Das, S/o Shri Chand Ram, native of village Dhanana, district Sonipat, am currently a resident of Shastri Nagar, Rohtak (Haryana). Before taking initiation from Satguru ji, the financial condition of my family was very weak. There was no one in the family who was never ill. Ghosts and spirits used to torment my wife a lot. Despite facing so many hardships, we used to extensively worship the gods and goddesses, and I had immense faith in Hanuman ji. But one after another crisis was befalling our home.

We were not getting prosperity in any work. Because of Supreme God Satguru Rampal Maharaj ji belonging to our family, we did not accept him as Supreme God; the loss of which we had to bear for many years. Then devotee Vikas, a resident of village Singhpura, told me that Supreme God Jagatguru Rampal Ji Maharaj has come in your family, and where are you sleeping. I said that Kaal has given us so many hardships that we did not get time to know about it. The entire time goes in making visits to the doctors. On top of that, we remain extremely tight financially. That devotee advised me a lot. Supreme God bestowed such a grace that I reached Satlok Ashram Barwala in October 2010 to take initiation from Sant Rampal Ji Maharaj. After taking initiation, Satguru ji showered immense grace and I started experiencing such happiness which cannot be described with this tongue.

My wife was being tormented by ghosts-spirits. By the grace of Satguru Dev ji, she is absolutely fine now. On 7 September 2011, my son Mohit, who is 12 years old, had gone to call a mason on my direction. My son climbed the roof of the house of the mason and went on the balcony. Along the balcony there were power lines above carrying 11000 volt of current. There was only a gap a foot between my son and the power lines. When he went close to them, the power lines pulled him, and the power line got stuck to his head and penetrated an inch deep into his head. His face got burnt and the electric current passing through his entire body started coming out through the foot breaking the bone of the big toe.

Instantly, Satguru Rampal Ji Maharaj came from the sky and became visible to my son in a very bright (radiant) body as if thousands of tubelights were lit. He held my son's hand and separating him from the power line made him lie down on the balcony. Then my son had a long conversation with Satguru ji, and when Satguru ji was about to leave, my son asked, "Guruji, where are you going?" Then Guru ji said, "Son, I am with you. Do not be afraid." At that time my son Mohit's mother was also there. She witnessed this scene with her own eyes and became frightened because electric sparks were coming out of the boy's body.

Following that, we took our son to P.G.I. Rohtak hospital. There also my son saw Guru ji and my son said, "Guru ji is with me. You do

not be afraid." If we had not been in the refuge of Guru ji today, then our son would not have been alive, and ghosts would have killed my wife too. We have been saved from being ruined. This is only due to the grace of Satguru Rampal ji Maharaj ji.

It is my request to all the readers that reading my true story, you should also get your welfare done in time by coming in the refuge of Satguru Rampal ji Maharaj. You will be completely saved from the blows of fate. I heard in the discourses of Satguru Rampal ji Maharaj that Supreme God Kabir Ji Bandichhod destroys all our sins. A similar evidence is also given in Rigved Mandal 10 Sukt 161 Mantra 2 and Mandal 9 Sukt 80 Mantra 2 that if a patient's life-breaths have finished and he has no more life left, then I will save his life, and granting him 100 years of life i.e. by increasing his life, I provide him all the comforts.

Gentlemen! Satguru Rampal Ji Maharaj has also told in his nectar speech that every living being experiences joys and sorrows according to the deeds done by him/her. Sorrows are a result of sinful deeds and joys are a result of virtuous deeds. Until now all the saints, acharyas, gurus have said that one has to bear the results of one's previous deeds to finish them.

O civilised readers! Satguru Rampal Ji Maharaj says that sinful deeds lead to sorrows. If the sins are destroyed, then sorrows will automatically end. If even while doing bhakti (worship) one has to bear the results (sorrows) of sinful deeds, then the need for bhakti finishes. On 7 September 2011 because of our sinful deeds done in the past, my son Mohit had to die. By the grace of our Satguru Rampal Ji Maharaj, Supreme God Kabir ji destroyed our sins and saving the life of my child increased his age. If my son had died on 7 Sep 2011 as a result of previous deeds, all the members of our family would have given up bhakti and would have become atheists because at that time we did not have complete knowledge of God. Now our faith has increased in God. We are also fully confident now that most venerable Kabir ji only is the Supreme God. He is the destroyer of the sins, giver of all the happiness and is the giver of complete salvation; and Satguru Rampal ji Maharaj is His incarnation sent by Him alone. Therefore, I request you again to immediately reach Satlok Ashram, Barwala, and get your welfare done by

taking initiation. The purpose of my requesting you is that there are many miserable people like me. Reading my abovementioned autobiography and thinking about it, they would also be able to get their crises removed and be happy.

Yeh sansaar samajhda naahin, kehnda shaam dopahre nu |
Garibdas yeh vakt jaat hai, rovoge is pehre nu ||

**Devotee Suresh Das,
S/o Shri Chand Ram
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Autobiography of the Family of Devotee Deepak Das

|| Grace of Bandichhor Satguru Rampal Ji Maharaj ||

My name is Deepak Das, S/O Baljit Singh, Village Mehlana, district Sonipat. We were disciples of Radhasoami Panth, Dera Baba Jaimal Singh for three generations. First of all, my grandmother's mother i.e. my father's grandmother had taken initiation from Radhasoami Panth. After that my grandparents and then my parents had also taken initiation from Baba Gurinder Singh of Radhasoami panth. We also used to consider Gurinder Singh ji to be Purna Purush (Complete God) and used to have faith in this panth thinking that this is the best panth in the world for attainment of God, and we were especially attracted to them seeing their vast Dera and large gathering of people. We used to go to serve in the Dera Baba Jaimal Singh Beas (Punjab) and Chhattarpur Road, Delhi. But in this panth, initiation is given at a specific age; therefore currently I was ineligible for it.

On the day when my parents had gone to take initiation from Chhattarpur, a child in the neighbourhood incidently got hit in his eye with something by my younger brother. When my parents returned in the evening after receiving initiation, from that very day our neighbour and we developed enmity against each other that your son has intentionally hit in our son's eye, and from the same day, a mountain of sorrows broke on our head.

During that time, my grandfather died due to an illness. When my grandfather's dead body was kept in the other room, at that time

my grandmother who had died 12 years ago, entering like a ghost into my paternal aunt Premvati's body said (my grandmother had also done a lot of religious practice of the five naams/mantras obtained from Radhasoami panth. She used to regularly sit at three in the morning and also during the day to do prayer and meditation, and used to do jaap (chant) and practice of naams told in Radhasoami panth for hours), "Today the destined life of your grandfather has ended; therefore I have come to look after you." My grandmother when alive used to have a cough due to a breathing problem. Even after 12 years she was coughing like before. Then we asked, "Grandmother, you look very miserable. Did you not go to Satlok?" My grandmother said, "Son, because of wrong way of worship I ruined my precious human life. And now after death, I am suffering in the life of a ghost. I have not gone to any Satlok." Then my mother asked, "Mother, did guru ji Charan Singh ji Maharaj not take care of you?" My grandmother said, "He did not take any care of me and even today I am suffering like before."

Two years after this incident, one day my grandfather entering like a ghost into another paternal aunt of mine, Kamla, said, "I am highly distressed and I did not attain any salvation. I want to take a bath." My mother, in distress and astonishment, said, "You had gone to Satlok. Is there no water to even bathe there?" Then when my mother started giving bath to my grandfather (who had entered like a ghost into my paternal aunt), he said, "Daughter, I will bathe myself." Then my mother made him wear my aunt's clothes because he was inside my paternal aunt. Then my grandfather said, "Leave it daughter. Bring my dhoti. I will tie it myself." My mother just handed him a bedsheet, which he covered himself with over his clothes. Then he said, "Make a cup of tea for me." And he quickly drank the tea. I asked, "Grandfather, you did not go to Satlok." He said, "Son, I am in a very miserable state." My mother again asked, "You had taken initiation from Radhasoami Huzur Charan Singh ji Maharaj. You also used to do bhakti. Did he not support you at all?" My grandfather (who had entered like a ghost in my paternal aunt) said, "He did not take care of me in any way and I am just wandering around like this."

During that time, my eyesight had also become so weak that I

used to have blurred vision and had to repeatedly get my spectacles changed. I used to go to a friend's house to study with him. There, Devotee Santram ji narrated the glory of the incarnation of Complete God, Satguru Rampal ji Maharaj, to me, and said, "You should take initiation from Satguru Rampal Ji Maharaj. Your eyesight will become alright." He also said that to take us all living beings out of these hardships and sufferings only, Supreme God Kabir comes in the form of a saint. I said that my parents have taken initiation from Radhasoami panth. Devotee Santram ji said, "That panth is not complete. Neither will you go to Satlok with their way of worship, nor will the blows of fate ever be averted in life. Only a representative saint of God Kabir can avert them."

My father had a respiratory disease. He used to get exhausted only after walking ten paces. He used to get breathless due to the respiratory problem. He was also suffering from high and low Blood Pressure. My father suffered a heart attack while on election duty, but was saved due to destiny. But at that time we kept on thinking that Radhasoami Panthi Sant Gurinder Singh ji saved him from the heart attack, and that he showered immense grace, but after that on every night in winters, we saw our father struggle for every single breath. He used to almost become dead and except sitting and crying we could not do much because even the medicines had reached their maximum effectiveness. The doctors had increased the dosage of the medicines to their maximum level. They could not increase it any further. My mother used to feed him the Prasad brought from Dera Baba Jaimal Singh, and she used to pray before the photo of Radhasoami Panthi Gurinder Singh ji Maharaj and cry. At that time, my younger brother got possessed by a ghost. He used to suddenly wake up at night and used to say, "Someone is holding my foot and pulling it, is not letting me sleep." He also started remaining extremely ill. By the grace of Supreme God Kabir ji, I, das, obtained naam-updesh (initiation) from Satguru Rampal Ji Maharaj on 8 October 1998. Within 2 days, by the grace of Complete Saint Rampal Ji Maharaj my spectacles came off and I also stopped taking medicines. I had developed full faith in Satguru Rampal Ji Maharaj. Devotee Santram ji came to our house and also advised my parents that you should take initiation from Complete Saint

Rampal Ji Maharaj, who is a representative of Supreme God Kabir. All your sufferings will end.

Subsequent to that, I also advised my parents. They said, "We were previously Radhasoami. If now we will take initiation from Sant Rampal Ji Maharaj, then what will people say?" I said, "If one doctor is unable to cure you, do you not change the doctor?" Because they were very distressed, after some time, they came in Supreme God's refuge and relinquishing those five naams of Radhasoami panth, took initiation from Complete Saint Rampal Ji Maharaj.

Satguru Kabir Sahib ji says - "Sharan padey ko Guru sambhaale, jaan ke baalak bhola re." Soon after the entire family took initiation, our fortune took a turn. My brother, who was tormented by ghosts, became alright. My father's health completely recovered. Earlier he could not even walk ten paces, now he can lift a sack of sugar with the help of another man. Our family is today completely happy in the refuge of the incarnation of Complete God, Satguru Rampal Ji Maharaj, by his grace.

But the loss of the human lives of our paternal grandparents and my father's grandmother cannot be recovered by any means. If lakhs and crores of rupees are spent to save the life of a person and his/her life gets saved, then he does not regret losing that money thinking that atleast my life has been saved. But today no matter how much money we may spend, the lives of our grandparents, which got completely wasted by doing worship opposite to the injunctions of the scriptures (the practice of the five naams told in Radhasoami panth) cannot come back. These fake saints and panths (sects) are playing a disgusting joke on the entire society, because they are ruining the precious human life, which is obtained after suffering in the lives of 84 lakh types of living beings, and which is the only means for attaining Supreme God. This big loss cannot be recovered at any price.

O Bandichhod Satpurush-form Satguru Rampal ji Maharaj, you have showered immense grace on us, the insignificant beings, that by giving your true knowledge you called us in your refuge; otherwise we would have also, by ending our lives in this scripture-opposed way of worship obtained from generation after generation, gone somewhere in ghosts and pitras' lives, and would have become

devoid of this scripture-based true bhakti.

It is a request to the entire intellectual society that still there is time. Understand this true knowledge and take a decision in an unbiased manner. Coming in the refuge of Bandichhor Satguru Rampal Ji Maharaj and obtaining true bhakti, get your human life salvaged. Sat Sahib.

Servant of the feet of Satgurudev Ji
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Boundless Grace of Supreme God

Hail Bandichhor Satguru Rampal Ji Maharaj

There is proof in Yajurved Chapter 8 Verse 13 that Supreme God destroying all the sins of the sinnest of the sinners, also makes them free from dreadful illnesses, of which I am a living example.

I, Keshav Mainali, S/O Shri Indra Prasad Mainali, am resident of Village Development Committee Hariwan, district Sarlahi, Nepal, and currently reside in my house in Kathmandu Valley Thimi Bhaktapur. I am the President and former member of a political party named Chure Bhawar (Nepal). My Mobile no. is 00977-9841892583. Satguru Rampal Ji Maharaj showed a miraculous grace on me and my family and destroying all our sins made us happy.

In the eyes of the world, I was leading a happy and respectable life, but I was highly distressed due to my illnesses. I was suffering from piles for the last 20 years and used to bear intense pain during defecation. Besides this, I was suffering from chronic bronchitis for the last 8 years. Being a political person, I had to meet many people and had to always cover my mouth with a cloth/hand while speaking. I consulted eminent doctors for the treatment of my illnesses, but did not get any relief. I had wasted 62 years of my life in the name of religion, being misled by the ignorant saints.

I came to know about all this after taking initiation (naam updes) from Satguru Rampal Ji Maharaj. Because of being the Member of Parliament of Nepal, I could receive treatment for my illness on government expenses from any doctor in the world, but the Medical Board of Nepal did not recommend this because according to them

my illness was not curable, and no doctor could cure me. I used to think that now I will have to suffer for the rest of my life and will have to always keep taking medicines.

One day, I was sitting in a gloomy mood. My friend, devotee Bhola Das, who has been a disciple of Satguru Rampal Ji Maharaj for many years, on hearing my miseries started consoling me by saying that your miseries will definitely get eliminated by taking initiation from Satguru Rampal Ji Maharaj. I had become tired of being in the company of renowned saints. The statement of my friend touched my heart like the light of a lamp in darkness. On the third day itself, I set forth for Satlok Ashram, Chandigarh Road, Barwala, District Hisar, Haryana (India), and also took my wife along with me because she was also extremely distressed by the arthritis in her knees, and she also had an incurable illness named Glaucoma in her eyes, and I also took my younger son's wife with us. On the way, I found many devotees from Nepal who were going to Satlok Ashram. In this way, I reached Satlok Ashram without any problem.

I was familiar with the selfishness of saints and mahants and had not read any book or listened to any discourse of Satguru Rampal Ji Maharaj. I had just come on someone's advice. Therefore, I was not ready to take initiation straightaway. I was fortunate that I came at the time of Satsang Samagam, and I got to hear the sermon of Satguru Dev ji, in which I came to know that all the religious gurus, all the Pandits, and all the Priests of this world, in the name of religion, trapping all of us innocent souls in the Kaal's web are conspiring to send us to hell. Neither have they ever met God, nor do they have the knowledge of the true way of worship of God. And they are doing this merely for some money and to gain respect in the society. Nevertheless, I did not become ready to take naam-updesh (initiation), but my wife immediately got ready to take initiation, because without taking initiation, it was not possible to meet Guru ji and obtain his blessings. Perhaps, it was the effect of politics still left on me that I did not use to believe anyone. Even then, after discussing amongst ourselves, we three took initiation on 2 May 2012, and I went to have an audience with Guru ji. There, as if the Ocean of mercy was standing ready to shower his grace on us. As soon as I told about my illnesses, Satguru Dev ji placing his hand on my head

blessed me by saying, "Everything will become alright", and a miracle took place with me. In the morning while defecating, I bled and as if along with that my piles ended. After staying in the ashram for 2 days, my chronic bronchitis had got nearly 80% cured, which is completely fine now. I only cough at times in a month or two. My wife's knee problem is also cured. On returning to Kathmandu, we again got her eyes tested in the same hospital in Kathmandu. Even the doctors became astonished on seeing that there was no sign of Glaucoma in her eyes, and her eyes had become completely alright.

The miracle of my freedom from illnesses spread everywhere in the family, kinship, and in the neighbourhood. The other members of my family were also troubled by some illness or the other. Like, my elder brother, who himself is a doctor, used to develop swelling in the entire body. My daughter used to get unremitting stomach pain during menses. My other daughter, who is a lawyer by profession, had become disappointed from life due to sciatica and arthritis in the neck, and my sister's husband was also affected by Glaucoma in his eyes. Everybody became highly impressed by the grace of Satguru Dev ji on me. By then I had become somewhat familiar with the rules of the ashram and with devotion. I encouraged everyone to properly read the book "Gyan Ganga". Next time when I came to ashram, I took everyone with me. All of them had no problems in taking initiation. Everybody took initiation and did bhakti with full faith. Today all of them, becoming free from illnesses, are leading a happy life.

Satguru Rampal Ji Maharaj is not just the representative of Supreme God; rather, he is himself the "Supreme God", who is hiding himself and calls himself the "Servant of the Supreme God", and he has come to take the souls trapped on earth to Satlok by releasing them from bondage. There is proof in our holy books that when the five thousand five hundred fifth year of Kalyug would have passed, then the saviour saint will come on the earth to deliver the world.

"Kabir paanch hazaar paanch sau paanch, Jab Kalyug beet jaay
Mahapurush farmaan tab jag taaran ko aaye"

All dear devotees! The time has come. The Complete Saint has also come and is showering the nectar of knowledge. Beware of all the current fake saints and mahants-like thugs, and as soon as pos-

sible, by coming in the refuge of Satguru Rampal Ji Maharaj and taking free-of-cost initiation, get your welfare done and attain complete salvation. Sat Sahib.

Keshav Prasad Mainali (Das)

Kathmandu (Nepal)

Phone no. - 00977-9841892583

Boundless Grace Showered on Devotee Vijay Lakshmi

I, Vijay Lakshmi, am a resident of Dausa (Rajasthan). As per Hindu traditions, I used to worship all the gods and goddesses, keep fasts, worship manes, and go to temples. I owned 20 cows, and on an Amavasya (new moon day), I used to prepare 40 kg rice pudding with milk. If the pudding wasn't prepared, the cow did not give milk the next day, and even if it did, it gave half milk and half blood. Despite doing everything, I used to remain extremely distressed. Sometimes, I used to have low back pain, sometimes stomach ache. I had developed cancer in my uterus. I took its treatment from Jaipur Janana Hospital and Sawai Man Singh Hospital, but found no relief. I continued to take medicines.

Meanwhile, God had to perhaps take me in His refuge. I used to invoke God with my soul that O God! If you are present on this earth, show mercy on me.

Then a new turning point came in our life. In 2013, my brother after comprehending the knowledge delivered by Satguru Rampal Ji Maharaj took initiation from him. My parents and brother were familiar with all our sorrows. Upon understanding the knowledge of Supreme God, my brother advised me to take initiation from Sant Rampal Ji Maharaj. On the advice of my brother, we decided to visit Satlok Ashram Barwala. Due to the worship of manes at our home, when our cow used to deliver a calf, we used to prepare pudding from the milk of that cow and offer it to the manes, otherwise, that cow did not use to give milk. On telling this to my brother, he said, "Leave everything to God (Sant Rampal Ji Maharaj). Without offering the milk to the manes, sell the milk to the milkmen." Pouring the milk of my cows in a drum and putting it at the altar (where we used to worship), I prostrated myself and said, "O God of my

brother! (because I didn't even know that Gurudev's name is Sant Rampal Ji Maharaj) Have mercy on us. Let nothing go wrong. I will certainly come to your ashram."

A fortnight later, on 27/12/3013, I went to the ashram, and after taking initiation from Satguru ji took his blessings. All my physical ailments got cured merely by taking the blessings. I stopped taking the medicines. I became cancer free. Since getting initiated I have not taken any medicine to date. I have forsaken all the previous religious practices. I faced no problems. On seeing this transformation of mine, my husband who suffered from asthma and who used to take a capsule through pump daily as well as my son who also had asthma, and both father-son used to take medicines, they both got rid of this disease by seeking refuge in Satguru Dev Ji. They do not have any asthma now. They are also happy in the shelter of Satguru Ji. We save the money that we used to lose to the doctors. Our financial position is good now. We have relinquished all the previous religious obeisance, Amavasya worship, and we did not face any problem. By the grace of Satguru Rampal Ji Maharaj, we have all the comforts in our home now.

I pray with folded hands to all the devotee society that if they want to get rid of these illnesses, they may take refuge in Sant Rampal Ji Maharaj. The biggest disease is of birth and death. If they want to get rid of this, they should follow the religious practice given by Sant Rampal Ji Maharaj that is certified by the Vedas and holy books, and get their welfare done.

Sat Sahib

**Devotee Vijay Lakshmi Dasi
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➤ Other books (Adhyatmik Gyan Ganga, Gyan Ganga, Gehri Nazar Gita Mein, Gita Tera Gyan Amrit, Srishti Rachna Sampurna, Manavta Ka Hraas Tatha Vikas etc) of Satlok Ashram can be downloaded from our website (www.jagatgururampalji.org).

Our Race is Living being, Mankind is our religion Hindu, Muslim, Sikh, Christian, there is no separate religion

Incarnation on the Land of Haryana

Dhanana, that small village of India where the Incarnation of God, Saini Rampal Ji Maharaj, was born.

Incarnation in Mother's Lap

Hari Aaye Hariyaane Nu

Father Nandaram and Mother Indravati thanking God for obtaining an incarnation in the form of a son.

Sukhi hoga ab Insaan Dharti hogi Swarg samaan

