

By The Grace Of SatGurudev Ji

# Gyan Ganga

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## Two Words

Since time immemorial, man is involved in the search of supreme peace, happiness and immortality. He has been trying according to his capability, but this desire of his is not being fulfilled. This is so because he does not have complete knowledge about the path which will fulfil his desire. All living beings want that there should be no need to work, they should get delicious food to eat, should get beautiful clothes to wear, there should be magnificent palaces to live in, beautiful parks to roam in, melodious music for entertainment, should dance-sing, play-jump, should enjoy without any restraint, and should never fall ill, should never grow old, and should never die etc-etc, but the world in which we are living, here neither is this visible anywhere, nor is possible. Because this world/*lok* is destructible and every thing of this *lok* is perishable and the king of this *lok* is Brahm-Kaal who eats one lakh immaterial (subtle/*sukshma*) bodies of human beings which are inside the material bodies of the human beings. He has captured all the living beings in the cage of the three *loks* by entangling them in the net of *karm*<sup>1</sup>-*bharm*<sup>2</sup> and sins-virtues. God Kabir says that —

(Kabir's Speech)

Kabir, teen lok pinjra bhya, paap punya do jaal |  
 Sabhi jeev bhojan bhaye, ek khaane waala Kaal ||  
 Garib, ek paapi ek punyi aaya, ek hai soom dalel re |  
 Bina bhajan koi kaam nahin aavae, sab hai jam ki jail re ||

[Karam means – the principle “As you do, so you will get”.

Bharm means – Doubtful knowledge which Kaal Brahm has given in Vedas and Gita. For example, in Gita Adhyay 15 Shlok 1 to 4 and Adhyay 4 Shlok 31, 32, 34 and in Adhyay 7 Shlok 18, Brahm, the giver of the knowledge of Gita, is saying that, this is a world-like tree. Its roots are above and the three *gunas*<sup>3</sup>-like branches are

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<sup>1</sup>The principle - As you do, so you will get

<sup>2</sup> Doubtful/misleading knowledge given by Brahm in Vedas and Gita

<sup>3</sup> Merits/Qualities. The three *gunas*, *Rajgun*-Brahma, *Satgun*-Vishnu and *Tamgun*-Shiv

## II

below. He, who gives full information about this world-like tree, is a Purna Sant<sup>1</sup> i.e. a Tattavdarshi Sant<sup>2</sup>. Like, which God is the trunk, which God is the bigger branch and which gods are the three smaller branches? Here in this discussion i.e. what I am telling you in the knowledge of Gita, I do not have any knowledge of the creation of the world because I do not know about its beginning and the end. Therefore, search for some Tattavdarshi sant. By doing sadhna according to the way of worship directed by that Tattavdarshi Sant, one should search for that Supreme State and God, having gone where, worshippers do not return to this world i.e. they attain complete salvation/liberation. The Purna Parmatma from whom this world-like tree has extended i.e. the God who has created this nature, one should only worship Him. I (the giver of the knowledge of Gita) also am in the refuge of that same Supreme God. In Gita Adhyay 3 Shlok 31-32, has said that the knowledge which I have given in Gita is my opinion (viewpoint). Although it is not complete, even then it is superior to the other sadhnas which are against the injunctions of the scriptures. He, who does not do sadhna according to my opinion, is making a futile effort. In comparison to the benefit obtained from the sadhna of the Purna Parmatma<sup>3</sup>, in Gita Adhyay 7 Shlok 18, the giver of the knowledge of Gita, Brahm, has described the benefit obtained from his sadhna<sup>4</sup> also as (anuttam') bad. In this way, the knowledge given by Kaal Brahm is misleading.]

He (Kaal) does not want any living being to escape from this cage-like imprisonment. He also does not want a soul to know about its own home Satlok. Therefore he has misled every living being by his Trigunmayi Maya (Maya of the three *gunas*). Then wherefrom has this aforesaid desire arisen in man? Here there is nothing like this. Here we all have to die, all are distressed and disturbed. The state which we want to attain here, we used to live in such a state in our real home Satlok. We came here and got trapped in Kaal Brahm's lok and forgot the way to our real home. Kabir Sahib says that —

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<sup>1</sup>Complete Saint

<sup>2</sup> God Realised Saint

<sup>3</sup> Full-fledged God / Complete God

<sup>4</sup>Worship

Ichchha roopi khelan aaya, taataen sukh sagar nahin paaya |

**There is not even a trace of peace and comfort in this Kaal Brahm's lok. The vices of lust, anger, greed, affection, arrogance, love-hatred, joy-sorrow, profit-loss, pride-honour, born from Trigunmayi Maya, are troubling every living being. Here one living being kills and eats another living being, exploits, deprives one of honour, robs wealth and snatches away peace. Here there is fire blazing everywhere. Even if you want to live in peace, others will not let you live. Even when you do not want, a thief commits a theft, a robber commits robbery, an accident takes place, the crop of a farmer gets destroyed, the business of a business man collapses, the kingdom of a king is taken away, a healthy body gets affected by a disease; in other words, there is nothing safe here. The kingdoms of the kings, the honour of the respected, the wealth of the wealthy, the strength of the powerful, and even our bodies are suddenly snatched away. Young sons and daughters die in front of the parents, parents die leaving their breast-feeding children crying and sobbing, young sisters become widows and we are compelled to bear the mountains of sorrows. Just think that is this place worthy of living in? But we are helplessly living here because we do not see any way to get out of this cage of Kaal, and we have become used to causing grief to others and of suffering grief. Because we have forgotten our real home. That supreme peace and happiness, instead of being here, is present in our real home Satlok, where there is no birth, no death, no old age, no sorrows, no unrest, no disease, no give and take of money, do not have to pay any electricity bill, nor have to buy any means of entertainment. There everything is provided free-of-cost by God and is indestructible. There is evidence in the speech of Bandichhor Garibdas Ji Maharaj that —**

Bin hi mukh saarang raag sun, bin hi tanti taar |  
 bina sur algoje bajaen, nagar naanch ghumaar ||  
 Ghanta baajae taal nag, manjeere daf jhaanjh |  
 murli suhavni, nisbaasar aur saanjh ||  
 Been bihangam baajahin, tarak tamboore teer |  
 raag khand nahin hot hai, bandhya rahat sameer ||  
 Tarak nahin tora nahin, naahin kaashees kabaab |

#### IV

amrit pyaale madh peevaen, jyon bhaati chavaen sharaab ||  
Matwaale mastanpur, gali-gali gulzaar |  
sankh sharaabi firat hain, chalo taas bazaar ||  
Sankh-sankh patni naachaen, gaavaen shabd subhaan |  
chandr badan surajmukhi, naahi maan gumaan ||  
Sankh hindole noor nag, jhoolaen sant hazoor |  
takht dhani ke paas kar, aisa mulak jahoor ||  
Nadi naav naale bagaen, chootaen fuhaare sunn |  
bhare hod sarvar sada, nahin paap nahin punya ||  
Na koi bhikshuk daan de, na koi haar vyavahaar |  
na koi janme mare, aisa desh humaar ||  
Jahaan sankhon lahar mehar ki upjaen, kahar jahaan nahin koi |  
DasGarib achal avinashi, sukh ka sagar soi ||

**In Satlok, there is constant supreme peace and happiness. Until we go to Satlok, we cannot attain supreme peace, happiness and immortality. It is only possible to go to Satlok if we take *updes*h (initiation/spiritual instruction) from a Purna Saint (Complete Saint) and keep doing bhakti<sup>1</sup> of Purna Parmatma (Supreme God) throughout our life. The message which we want to convey through this book, in that, without slandering any god-goddess and religion, we have tried to tell the true path of bhakti by enlightening the profound hidden secret in all the holy religious texts, which the contemporary prominent saints, Mahants and Aacharya gurus could not understand. Kabir Sahib says in His speech that — Ved kateb jhoothe na bhaai, jhoothe hain so samjhe naahin |**

**As a result of which the Bhakt community is suffering an infinite loss. Everyone does *sadhna* opposite to scriptures based on one's own inference and as directed by the gurus. As a result of which neither do they get mental peace, nor physical comforts, nor get any profit at home or in business. Neither do they meet and see God, nor attain liberation/salvation, and to know that how can one achieve all these comforts and that who am I, from where have I come, why do I take birth, why do I die and why do I suffer?, after all, who is getting all this done and who is the Supreme God (Parmeshwar), how does He look like, where is He, and how will He be attained,**

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<sup>1</sup> Worship

and who is the mother and father of Brahma, Vishnu and Shiv, and how can we become free from Kaal Brahm's jail and go back to our real home (Satlok). All this has been presented by means of this book so that by reading it the welfare of a common devout soul can become possible. This book is a collection of the discourses of Satguru Rampal Ji Maharaj which is based on facts. We are fully confident that a reader who will read this with interest and in an unbiased manner and will follow it, his welfare is possible.

Aatm praan uddhaar hi, aisa dharm nahin aur |  
Koti ashvmegh yagya, sakal samaana bhaur ||

**Meaning: -** If the self-welfare of one soul is brought about by engaging him on the path of true bhakti, then one gets the fruit of crore Ashwamegh yagyas and there is no meritorious act (Dharm) equivalent to that. Kabir Sahib says that this knowledge of mine is such that if one is a knowledgeable person, then on hearing this, will absorb this in his heart, and if someone is foolish, then it is out of his understanding.

“Kabir, gyaani ho to hriday lagaai, murkh ho to gam na paai”



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# Indication to Bhakti Trader

*Jeev humari jaati hai, Maanav Dharm humaara*

*Hindu, Muslim, Sikh, Isaai, Dharm nahin koi nyaara ||*

Our Race is Living being, Mankind is our Religion |

Hindu, Muslim, Sikh, Christian, there is no separate Religion ||

**Dear Devotees!**

**Around five thousand years ago there was no religion or any other religious community. There were no Hindus, Muslims, Sikhs or Christians. The only religion was Mankind. Everyone had and has one religion, Mankind. But as the influence of Kalyug<sup>1</sup> grew, we started developing differences among ourselves. The only reason was that the religious family (*kul*) gurus suppressed the truth written in the scriptures. Whether the reason was selfishness or superficial ostentations. As a result of which, today four religions and many other religious sects have been formed out of one Mankind religion. Consequently it is natural to have differences among each other. Prabhu / Bhagwan / Ram / Allah / Rab / God / Khuda / Parmeshwar of everyone is One. These are synonymous words in different languages. Everyone accepts that the Master of all is one, then why these different religious communities?**

**It is absolutely correct that everybody's Master / Rab / Khuda / Allah / God / Ram / Parmeshwar is only one whose actual name is Kabir and He lives in Satlok / Satdhaam / Sachchkhand in a visible human like form. But now Hindus say that our Ram is great, Muslims say that our Allah is great, Christians say that our Jesus Christ is great and Sikhs say that our Guru Nanak Ji is great. They say in such a way as if four innocent children say that this is my papa, the second one says he is my papa not yours, the third one says he is my father and is the greatest, and then the fourth child says, "No, Oh fools! This is my daddy, not yours." When all those four have one same father. Today our human society is fighting like these ignorant children.**

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<sup>1</sup> There are four Yugas. Among them the last Yug is Kalyug, which is currently-prevailing and which began approximately five thousand years ago.

“Koi kahae humaara Ram bada hai, koi kahe khudaai re |  
Koi kahae humaara Isamaseeh bada hai, ye baata rahe lagaai re ||”

**When actually in all our religious texts and scriptures, the glory of that one Prabhu / Master / Rab / Khuda / Allah / Ram / Sahib / God / Parmeshwar has been sung by clearly writing His name that, that one Master / Prabhu is Lord Kabir who lives in a visible human-like form in Satlok.**

**Ved, Gita, Quran, Bible and Guru Granth Sahib all these are nearly same. In Yajurved's Adhyay 5 Shlok no. 32; in Samved's Mantra no. 1400, 822; Atharvaved Kaand no. 4 Anuvaak no. 1 Shlok no. 7; Rigved Mandal 1 Adhyay 1 Sukt 11 Shlok no. 4, by writing the name Kabir, it has been explained that Supreme God is Kabir who lives in form in Satlok. Gita Ji is a concise gist of the four Vedas. Gita Ji also points towards the same SatPurush<sup>1</sup> / Lord Kabir. In Gita Ji Adhyay 15 Shlok no. 16-17; Adhyay 18 Shlok no. 46, 61 and 62; in Adhyay 8 Shlok no. 3, 8 to 10 and 22; in Adhyay 15 Shlok no. 1, 2, 3 and 4 there is indication of doing worship of the same Supreme God. In Shri Guru Granth Sahib on page no. 24 and page no. 721, the glory of God Kabir is sung by writing name. Similarly consider Quran and Bible as one text. Both nearly give only one message that, express the glory of that Allah Kabir by whose power all this creation is functional. In Quran Sharif Surat Furqani no. 25 Aayat no. 52-59, by writing Kabiran', Khabira, Kabiru etc words, the glory of that one Kabir Allah has been stated that Oh Prophet Muhammad! State the glory of that Kabir Allah who after creating the nature by His power in six days, sat on the throne on the seventh day i.e. went and took rest in Satlok. That Allah (God) is Kabir. Its evidence is also given in 'Genesis' in the beginning of Bible, in the creation of seven days in 1:20-2:5.**

**The gist of all the saints and texts is only this that by taking naam (mantra) from a Purna Guru (Complete Guru) who has the three naams and also the authority to give naam, one should get rid of the illness of birth and death. Because our aim is to release you from the prison of Kaal and to make you attain the Satlok of our original Master Kavir Dev (God Kabir). God Kabir has stated in**

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<sup>1</sup> Master of Satlok

his speech that the reward (*punya*) of removing a person from Kaal's worship and bringing to a Guru who has complete knowledge of the holy books and getting him Sat-updesh (true naam) is similar to what is when crores of cows and goats etc beings are released from a butcher. Because this innocent human being, by the way of worship opposite to scriptures told by the wrong gurus, remaining trapped in the Kaal's web, keeps bearing the pains of who knows how many births. When this soul comes in the refuge of Kabir Dev (God Kabir) by means of a Complete Guru, gets connected with the naam, then its pain of birth and death ends forever and it attains the real supreme peace in Satlok.

Now the question arises that these days gurus by making more and more disciples try to show their worth i.e. everybody learns four stories and says that I also give naam (tell the way of worship) and puts innocent souls in Kaal's trap. Because those who give and who do jaap of naam-updesh opposite to the scriptures, all will certainly go to hell and they will be hung upside down in hell. This statement is given in scriptures (Gita, Ved and all holy books) only. To prove this statement let me tell you a short story.

Once upon a time, everybody came to know that King Parikshit will be stung by a snake on the seventh day and he will die. On learning this everybody thought that the tale of Shrimad'bhagwat Sudha Sagar<sup>1</sup> should be narrated to King Parikshit so that he gets detached from here and gets engrossed in the thoughts of God. Because at the time of death, whatever feelings one has, he attains that only. Everybody said that this is very good. But now who will narrate the tale? A sign of interrogation was put on this question. At that time, all the Maharishis (great sages) present there, even the author of Shri Mad Bhagwat Sudha Sagar, Maharishi Ved Vyaas Ji, did not consider themselves suitable for narrating the tale. Because they knew that we don't have this capability. Therefore why ruin the life of a living being and incur sin. Because the result had to come on the seventh day. Therefore no body dared to narrate the tale for seven days. Because everybody knows one's capacity. Sukhdev Ji was called from Swarg (heaven) to narrate the tale of Bhagwat and

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<sup>1</sup> Name of a Holy Book

**then King Parikshit became detached from here and went to heaven. After enjoying the pleasures in heaven, will return in hell and then will revolve in 84 lakh births. This is a hard and fast rule i.e. a permanent policy of here. This attainment is also not possible without the complete guru of the three loks.**

**Similarly, when a Prime Minister is about to visit an area, then before his arrival, 2-3 very good orators / singers and those who play drum-banjo are present there who impress the audience by their melodious and attractive voice. But whatever they are saying, they are not capable of doing even a single thing. But when the Prime Minister arrives, he says in minimum words that build an international college in Agra, build an international university in Chandigarh etc. etc. After saying this, the P.M. Sahib goes away. The next day after his statement, that work commences because he has power in his word. If an ordinary person like you and I say the same thing, then it will be our foolishness because we don't have that much power in our words. Whereas for a P.M. all this is a simple thing.**

**To prove these facts, do read some of the sacred speeches mentioned below and think deeply and obtain guru mantra as soon as possible.**

Kabir, pandit aur mashaalchi, dono soojhaen naahin |  
auron ne karaen chaandna, aap andhere maahin ||

Kabir, karni taj kathni kathaen, agyaani din raat |  
kukar jyon bhaunkat firaen, suni sunaai baat ||

Garib, beejak ki baatan kahaen, beejak naahin haath |  
prithvi doban utre, kahae-kahae meethi baat ||

Garib, beejak ki baatan kahaen, beejak naahin paas |  
auron ko prmodh hee, aapan chale niraash ||

Garib, kathni ke shoore ghane, kathaen atambar gyaan |  
baahar jwaab aavae nahin, leed karaen maidaan ||

**To do *katha* (narrate a scriptural tale) and to give *naam updes*h (spiritual instruction) is not a child's play that took a book in the armpit, and said, 'Let me also do a *katha*, let me also do the *paath* (recite) of Ramayan. Let me do the *paath* of Granth Sahib i.e. let me do the satsang (spiritual discourse) and also give naam etc-etc.'**

Only the Purna Saint (complete saint) has the authority to do katha and give spiritual instruction, and only he can resolve that *katha* (tale). Because a Purna Saint has power in his word. Like, Sukhdev had in his word. For instance, if one does a satsang and let's suppose that he tells the glory of a mango in it that a mango is very sweet, is the king of fruits, its colour is yellow etc-etc, and if someone comes and says that give me mango, brother. Then that person who is doing satsang says that I do not have mango with me. Then that man who is asking for mango asks that where will I find it? He gets the answer that I do not know. Then that man, who is asking for mango, will say that oh fool, when you do not have any mango, nor you know from where will I get it, then why are you shouting in vain? The purport of saying this is that without an authoritative person, those who do katha and those who hear it from them, all go to hell.

If any person himself becoming a guru, makes disciples, then understand that he puts burden on his head. Because it is a rule of God that until a disciple gets across, a guru has to repeatedly take birth. Complete saints, to get rid of the incomplete disciples, do such a *leela* (divine play) that the ignorant disciples develop hatred towards the guru. For instance, when Lord Kabir appeared in Kaashi city, at that time 64 lakh individuals had become disciple of Lord Kabir. To take their test, Lord Kabir started going to the house of a famous prostitute of Kaashi city to impart the knowledge of the satsang to her. On seeing and hearing which, the disciples developed hatred in their hearts towards their Guru and everybody lost faith in their Guru. Except two, all became devoid of Guru.

There is evidence in Satguru Garibdas Ji Maharaj's speech: -

Garib, chandaali ke chaunk mein, Satguru baithe jaay |  
                                 chausath laakh gaarat gaye, do rahe Satguru paay ||  
 Bhadva bhadva sab kahain, jaanat naahin khoj |  
                                 das Garib Kabir karm, baantat sir ka boj ||

We only want to request you that trade prudently.

In Samved's Shlok no 822, it is explained that a living being will become liberated by three naams. First 'Om', second Satnaam (Tat') and third Saarnaam (Sat'). Gita Ji also gives this same

evidence — Om'-Tat'-Sat', and Shri Guru Granth Sahib is pointing towards the jaap of this very Satnaam. Satnaam-Satnaam is not a naam<sup>1</sup> for doing jaap. It is indicating towards that naam which is a true naam, so is this Saarnaam. Om' mantra alone is of no use. These three naams and the permission to give naam has been granted to me by my venerable Gurudev Swami Ramdevanand Ji Maharaj, which has been running from generation to generation from Lord Kabir. First of all you listen to the satsang, serve, as a result of which your field of bhakti will be prepared.

Kabir, maanush janm pay kar, nahin ratae hari naam |  
 jaise kuaan jal bina, khudvaaya kis kaam ||  
 Kabir, ek hari ke naam bina, ye raja rishabh ho |  
 maati dhovae kumhaar ki, ghaas na daale ko ||

**After this, will have to sow seed in your prepared field. You will not get liberated by studying scriptures (speeches of Lord Kabir, Vedas, Gita, Puran, Quran, speeches of saints like Dharmdas Ji etc). The gist of all these scriptures is only one that, for complete liberation by taking naam updesb from the nominated saint (who also has permission from his guru to give naam) of Supreme God named Lord Kabir, one should get self-welfare done. If one does not take naam then —**

Naam bina soona nagar, padya sakal mein shor |  
 Loot na loot bandagi, ho gaya hansa bhor ||  
 Adli aarti adal ajooni, naam bina hai kaaya sooni |  
 Jhoothi kaaya khaal luhaara, ingla pingla sushman dwaara ||  
 Krtaghni bhoole nar loi, ja ghat nishchay naam na hoi |  
 So nar keet patang bhujanga, chauraasi mein dhar hai anga ||

**If did not sow the seed of naam, then the tilling i.e. preparation of the field of the soul is futile. The purport of saying this is that by these you will gain knowledge which is essential. But to take naam-updesh<sup>2</sup> from a Purna Guru i.e. to sow the seed is also very essential. Even will have to do jaap of the same naam which Guru Nanak Ji did, Garibdas Ji did, and Dharmdas Ji etc saints did. A living being will not get liberated by any other naam except these.**

<sup>1</sup> Mantra

<sup>2</sup> Spiritual instruction / initiation

**Therefore you all by taking naam updeshe should commence depositing your wealth of bhakti and should also tell everyone else. The sooner, the better. Because who knows when and at what time the end time of this body arrives. Even Guru Nanak Dev Ji says that —**

Na jaane Kaal ki kar daarae, kis vidhi dhal ja paasa ve |  
Jinhaade sir te maut khudagdi, unhaanu keda hansa ve ||

**Kabir Sahib says that —**

Kabir, swaans-swaans mein naam japo, vyartha swaans mat khoeye |  
Na jaane is swaans ka, aavan ho ken a hoye ||  
Satguru soi jo Saarnaam drdaavae, aur guru koi kaam na aavae |  
“Saar naam bin purush (bhagwan) drohi”

**Which means that a guru who does not give Saarnaam<sup>1</sup> and Saarshabd<sup>2</sup> or who does not have the authority (permission) to give naam by his guru i.e. by study of the scriptures even if any self-made guru, gives these naams, then also that guru and his disciples will be put in hell. That guru is an enemy of God, is a traitor. He will be hung upside-down in the court of God.**

**Now a wrong misconception has been spread in the bhakt<sup>3</sup> community by the fake gurus (saints) that after acquiring a guru once, one should not change to another guru. Just think that a guru is a doctor who removes our disease of birth-death. If our disease is not cured by one doctor, then we will go to another better doctor so that our deadly disease can be cured. Like, Dharmdas<sup>4</sup> Ji's first guru was Shri Roopdas Ji. But when Dharmdas learnt that his guru is not a giver of complete liberation then immediately giving him up made Kabir Parmeshwar<sup>5</sup> SatPurush<sup>6</sup> his guru and attained complete**

<sup>1</sup> Saarnaam – This is a secret mantra

<sup>2</sup> Saarshabd – This is an indication to the worshipper of his bhakti being complete, which is made evident by the Complete Guru. Like, a doctor keeps checking temperature; similarly, Satguru (Tattavdarshi Saint) checks the worshipper and tells that you have become successful; your fever has subsided.

<sup>3</sup> Worshipper

<sup>4</sup> A disciple of Lord Kabir

<sup>5</sup> Supreme God

<sup>6</sup> Master of Satlok

**liberation in Satlok. Just like this, an incomplete guru should be abandoned immediately.**

“Jhoothe guru ke paksh ko, tajat na keejae vaari”

**(Sacred speech about the magnificence of Guru and Naam)**

Garib, bin updesch achambh hai, kyon jeevat hain praan |  
                     bin bhakti kahaan thaur hai, nar naahi pashan ||2||

Garib, ek hari ke naam bina, naari kutiya ho |  
                     gali-gali bhaunkat firae, took na daalae ko ||3||

Garib, bibi parde rahaen thi, dyodhi lagti baar |  
                     gaat ughaare firti hai, ban kutiya bazaar ||4||

Garib, nakbesar nak se bani, pahrat haar hamel |  
                     sundari se sunhi (kutiya) bani, suni Sahib ke khel ||5||

Kabir, hari ke naam bina raja rishabh hoye |  
                     maati ladae kumhaar kae, ghaas na dale koye ||6||

Kabir, Ram Krishna se kaun bada, unhon bhi guru keenh |  
                     teen lok ke ve dhani, guru aage aadheen ||7||

Kabir, garbh yogeshwar guru bina, laaga hari ki sev |  
                     kahae Kabir swarg se, fer diya sukhdev ||8||

Kabir, raja janak se naam le, kinhi hari ki sev (pooja) |  
                     kahain Kabir baikunth mein ult mile sukhdev ||9||

Kabir, Satguru ke updesch ka, laaya ek vichaar |  
                     jae Satguru milte nahin, jaata narak dwaar ||10||

Kabir, narak dwaar mein doot sab, karte khaincha taan |  
                     untein kabhu na chhootta, fir firta chaaron khaan ||11||

Kabir, chaar khaani mein bhrmta, kabhu na lagta paar |  
                     so fera sab mit gaya, Satguru ke upkaar ||12||

Kabir, saat samundr ki masi karun, lekhn karun banraay |  
                     dharti ka kaagad karun, guru gun likha na jaay ||13||

Kabir, guru bade govind se, man mein dekh vichaar |  
                     hari sumre so rah gaye, guru bhaje huye paar ||14||

Kabir, guru govind dou khade, kaake laagun pay |  
                     balihaari guru aapne, jin govind diya milaay ||15||

Kabir, hari ke roothta, guru ki sharan mein jaay |  
                     Kabir guru jae roothja, hari nahin hot sahaay ||16||



## Which God has to be worshipped?

### Gita Ji Adhyay no. 15 Shlok no. 16

Dwau, imau, purushau, loke, ksharH, ch, aksharH, ev, ch,  
KsharH, sarvani, bhootani, kootasthH, aksharH, uchyate ||16||

**Translation: In this world, there are two types of Gods, Perishable (Kshar Purush) and Imperishable (Akshar Purush). Likewise, in these two lok, the bodies of all the living beings are said to be perishable and the soul, imperishable.**

### Gita Ji Adhyay no. 15 Shlok no. 17

UttamH, purushH, tu, anyaH, Parmatma, iti, udahrtH,  
YaH, loktryam', aavishya, bibharti, avyyaH, iishwarH ||17||

**Translation: The Supreme God is, however, someone else other than the two aforesaid Gods, Kshar Purush and Akshar Purush, who by entering the three lok, sustains everyone and is called as Parmatma / God who is the Eternal Parmeshwar<sup>1</sup>.**

Kabir, Akshar Purush ek ped hai, Niranjana vaaki daari |  
Trideva (Brahma, Vishnu, Shiv) shaakha bhaye, paat bhya sansaar ||  
Kabir, teen devko sab koi dhyaavae, chautha devka maram na pavae |  
Chautha chhaadi pancham dhyaavae, kahae Kabir so humre aavae ||  
Kabir, teen gunan ki bhakti mein, bhooli paryau sansaar |  
Kahae Kabir nij naam bin, kaise utrae paar ||  
Kabir, omkaar naam Brahm (Kaal) ka, yeh karta mati jaani |  
Saacha shabd Kabir ka, parda maahi pahichaani ||  
Kabir, teen lok sab Ram japat hai, jaan mukti ko dhaam |  
Ramchandra vashishth guru kiya, tin kahi sunaayo naam ||  
Kabir, Ram Krishna avatar hain, inka naahi sansaar |  
Jin Sahib sansaar kiya, so kinhu na janmya naari ||  
Kabir, chaar bhujake bhajan mein, bhuli pare sab sant |  
Kabira sumirae taasu ko, jaake bhujan anant ||  
Kabir, vashishth muni se tatveta gyaani, shodh kar lagn dharae |  
Sita haran maran dashrath ko, ban ban Ram firae ||  
Kabir, samudr paati lanka gaye, sita ko bhartaar |

<sup>1</sup> Supreme God

Taahi agust muni peey gayo, inmein ko kartaar ||  
 Kabir, govardhan Krishna Ji uthaaya, dronagiri hanumant |  
 Shesh naag sab srishti uthaai, inmein ko bhagwant ||  
 Garib, durvaasa kope tahaan, samajh na aai neech |  
 Chhappan koti yadav kate, machi rudhir ki keech ||  
 Kabir, kaate bandhan vipati mein, kathin kiya sangraam |  
 Chinho re nar praaniyaan, garud bado ki Ram ||  
 Kabir, kah Kabir chit chetahu, shabd karau niruvaar |  
 Shri Ramchandra ko karta kahat hain, bhooli paryo sansaar ||  
 Kabir, jin Ram Krishna Niranjan kiya, so to karta nyaar |  
 Andha gyaan na bujhaii, kahae Kabir bichaar ||  
 Kabir, teen gunan (Brahma, Vishnu, Shiv) ki bhakti mein, bhool padyo sansaar |  
 Kahae Kabir nij naam bina, kaise utro paar ||

### ||Shabd || (composed by Sant Rampal Das)

Yudh jeet kar Pandav, khushi huye apaar |  
 indraprasth ki gaddi par, Yudhishtir ki sarkaar ||1||  
 Ek din Arjun poochhta, sun Krishna bhagwan |  
 ek baar fir suna diyo, vo nirmal Gita gyaan ||2||  
 Ghamaasaan yudh ke kaaran, bhool padi hai mohe |  
 jyon ka tyon kehna bhagwan, tanik na antar hoye ||3||  
 Rishi muni aur devta, sabko rahe tum khaay |  
 inko bhi nahin chhoda aapne, rahe tumhaare hi gun gaaye ||4||  
 Krishna bole Arjun se, yeh galti kyon kinh |  
 aise nirmal gyaan ko bhool gaya buddhiheen ||5||  
 Ab mujhe bhi kuchh yaad nahin, bhool padi nidaan |  
 jyon ka tyon us Gita ka main, nahin kar sakta gungaan ||6||  
 Swayam Shri Krishna ko yaad nahin, aur Arjun ko dhamkaave |  
 buddhi Kaal ke haath hai, chaahe triloki naath kahlaave ||7||  
 Gyaan heen prchaarka, gyaan kathein din raat |  
 jo sarv ko khaane wala, kahein usi ki baat ||8||  
 Sab kahein bhagwan krpaalu hai, kripa karein dayaal |  
 jiski sab pooja karein, vah swayam kahae main Kaal ||9||  
 Maarae khaavae sab ko, vah kaisa kripaalu |  
 kutte gadhe suar banaavae hai, fir bhi deen dayaal ||10||  
 Bible Ved Quran hai, jaise chaand prkaas |  
 suraj gyaan Kabir ka, karae timar ka naash ||11||

Rampal saach kahae, karo vivek vichaar |  
 Satnaam va Saarnaam, yahi mantra hai saar ||12||  
 Kabir hamaara Ram hai, vo hai deen dayaal |  
 sankat mochan kasht haran, gun gaavae Rampal ||13||

### ||Shabd || (composed by Sant Rampal Das)

Brahma Vishnu Shiv, hain teen lok prdhaan |  
 Ashtangi inki mata hai, aur pita Kaal bhagwan ||1||  
 Ek laakh ko Kaal, nit khaavae seena taan |  
 Brahma banaavae Vishnu paalae, Shiv kar de kalyaan ||2||  
 Arjun darke poochhta hai, yeh kaun roop bhagwan |  
 kahae Niranjan main Kaal hoon, sabko aaya khaan ||3||  
 Brahm naam isi ka hai, ved karein gungaan |  
 janm maran chaurasi, yeh iska sanvidhaan ||4||  
 Chaar Ram ki bhakti mein, lag raha sansaar |  
 paanchvein Ram ka gyaan nahin, jo paar utaaranhaar ||5||  
 Brahma-Vishnu-Shiv teeno gun hain, doosra Prakriti ka jaal |  
 laakh jeev nit bhakshan kare, Ram teesra Kaal ||6||  
 Akshar Purush hai Ram chautha, jaise chandma jaan |  
 paanchva Ram Kabir hai, jaise uday hua bhaan ||7||  
 Ramdevanand guru Ji, kar gaye najar nihaal |  
 Satnaam ka diya khajaana, bartae Rampal ||8||

**Important information for those taking Naam (For those who want to become disciples)**

**1. Identity of a Purna Guru<sup>1</sup> (Complete Guru):** - Today in Kalyug<sup>2</sup> the most difficult question before the Bhakt community is to identify a Purna Guru. But its answer is very short and simple, that a guru who does bhakti<sup>3</sup> according to the scriptures and makes his followers i.e disciples do it, only he is a Purna Saint. Because religious scriptures like — speech of Kabir Sahib, speech of Shri

<sup>1</sup> One who has complete knowledge of all the religious scriptures

<sup>2</sup> There are four Yugas. 1. Satyug 2. Tretayug 3. Dwaparyug 4. Kalyug. The present Yug is Kalyug.

<sup>3</sup> Worship

**Nanak Ji, speech of Sant Garibdas Ji Maharaj, speech of Sant Dharmdas Ji Sahib, Vedas, Gita, Puran, Quran, Holy Bible etc are the constitution of the path of Bhakti. Whichever saint tells sadhna<sup>1</sup> according to the scriptures and shows the path to the Bhakt<sup>2</sup> community, he is a Purna Saint; otherwise he is a big enemy of the Bhakt 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, aphrtgyanaH, aasurm', bhavm', aashritaH ||15||

**Translation: Those whose knowledge has been stolen away 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 Sant Rampal Das)**

AnyadevahuHsambhavadanyadahurasambhvaat', iti,  
shushrum, dheeranaM, ye, nastdwichchakshire ||10||

**Translation: - About the 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 true way give His clear and distinct knowledge.**

#### **Gita Adhyay no. 4 Shlok no. 34**

Tat', viddhi, prnipaaten, pariprshnen, sevya,  
Updekshyanti, te, gyanm', gyaninH, tattavdarshinH ||34||

**Translation: Understand that Tattavgyan. By properly prostrating before those saints who know the true knowledge and solution**

<sup>1</sup> Religious actions worthy of being performed

<sup>2</sup> Worshipper

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. Tattavdarshi, knowledgeable Mahatmas, will instruct you in Tattavgyan/True 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 bad, states in his sacred speech that —

Surapan madhya masahari, gaman karae bhogaen par naari |  
Sattar janm katat hain sheeshM, sakshi Sahib hai jagdeeshM ||  
Par dwaara stri ka kholae, satar janm andha hovae dolae |  
Madira peeve kadva paani, sattar janm shwaan ke jaani ||

Garib, hukka hardam pivte, laal milaavaen dhoor |  
ismein sanshay 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 bane pret ||4||

Garib, paan tambaakhu chaab heen, naas naak mein det |  
so to iraanae gaye, jyun bhadbhooje ka ret ||5||

Garib, bhang tambaakhu peev heen, gost gala 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. Do not 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 sadhnas (ways

of worship) are against the scriptures.

Just think a little that all these places of pilgrimage (like, Jagannaath Temple, Badrinaath, Haridwar, Mecca-Medina, Amarnaath, Vaishnodevi, Mathura, Barsana, Ayodhya Ram Temple, Kaashi Dhaam, Chhudani Dhaam etc), temples, mosques, gurudwaras, churches and places of pilgrimage of favoured deities etc are such places where some saint used to live. They after doing their sadhna<sup>1</sup> there and collecting their wealth of bhakti<sup>2</sup> left their bodies and went to the lok of their favoured deity. Thereafter to preserve the evidence of their presence, someone built a temple there, some a mosque, someone a gurudwara, someone 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 just as these famous saints have done sadhna, so should you. 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), 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 bhatti 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 bhatti where a sweet-maker had made sweets. Let’s go.” Went there and saw that bhatti, 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

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<sup>1</sup> Religious practice

<sup>2</sup> Worship

according to the scriptures. Then only do as they say. Do not act as your heart desires.

**Samved Mantra no. 1400 Utarchik Adhyay no. 12 Khand no. 3 Shlok no. 5 (Translated by Sant Rampal Das)**

Bhadra vastra samanyavasaano mahaan' kavirnivachnani shansan' |  
Aavachyasv chamvoH pooymano 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 Great Kabir acquiring another body made up of masses of light (*tejpunj*<sup>1</sup>) 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 Purna Parmatma (Supreme God).

**Gita Adhyay no. 16 Shlok no. 23**

YaH, shastrvidhim', utsrjya, vartte, kamkaratH, na, saH,  
Siddhim', avapnoti, na, sukham', na, paraam', gatim' ||23||

**Translation:** He who, abandoning the injunctions of the scriptures, acts according to his whimsical desires, neither attains *siddhi*<sup>2</sup>, nor supreme state, nor happiness.

**Gita Adhyay no. 6 Shlok no. 16**

Na, ati, ashvamedha, tu, yogH, asti, na, ch, ekantm',

<sup>1</sup> Masses of light

<sup>2</sup> Supernatural Power / Magical Power – Like, magicians show magic. A worshipper attains power similar to that for doing magics. By that, sets fire somewhere; sometimes, walks on water like on land. This magical power i.e. siddhi, is also attained by a worshipper who worships according to the injunctions of the scriptures

AnshmatH, na, ch, ati, swapnsheelasya, jagrH, na, ev, ch, Arjun ||16||

**Translation:** Oh Arjun, this *bhakti* is neither successful of a person who eats too much, nor of a person who does not eat at all i.e. keep fasts, nor of a person who sleeps too much, and nor of a person who always keeps 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 mua, udai paani nhaay |

Ram hi naam na japa, Kaal ghasite 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, karan apne Ram |

Ram sarikhe jan mile, jin saare sab kaam ||

**4. Worship of Pitras —Prohibited: - Do not have to do any type of pooja<sup>1</sup> of Pitras, carrying out shraadh etc. God Shri Krishna has also clearly forbidden worshipping these Pitras and ghosts. In Gita Ji Adhyay 9 Shlok 25, it is said that —**

Yanti, devvrtaH, devan', pitrn', yanti, pitrvrtaH,

Bhootani, Yanti, 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 (*matanusaar*) 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 ahi, suno sakal sur bhev ||”

**Therefore, do bhakti of that Parmeshwar (Purna Parmatma/ Supreme God), from whom you will attain complete liberation; that**

<sup>1</sup> Worship



**God is Purna Brahm / SatPurush Sat Kabir<sup>1</sup>. Its evidence is also in Gita Ji Adhyay no 18 Shlok no. 46.**

**Gita Adhyay 18 Shlok 46**

YatH, prvrttibhootanaM yen sarvmidM tatam' |

Swakarmna tambhyachrya siddhiM vindati manavH ||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 sarvbhaven bharat |

Tatprasadatparam shantiM sthanM prapyasi shashvatam' ||62||

**Translation: Oh 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 will attain the ever-lasting, i.e. which never gets destroyed, place Satlok.**

**The meaning of 'in every respect' is to not do any other pooja 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: Oh 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 bhakti/devotion is to do bhakti<sup>2</sup> of one Parmeshwar (Supreme God) and not of other gods-goddesses i.e. the three gunas (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv). Gita Ji Adhyay no. 15 Shlok no. 1, 2, 3 and 4: -**

**Gita Adhyay no. 15 Shlok no. 1**

Oordhvmoolam', adhHshaakham', ashvttham', praahuH, avyyam',

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<sup>1</sup> Eternal Kabir

<sup>2</sup> Worship

Chhandaasi, yasya, parnaani, yaH, tam', ved, saH, vedvit' ||1||

**Translation:** With the roots above in the form of Aadi Purush Parmeshwar (Oldest Supreme God) and the branches below, it is an eternal and extensive tree of *Peepal*, whose smaller divisions are said to be twigs and leaves. One who knows that tree of world in this manner is completely knowledgeable i.e. is Tattavdarshi.

#### GitaAdhyay no. 15 Shlok no. 2

AdhH, ch, oordhvam', prsrtaH, tasya, shaakhaH, gunprvrddhaH, VishayprvaalaH, adhH, ch, moolani, anusanttani, karmanubandheeni, manushyaloke ||2||

**Translation:** That tree's three *gunas* (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv) –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 (main) cause of binding the soul to actions (Karm), and in the world of men – Heaven, Hell and Earth, have been arranged below – in hell, 84 lakh births of various living beings and above in heaven etc.

#### Gita Adhyay no. 15 Shlok no. 3

Na, roopam', asya, ih, tatha, uplabhyate, na, antH, na, ch, aadiH, na, ch, Samprtitshtha, 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 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 i.e. slashing through this Suksham Ved i.e. *Tattavgyan* which has a properly stabilized state, has a strong form, and is equipped with complete knowledge; which means by knowing that the bhakti of Niranjan is short-lived, one should search beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for the Purna Brahm i.e. the Supreme God.

#### GitaAdhyay no. 15 Shlok no. 4

TatH, padam', tat', parimargitvyam', yasmin', gataaH, na, nivartanti, bhooyH, Tam', ev, ch, aadhyam', purusham', prpadhye, yatH, prvrttiH, prsrta, puraani ||4||

**Translation :** After that one should search for that Param Pad of Parmatma (Supreme State of Supreme God). Having attained whom, men do not return to the world; from whom this ancient creation –nature/*srishti* has extended. I am also in the refuge of that Aadi Purush Parmatma<sup>1</sup> only.

Thus, God Shri Krishna himself, giving up the pooja 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, samjhaoon 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”

Kabir, guru bin maala ferte, guru bin dete daan |  
 Guru bin dono nishfal hain, poochho Ved Puraan ||

**Meaning:** No use of donation and remembering God without the permission of Guru.

**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,

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<sup>1</sup> Oldest Supreme God or the First God, who was before the creation of Nature.

Mayya, aphrtgyanaH, aasurm', bhavm', aashritaH ||15||

**Translation:** Those whose knowledge has been stolen away 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 *karm*<sup>1</sup> (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*<sup>2</sup> God Kabir who removes all the miseries, who is the liberator from crisis.

**Samved Mantra no. 822 Utarchik Adhyay 3 Khand no. 5 Shlok 8 (Translated by Sant Rampal Das)**

ManeeshibhiH pavte poorvyaH kavirnrbhiyatH pari koshaaM asishyadat' |  
Tritasya naam janayamadhu ksharannindrasya vaayuM sakhyay vardhayan' ||

**Translation:** Primordial i.e. Eternal Kabir *Parmeshwar*<sup>3</sup>, 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/treasure. As a result of which, makes him attain the real happiness of Parmeshwar by His blessings.

Kabir, Devi Dev thade bhaye, humko thaur bataau |

jo mujhko poojaen nahin, unko looto khao ||

Kabir, Kaal jo peesae peesna, jora hai panihaar |

ye do asal majoor hain, Satguru ke darbaar ||

<sup>1</sup> Deeds / The principle – As you do, so you will get

<sup>2</sup> Liberator from prison

<sup>3</sup> Supreme God

**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 that beggar might misuse that money. For instance, a man hearing a false story of a beggar, in which he was telling that his children are suffering without treatment and please give me some money, out of emotions, gave him Rs 100. 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 puraan ||”

**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 do not have to pick up anything like ashes etc, nor have to offer pind etc, nor have to do terahmi, chhHmahi, barsodi, and shraadhs<sup>1</sup> etc; do not have to do anything. Do not have to get any hawan performed by any other person. If you want to do any meritorious act on his (deceased person’s) name, then after taking permission from your Gurudev Ji, should keep the Akhand (non-stop) Paath of Bandichhor Garibdas Ji Maharaj’s sacred speech. You have to continue lighting lamp and doing Aarti, *sumiran* of naam etc like everyday, bearing this in mind that —**

Kabir, saathi hamaare chale gaye, hum bhi chaalan haar |

koye kaagaj mein baaki rah rahi, taate lag rahi vaar ||

Kabir, deh padi to kya hua, jhootha sabhi pateet |

pakshi udya aakaash koon, chalta kar gaya beet ||

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<sup>1</sup> These are rites performed after a person’s death

## A Real Story

My (Sant Rampal Das's) venerable Gurudev Swami Ramdevanand Ji Maharaj became detached (*vairaaag* – free from worldly desires) at the age of 16 years after hearing satsang of a Mahatma<sup>1</sup>. 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 *terahveen*<sup>2</sup> and *chhHmahi*<sup>3</sup> and *barsodi*<sup>4</sup> and then started carrying out *shraadh*s<sup>5</sup>.

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 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 (Sant 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 *shraadh*s are being carried out. I was also instructed to carry out his *shraadh*s. I have carried out nearly 70 *shraadh*s 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

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<sup>1</sup> Saint

<sup>2</sup> Rite performed after thirteen days of death

<sup>3</sup> Rite performed six months after death

<sup>4</sup> Rite performed after one year of death

<sup>5</sup> Rite performed for the sake of a dead person after Barsodi every year

etc to the exorcist.

Then I said that he is saving the world. Whom was he troubling? He is now a giver of happiness. Then I said that now he is in front of you, atleast now stop doing these useless sadhnas like, carrying out shraadh. Then she replied, “No Brother, 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, cannot leave it. It is evident from this that carrying out shraadh and worshipping Pitras etc is all useless.

**11. It is prohibited to do baseless (sadhna<sup>1</sup> against the scriptures) sadhna on the birth of a child: -** On birth of a child, do not have to celebrate any chhati (sixth day after birth) etc. Because of Sutak<sup>2</sup> the daily pooja, bhakti, aarti (prayer), lighting lamp of *rogan* (ghee) of buffalo and cow etc. 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. Invited 12 villages on food and there was a lot of singing and dancing. In other words, 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 |  
 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 kahae, sun bhai taruvar ray |  
 ab ke bichhude nahin mila, na jaane kahaan gireinge jaay ||  
 Kabir, taruvar kehta paat se, suno paat ik baat |  
 yahaan ki yaahe reeti hai, ek aavat ek jaat ||

**12. Going to place of pilgrimage of a favoured deity to get child's head shaved off – Prohibited: -** Do not have to go to any place of pilgrimage or 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

<sup>1</sup> Worship

<sup>2</sup> State of ritual impurity existing in one's household after the birth of a child.

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, 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) should not be taken only with a viewpoint to remove sorrows, but for self-welfare. Then with sumiran<sup>1</sup> 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: - Should look upon other women as mother – daughter – sister. Adultery is a heinous sin. Like —**

“Garib, par dwaara stri ka kholae |  
sattar janm andha ho dolae ||”  
Surapaan Madhya maasahaari |  
gavan karein bhogain par naari ||  
Sattar janm katat hain sheeshaM |  
saakshi Sahib hai jagdeeshaM ||  
Par naari na parsiyo, mano vachan humaar |  
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<sup>2</sup> 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 —**

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<sup>1</sup> Remembering the naam given

<sup>2</sup> Spiritual leader



“Tinka kabahu na nindiye, jo paanv tale ho |  
Kabahu uth aakhin pade, peer ghaneri ho ||”

**16. The magnificence of a visit to the Guru<sup>1</sup>: - 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 down, when directed to go out, goes out. Then when he is called to come in, comes in quietly. If you come in satsang<sup>2</sup> just like this, then you will get the benefit of coming in the satsang; otherwise it is fruitless. In satsang, wherever you get to sit, sit down, whatever you get to eat, considering it as prasaad<sup>3</sup> by grace of Parmatma<sup>4</sup> 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 kare upkaar ||  
Kabir, darshan saadhu ka, Parmatma aavae yaad |  
lekhe mein vohe ghadi, baaki ke din baad ||  
Kabir, darshan saadu ka, mukh par basae suhaag |  
darsh unheen ko hot hain, jinke pooran bhaag ||

**17. The grandeur of Guru: - If an Akhand Paath<sup>5</sup> 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, like the idol of God or Guru Ji, does not come in worship. It only helps in maintaining the devotion of a**

<sup>1</sup> Spiritual Leader / Religious Teacher

<sup>2</sup> Spiritual discourse

<sup>3</sup> Gift

<sup>4</sup> God

<sup>5</sup> A non-stop reading of a Holy Book

**devotee. Pooja has to be done only of the current Guru<sup>1</sup> and naam mantra who will convey one across (liberate).**

Kabir, Guru Govind dou khade, kaake laagun pay |  
                     Balihaari Guru aapne, jin Govind diyo bataaye ||  
 Kabir, Guru bade hain Govind se, man mein dekh vichar |  
                     Hari sumre so rah gaye, guru bhaje hoy paar ||  
 Kabir, Hari ke roothaan, Guru ki sharan mein jaay |  
                     Kabir Guru jae roothjaan, Hari nahin hot sahaay ||  
 Kabir, saat samundr ki masi karoon, lekhni 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 mare, 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 bhare, kiya kahae halaal |  
                     Sahib lekha maangsi, tab hosi kaun hawaal ||4||  
 Kabir, dinko roja rahat hain, raat hanat hain gay |  
                     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, gala kataavae kaun ||7||  
 Kabir, musalmaan maaraen karadso, hindu maaraen tarvaar |  
                     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 |

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<sup>1</sup> Religious teacher

Te nar narkae jaahinge, mata пита 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 gusaaain |  
 Mrig mor maare mahmanta lachrachar hain jeev ananta ||  
 Jihva swaad hite praana lneema naash gaya hum jaana ||  
 Teetar lava buteri chidiya lkhooni mare bade agadiya ||  
 Adle badle lekhe lekha lsamajh dekh sun gyaan viveka ||  
 Garib, shabd humaara maaniyo, aur sunte ho nar naari |  
 Jeev daya bin kufar hai, chale jamaana haari ||

**An unintentional violence directed against living creatures 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 may also dance and sing like us and make merry. On this that sister said that 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 of Kaal. Here, there is a speech of Guru Nanak Dev Ji that —

Na jaane Kaal ki kar daarae, kis vidhi dhal 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 pooja<sup>1</sup> and lighting lamp of *rogan* (ghee) of buffalo and cow etc. Even on anyone's death or birth, the daily pooja 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, 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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<sup>1</sup> Worship

## Creation of Nature

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 evidences from all the holy true scriptures they will bite their fingers between their teeth that where was this authentic nectar-like knowledge hidden uptil 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 first understand the position of everyone and then read the original knowledge of the creation of nature by the SatyaNarayan (the immortal God i.e. ‘SatPurush’).

1. In this Nature’s Creation, SatPurush – Master (Lord) of Satlok, Alakh Purush – Master of Alakh lok, Agam Purush – Master of Agam lok and Anami Purush – Master of Anami lok is only one Purna Brahm, who is the Eternal (immortal) God in reality; who by acquiring different-different forms lives in all of His four loks, and who is the controller of infinite brahmands.

2. ParBrahm: - He is the master of only seven *sankh* brahmands. He is also known as Akshar Purush. But he as well as his brahmands are not eternal.

3. Brahm: - He is the master 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.

4. Brahma: - He is the eldest son of Brahm. Vishnu is the middle son and Shiv is the last, the third son. These three sons of Brahm are the masters of only one department (*guna*) each in one brahmand and are perishable. For vivid description, please read the following ‘History of Creation of Nature’.

## History of “CREATION OF NATURE”

{KavirDev (Kabir Parmeshwar<sup>1</sup>) has Himself given the knowledge of the nature created by Him which is as follows—}

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 i.e. God Kabir. All the souls were contained in the body of that Purna Dhani (Supreme God). This KavirDev’s designated (of the Post) name 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 sankh<sup>2</sup> suns.

**Important:** - For instance, the name of the body of a country’s Prime Minister is different, and the title of His post is called ‘Prime Minister’. Many a times, the Prime Minister also keeps many departments with him. Then whichever department’s documents he signs, at that time he writes the same post. 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).

Similarly, the Almighty KavirDev (God Kabir) created three other lower Loks (places), Agam Lok, Alakh Lok & Satlok) with Shabd (word). This Almighty KavirDev (God Kabir) only then appeared in Agam Lok and is also the Master of Agam lok and there His title (of the position) is Agam Purush i.e. Agam Prabhu. This God’s human-like body is very bright. The light of whose one hair follicle is more than the combined light of kharab<sup>3</sup> suns.

This Purna Parmatma KavirDev (Kabir Parmeshwar) 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

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<sup>1</sup> Supreme God

<sup>2</sup> Sankh = One Hundred Padam =  $10^{17}$  (One Hundred Quadrillion)

<sup>3</sup> Kharab = One Hundred Arab =  $10^{11}$  (One Hundred Billion)

this Parmeshwar only. This God's human-like body is very effulgent (swarjyoti), is self-illuminated. The light of one hair follicle is more than the light of arab<sup>1</sup> suns.

This Purna Parmatma<sup>2</sup> appeared in Satlok and is also the Master of Satlok. Therefore His title (of the position) only 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 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 dweepes (islands). Then with sixteen shabds, 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<sup>3</sup> KavirDev entrusted the rest of Satlok's creation work to His son, Achint, and gave him power. Achint created Akshar Purush (Param Brahm) with *shabd* (word) and asked him for help. Akshar Purush went to Mansarover<sup>4</sup> to take bath, 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 (God Kabir) took some nectar from that Mansarover and made an egg out of it. He inserted a soul into it and put that egg in the 'nectar' water of Mansarover. The thunder of the egg disturbed Akshar Purush's sleep. He looked at the egg in anger and it broke into two halves. From it, came out Jyoti Niranjan (Kshar Purush) who later came to be known as 'Kaal'. Actually, his name is 'Kael'. Then,

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<sup>1</sup> Arab = One Billion = 10<sup>9</sup>

<sup>2</sup> Supreme God

<sup>3</sup> Eternal God

<sup>4</sup> A very big lake

SatPurush KavirDev ordered (through an ethervoice) both of them to live in Achint's dweep. After getting the permission, both Akshar Purush and Kshar Purush (Kael) started living in Achint's dweep (children's foolishness was shown to them only, so that they should not crave for power because nothing can be successful without the Almighty).

Then the Supreme God KavirDev Himself did all the creation. With His shabd shakti (word power), created a Rajeshwari (Rashtri) Shakti<sup>1</sup> and with which He established all the brahmands<sup>2</sup>. This is also known as Parashakti Paranandni. He 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 Himself and its brightness is equivalent to that of sixteen suns and is in human like form. But God's body's one hair follicle has the brightness more than that of crore suns.

After a long time, Kshar Purush (Jyoti Niranjana) thought that we three (Achint – Akshar Purush – Kshar Purush) are living in one dweep and others are living in their own separate dweeps. I will also acquire a separate dweep by meditation. Having planned this, he meditated by standing on one leg for 70 yugas (ages).

### 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 (21) brahmands, got attracted towards his meditation and started loving him from the core. We got separated from our happiness-giving God. We failed in our loyalty towards our Master. Even on being repeatedly warned by the Purna Prabhu<sup>3</sup> (Supreme God), we did not get distracted from Kshar Purush.

{ To date, this effect is present in all of us. 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

<sup>1</sup> Name of Great Goddess other than Durga

<sup>2</sup> An elliptical region in which many loks are situated

<sup>3</sup> Supreme God



restrained. If any actor or actress comes in a nearby city then, a huge crowd of these foolish youngsters gathers there just to have a glimpse of them, when they have nothing to do with them. Actors are earning their living, and youngsters are getting ruined. No matter how much their parents may try to discourage them, children do not bother and keep going there secretly }.

**Purna Brahm KavirDev (God Kabir) asked Kshar Purush, “Tell me, what do 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 Niranjan 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. SatPurush<sup>1</sup> gave him three qualities and five elements with which Brahm (Jyoti Niranjan) did some construction in his brahmands. Then he thought that there should also be some living beings in these brahmands, as I feel lonesome. With this intention, he again meditated for 64 (sixty-four) yugas. On being asked by the Supreme God, he said that give me some souls, I feel very lonely here. Then SatPurush Kaviragni (God Kabir) said that Brahm, I can give you more brahmands for your Tap (meditation) but cannot give you My souls in return for any Jap<sup>2</sup>-Tap<sup>3</sup> or devotion. Yes, if any of the souls wants to go with you willingly, then one can go. On hearing Yuva Kavir’s (All-Capable Kabir) words, Jyoti Niranjan came to all of us. We all souls were already attracted towards him. We surrounded him. Jyoti Niranjan said, “I have obtained 21 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. Kshar Purush went to Purna Brahm Maha? Kavi? (All-Capable Kabir God) and told Him everything. Then Kaviragni (God Kabir) said that I will allow those who will give consent in front of me. Kshar Purush<sup>4</sup> and Param Akshar Purush<sup>5</sup>**

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<sup>1</sup> Supreme/Eternal God

<sup>2</sup> Repetition of Mantra

<sup>3</sup> To do intense meditation through hathyog (forcefully)

<sup>4</sup> Perishable God

<sup>5</sup> Superior most Immortal God

(Kaviramitauja<sup>1</sup>) both came to all of us souls (*hans-aatmas*<sup>2</sup>). Sat' KavirDev<sup>3</sup> 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 to go". And then in imitation of him, all other souls [who are now trapped in Kaal's (Brahm's) 21 brahmands] gave consent too. God Kabir Ji told Jyoti Niranjan that you go to your place. I will send all those souls who have given consent to go with you, to you. Jyoti Niranjan went to his 21 brahmands. Till then, these 21 brahmands were in Satlok only.

Later, Purna Brahm<sup>4</sup> 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 Niranjan/ 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.

KavirDev (Kabir Dev/God Kabir) sent Prakriti Devi to Kshar Purush through His son Sahaj Das. Sahaj Das told Jyoti Niranjan 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 dweep.

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with Prakriti Devi<sup>5</sup>. Durga said that Jyoti Niranjan 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 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.

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<sup>1</sup> Almighty Kabir

<sup>2</sup> In Satlok, a soul is known by the name 'Hans'

<sup>3</sup> Eternal God Kabir

<sup>4</sup> Supreme God

<sup>5</sup> Other name of Durga

But Jyoti Niranjan ignored all her appeals and by his *shabd shakti*<sup>1</sup> made female genitals on her body with his nails and tried to rape her. Immediately, Durga, in order to save herself and finding no other way out, made a miniature form of her and via Jyoti Niranjan's opened mouth, entered into his stomach. From there, she requested Purna Brahm Kavir' Dev to save her.

KavirDev (Kabir Dev/God Kabir), in the form of His own son Yog Santayan alias Jogjot, instantly 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 Purush. You will eat one-lakh human beings and produce a lakh and a quarter, daily. You both, along with the 21 brahmands, are expelled from here. Immediately, 21 brahmands started moving from there like an aircraft, passed Sahaj Das's *dweep*<sup>2</sup> and came 16 *sankh Kos* (one Kos is approximately 3 k.m.) away from Satlok and stopped.

Special description: - Until now there has been a description of three powers.

1. Purna Brahm (Supreme Brahm) who is also known by other similar names, like SatPurush, AkaalPurush, Shabd Swaroopi Ram, Param Akshar Brahm/Purush etc. This Purna Brahm is the Master of infinite brahmands 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 brahmands.

3. Brahm is known by Jyoti Niranjan, Kaal, Kael, Kshar Purush and Dharmrai etc names; he is the master of only twenty-one brahmands. Now an introduction of one brahmand of this Brahm's (Kaal) creation will be given, in which you will find 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 in Brahma, Vishnu, and Shiv form and with the cooperation of his wife Prakriti (Durga) gives rise to three sons. He keeps their names as Brahma, Vishnu, and Shiv only. Brahma, who is

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<sup>1</sup> Word power

<sup>2</sup> Island

the son of Brahm, is the minister (master) of Rajgun department in only three lok (Earth, Heaven, and Nether World) in one brahmand. He is called Trilokiye (of the three lok) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called as MahaBrahma, and Brahmlokiye (Brahma of Brahm lok) Brahma. This very Brahm (Kaal) is also called SadaShiv, MahaShiv, and MahaVishnu.

## Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji's Birth

Kaal (Brahm) said to Prakriti (Durga) that who can harm me now? I will do what I want. Prakriti again pleaded him to have some shame. Firstly, you are my elder brother because you (Brahm) were born from an egg by the word power of the same Purna Parmatma<sup>1</sup> KavirDev, and later I was also born from the same 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 word power granted by father. I will produce as many living beings as you will say with my word. Jyoti Niranjan ignored Durga's all appeals and said that I have already got the punishment I deserved; I have been expelled from Satlok. Now I will do what ever I wish. On saying this, he 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 into consciousness on a lotus flower, Shri Vishnu Ji on a snake bed (*Shesh Shaiya*) and Shri Shiv Ji on a Kailash mountain. He then makes them assemble, gets the trio married via Prakriti (Durga), and appoints them (Brahma, Vishnu and Shiv) as ministers of one department each, in three lok [Heaven (*Swarglok*), Earth (*Prithvilok*) and Nether world (*Patal lok*)] in one brahmand; for instance, Shri Brahma Ji of Rajogun department, Shri Vishnu Ji of Satogun department and Shri Shiv Shankar Ji of Tamogun

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<sup>1</sup> Supreme God

department, and himself (Brahm) secretly (MahaBrahma – MahaVishnu – MahaShiv) holds the post of a Chief Minister.

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 form and keeps his wife Durga in MahaSavitiri form. The son born from them 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 only has built a third place there dominated with Tamogun. There he himself lives in SadaShiv form and keeps his wife Durga in MahaParvati form. They name the son born there from them as Shiv and endow him with Tamogun. (For reference see Holy book Shri Shiv Mahapuran, Rudra Sanhita, Adhyay 6, 7 and 9, Page no. 100, translator Shri Hanuman Prasad Poddar, Published from Gita Press Gorakhpur; and Holy book Shri Mad'DeviMahapuran, Third Skand, Adhyay 1 to 5, Page no. 114 to 123, Published from Gita Press Gorakhpur, translator: Shri Hanuman Prasad Poddar, Chiman Lal Goswami). Brahm keeps the trio in ignorance, and for his food, gets living beings produced by Shri Brahma Ji, preserved by Shri Vishnu Ji (by developing love and affection in everyone to keep them in Kaal lok) and destroyed by Shri Shiv Ji [because Kaal Purush<sup>1</sup> has to take out the grime from the immaterial/astral bodies (Sukshm Shareer<sup>2</sup>) 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. On that he melts the grime and then eats it. Human beings do not die but the pain is unbearable. Then, on the basis of their actions (*karmas*), grants other bodies to the living beings].

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, vulgar

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<sup>1</sup> God

<sup>2</sup> This Sukshm 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.

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 also 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 places dominating in the above-mentioned three qualities.

### **“What are the Three Gunas? – With Evidence”**

**“The three gunas (qualities) are Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun Shiv Ji. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are perishable.”**

**Evidence: - Shri Shiv Mahapuran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, on page no. 110, Adhyay 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'devibhagwat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chiman Lal Goswami, Skand 3, Adhyay 5, page no.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. The three of us, Brahma, Vishnu, and Shankar, born of these three gunas (qualities) remain devoted to work according to the regulations.

**The above-mentioned description is from Shri Devimahapuran which is translated in Hindi only, and in which some of the facts have been concealed. Therefore, see this very evidence in Shrimad'devibhagwat Mahapuran Sabhashtikam' Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, besides**

**translation in Hindi, text is also given in Sanskrit. Skand 3, Adhyay 4, Page no. 10, Shlok 42: -**

Brahma Aham' MaheshwarH fil te prabhawatsarve vyaM jani na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana l(42)

**Translation: -** Oh Mother! Brahma, I, and Shiv take birth from your influence only, are not eternal i.e 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 Adhyay 5, Shlok 8: -** Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunaH Kamalajshch rajogunsambhavH suvihitH kimu satvguno HariH l(8)

**Translation: -** God Shankar said, “Oh 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?” i.e. why did you engage us in the evil deed of the birth and death of the living beings?

**Shlok 12: -** Ramayse swapatiM purushM sada tav gatiM na hi vih vid'am' shive l(12)

**Translation: -** You are always doing sexual intercourse with your husband purush i.e. Kaal God. Nobody knows your state.

**Conclusion: It has been proved from the above-mentioned evidences that — Rajgun is Brahma, Satgun is Vishnu and Tamgun is Shiv. These three are perishable. Durga's husband is Brahm (Kaal). He does sexual intercourse with her. This has also been proved that Durga and Brahm (Kaal) are in form.**

## **Brahm's (Kaal) Vow to Remain Unmanifested (Information of Creation of Nature in Stages)**

**After the birth of the three sons, Brahm said to his wife, Durga (Prakriti) 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 that 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 before 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 Adhyay 7, Shlok 24-25, it is said that these foolish people consider the unmanifested me as having come in human form i.e. 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/invisible me (vyaktim') in human form (aapannam') having come (manyante) consider i.e. I am not Krishna.

**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.

In Gita Adhyay 11, Shlok 47 and 48, it is said that – this is my actual Kaal form. Nobody can see this i.e. attain Brahm by any method mentioned in the Vedas, or by *jap*<sup>1</sup>, *tap*<sup>2</sup>, or by any other activity.

(Continuation of the story of the creation of nature) When the three children became young, then mother Bhavani (Durga/Prakriti/Ashtangi) said, “You may churn the ocean”. When churned the ocean for the first time, four Vedas came out (Jyoti Niranjana created four Vedas with his breaths and ordered them by secret speech to reside in the ocean) and Brahma took them all. When the three children brought the Vedas to mother, she said that Brahma may keep the four Vedas and read them.

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<sup>1</sup> Repetition of naam

<sup>2</sup> To do intense meditation through Hathyog (forcefully)



**Note:** In reality, Purna Brahm<sup>1</sup> had given five Vedas to Brahm i.e. Kaal. But Brahm manifested only four Vedas. He hid the fifth Ved, which Purna Parmatma, by Himself appearing, has manifested through KavirgirbhiH i.e Kavir Vaani/Kabir Speech (Kabir Vaani) by means of proverbs and couplets.

On churning the ocean the second time, got three girls. Mother distributed all the three. Prakriti (Durga) acquired her own three other forms (Savitri, Lakshmi and Parvati) and hid in the ocean. Then came out during 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 afterwards.}

When Brahma started reading the Vedas, he found that someone else is the Master-Purush (God) of the lineage, the Creator of all the brahmands. Brahma Ji told Vishnu Ji and Shiv Ji that Vedas describe some other God as the Creator, but Vedas also say that even they do not know the mystery. It has been indicated in the Vedas to ask some Tattavdarshi Saint<sup>2</sup>. Brahma came to mother and narrated everything to her. Mother used to say that there is no one else other than me. I am the sole doer. I am the Almighty, but Brahma said that Vedas have been created by God so, they cannot be untrue. Then Durga said that your father has sworn that he will never appear before you. Brahma said, “Mother, you have become untrustworthy now. I will surely find out that Purush (God).” Durga said, “What will you do if he would not appear before you?” Brahma said that I will not show you my face. On the other hand, Jyoti Niranjan has pledged that he would never appear before anyone i.e. would never appear in form in his actual ‘Kaal’ form in the 20 brahmands. He only appears in the twenty-first brahmand

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<sup>1</sup> Supreme God

<sup>2</sup> God realised saint or a Saint having the true spiritual knowledge

**where noone else is there.**

Gita, Adhyay no. 7, Shlok no. 24

Avyaktam', vyaktim', aapanm', manyante, mam', abuddhyaH,  
Param', bhavam', ajanantH, mm, avyyam', anuttamm' ||24||

**Translation:** (Abuddhya) foolish people (mm) my (anuttamm') bad/inferior (avyyam') permanent (param') prime (bhavam') character (ajanantH) being unaware of (avyaktam') invisible (mam') me, Kaal (vyaktim') in form like a human being, incarnated as Krishna (aapanm') to have attained (manyante) consider.

**Transaltion:** Foolish people being unaware of my bad, permanent and prime character, consider the invisible me, Kaal, to have incarnated in form as Krishna.

Gita Adhyay 7 Shlok 25

Na, aham', prakashH, sarvasya, yogmayasmavrtH,  
MoodH, ayam', na, abhijanati, kokH, mam', ajam', avyyam' ||25||

**Translation:** (Aham') I (yogmaya smavrtH) hidden by Yogmaya<sup>1</sup> (sarvasya) everyone (PrakashH) appear before (na) do not i.e. remain invisible, therefore (mam') me (ajam') of not taking birth (avyyam') eternal character (ayam') this (moodH) ignorant (lokH) living beings of the world (na) not (abhijanati) knows i.e. consider me as having come in incarnation form.

**Translation:** I, hidden by Yogmaya, do not appear before anyone i.e. remain invisible, therefore, this ignorant world does not know me and my eternal character of not taking birth i.e. consider me having come in incarnation form.

Because Brahm makes his numerous forms with his word power; he is Durga's husband, therefore is saying in this Shlok that I do not take birth from Durga or any any other woman like Sri Krishna etc.

### **Brahma's Endeavour to Search His Father (Kaal)**

**Then Maya (Durga) said to Brahma Ji that Alakh Niranjana is your father but he will not appear before you. Brahma said, "I will**

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<sup>1</sup> Power of bhakti

return only after seeing him.” Mother asked, “What will you do if you don’t get to see him?” Brahma said, “I will not come in front of you.” On saying this, Brahma anxiously left towards North where there is darkness everywhere. 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?” 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. No creation is possible without Brahma.” Then Durga, 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/Durga (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 that 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 defend me in front of mother by saying 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 if return like this. Seeing no other way out, he did sex with Gayatri.

Then Gayatri said, “Let us prepare one more witness.” Brahma agreed to it. Gayatri created another girl named ‘Puhapvati’ by her word power. Both told her 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 to accept Puhapvati’s condition, as there was no other way out. Brahma did sex with Puhapvati and the three returned to Durga (Prakriti). The 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)

**Meaning:** In this Kaal's (Brahm's) lok, this vice is present from the very beginning and here in Kaal's lok, even gods are not untouched by this vice. Like, Shri Vishnu Ji deceitfully had sex with demon Jalandhar's loyal wife Tulsi and violated her loyalty towards her husband. God Shiv also, on Shri Vishnu's acquiring Mohini form, held her hand with the aim of having sex with her, because of which Shri Shiv's semen got discharged. Shri Vishnu Ji appeared in his actual form.

## Mother Durga's Curse to Brahma

Brahma read in the Vedas, Yajurved Adhyay 5 Mantra 1 – “AgneH TanuH Asi”. Its meaning is that God has a bright body. “Vishnve Tva Somasya TanuH Asi”. The meaning is – For nurturing everyone, that Eternal God has a body. Therefore, Brahma had told the two women that you may say that God has a man-like bright body.

Mother Durga asked Brahma, “Did you see your father?” The three said, “Yes, we have seen with our own eyes. He is in a man-like form with a bright body.” 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 the story was? Jyoti Niranjan said that these three are lying. Then, mother told the three of them that you are lying. An ethervoice (*aakashvaani*) has declared that these three have not obtained any audience. You have not seen him. On hearing this, Brahma said, “Mother, I swear that I had gone in search of father (Brahm). But could 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 and will con people by their dishonest and untrue talks. They will appear to be doing religious ceremonies from outside, but will be corrupt and deceitful from

inside. They will tell tales from the Purans<sup>1</sup>, but themselves will have no knowledge about the truth stated in the Satgranths (true scriptures / holy books). In spite of that will become gurus to gain respect and money and will narrate lokved<sup>2</sup> (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 deceive the devotees for money. They will consider themselves to be superior and others as inferiors. When Brahma heard all this from mother, then fainted and fell on the ground. He came into consciousness after a long time.

**Curse on Gayatri:** You will become cow in Mritlok (Earth) and will have many bulls as your male partners.

**Curse on Puhapvati:** You will grow in swamp. Nobody will use your flowers for worshipping. You will have to experience this hell for your false statement. Your name will be ‘Kevra Ketki’ (in Haryana, it is called ‘Kusaundhi’. This grows in a marshyland).

Mother Bhavani (Durga) repented after cursing the three of them. {Similarly, a human being first performs a wrong deed under the effect of mind (Kaal Niranjana), and when later realises under the effect of soul (part of SatPurush<sup>3</sup>), then repents. Like, parents beat their children for a small mistake because of anger and later repent. This phenomenon is present in all the human beings because of the effect 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 than 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.

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<sup>1</sup> Eighteen Holy Books are Purans

<sup>2</sup> Hearsay story

<sup>3</sup> True God or Eternal/Immortal God

## **Vishnu's Departure in Search of His Father (Kaal) and Being Blessed by His Mother Durga**

After this, Mother Durga (Prakriti) asked Vishnu that son, you may also search for your father. Vishnu, in search of his father (Kaal-Brahm), 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 under the effect of the venom, as if he was spray-painted. Vishnu thought of fixing that snake. Jyoti Niranjan (Kaal) thought of pacifying Vishnu and from sky, ordered Vishnu that now you go back to your mother and tell her the true account. You may take revenge from Sheshnaag in Dwaparyug for whatever trouble he has caused you. In Dwaparyug, you will incarnate as 'Krishna', and Sheshnaag would be a snake named 'Kaalindi' in Kaalideh (a river).

Unch hoi ke neech bataave, taakar oel (revenge) mohi so paavae |  
Jo jeev deyi peer puni kahoon, hum puni oel divaavein taahoon ||

Then, Vishnu came to his mother and told the truth that I did not see father. Mother Durga (Prakriti) was very much pleased with this and said, "Son, you are truthful." Now I will introduce you to your father by my power and will remove all your doubts.

Kabir dekhi 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 ahai 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 real doer of the world (which governs the world); this only is Jyoti Niranjan. The thousand lights, which you see in meditation, only is his appearance. The sound of shankh<sup>1</sup> and bells etc. which you hear are Brahm's only, and are ringing in Mahaswarg.

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<sup>1</sup> Shankh/conch shell is the body of an aquatic creature. After the death of the creature, in temples priests use its body to play from mouth like a flute in the worship of God. It produces a very loud sound. A worshipper hears the same sound in his body.

Mother Durga (Ashtangi/Prakrti) 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 habit of all the living beings in Kaal's twenty-one brahmands that they try to glorify themselves. Like, Durga is telling Vishnu Ji that you will be worshipped in the world. I have shown your father to you. Durga misled Vishnu by showing him only the lights. Shri Vishnu Ji 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 Ji) and said that 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, "Oh, mother! If my both the elder brothers did not get to see father, then it will be useless to try. Please give me such a blessing that I may become immortal (mrityunjay/win over death). Mother said that 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 Ji mostly remains in meditation).

In this way, Mother Durga (Prakriti) distributed the departments to her three sons —

God Brahma, to create bodies of 84 lakh species of life in Kaalok<sup>1</sup> i.e. gave him the department of producing living beings by compelling them for reproduction of offsprings under the *effect of Rajogun*<sup>2</sup>.

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 (Mahesh), the department of destruction because their father Niranjan has to daily consume one-lakh human beings.

Here a question will arise in the mind that how does creation, preservation and destruction occur by Brahma, Vishnu and Shankar Ji.

<sup>1</sup> The twenty-one brahmands of Brahm (Kaal) is known as Kaal lok

<sup>2</sup> The effect of the feeling of having sex

**Answer:** These three live in their own loks. Like, these days satellites have been launched in the orbit for the transmission of signal, 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 brahmand. Similarly, there are twenty-one such brahmands of Kshar Purush (Kaal).

But Kshar Purush (Brahm/Kaal) himself never appears before anyone in his visible i.e. actual bodily form. The three gods (Brahma Ji, Vishnu Ji, and Shiv Ji) did not see Brahm (Kaal) despite doing sadhna (worship) to their full ability based on the methods mentioned in Vedas to achieve him (Kaal). Later, Rishis (sages) read the Vedas. In it, it is written that “AgneH Tanur' Asi” (Holy Yajurved, Adhyay 1, Mantra 15) which means the Supreme God has a bright body. And in Holy Yajurved, Adhyay 5, Mantra 1, it is written that “AgneH Tanur' Asi Vishnve Tva Somasya Tanur' Asi”. In this mantra, Ved is stating twice that the omnipresent and preserver of all, SatPurush<sup>1</sup>, has a bright body.

In Holy Yajurved, Adhyay 40, Mantra 8, it is said that (Kavir' Manishi) the God for whom every living being is yearning, is omniscient Kavir' i.e. Kabir. He has a body without vessels (Asanaaviram') and does not have a physical body (Akaayam') made up of the five elements formed from seminal fluid (Shukram'). He, the Master of all, the Supreme God, is seated in Satlok. That Supreme God has a self-illuminated (Swarjyoti) body made up of the masses of lights (tejpunj), which is in form of shabd/word i.e. is eternal. He is the same KavirDev (Kabir Parmeshwar<sup>2</sup>) who is the creator of all the brahmands (Vyaddhata), (SwayambhuH) who appears Himself i.e. is self-existent (Yatha tashyaH Arthan') in reality (Shashvat') is eternal. (It is also evident in Gita, Adhyay 15, and Shlok 17). It means that the name of the body of Purna Brahm<sup>3</sup>

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<sup>1</sup> Eternal God

<sup>2</sup> Supreme God

<sup>3</sup> Complete or Full-fledged God



is Kabir (KavirDev). The body of that Parmeshwar is made up of the element of light. The body of Parmatma<sup>1</sup> is very subtle and becomes visible to only that worshipper whose divine vision has opened up. Similarly, the living being also has a subtle body which is covered by a layer i.e. 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 up. Understand the state of the Supreme God and a living being in this way.

In Vedas, there is a description of chanting (*Sumiran*) 'Om' mantra, which is only sadhna<sup>2</sup> of Brahm. With this aim, considering the 'Om' mantra as of the Purna Brahm, the sages (Rishis) tried to attain God by meditating (*hath yog*) for thousands of years. But did not see God, just gained supernatural powers (*siddhis*). By playing with those toys of siddhis, the sages remained in the cycle of life and death and also 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 physical form. Like, in the daytime the sun disappears as the sky becomes cloudy. It is not visible, but in reality, is present as it is behind the clouds; this state is called 'invisible'/unmanifested). [For evidence see Gita, Adhyay 7, Shloka 24 -25; Adhyay 11, Shloka 48 and 32].

Brahm (Kaal), the narrator of the Holy Gita Ji, by entering into Shri Krishan ji's body like a ghost, is saying, "Arjun, I am an enlarged Kaal and have come here to eat everyone (Gita Adhyay 11 Shlok 32). This is my original appearance, which neither could anybody see before you, nor would anyone be able to see in future. This means that nobody can see this original form of mine by the yagya-jap-tap<sup>3</sup> and the method of 'Om' naam etc. mentioned in the

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<sup>1</sup> God

<sup>2</sup> Worship

<sup>3</sup> Yagya means Sacrificial ceremony; Jap means Repetition of mantra; Tap means Austerity/meditation

**Vedas (Gita Adhyay 11 Shlok 48). I am not Krishna; these foolish people are considering the invisible/unmanifested me, as being visible/manifested (in human form) as 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 Adhyay 7 Shlok 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 fix 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 him or her then everybody will start hating him, and whenever the Supreme God Kaviragni (God Kabir) comes himself or sends any messenger (sandeshvaahak) of his, then all the human beings, by doing true devotion (Sat-bhakti) will get out of Kaal's trap. Therefore, Brahm keeps everyone in dark. He also mentions the salvation (mukti) from his devotion as 'the worst' (Anuttamam') and his policy as 'worst' (Anuttam') in Holy Gita, Adhyay 7, Shloka 18, 24 and 25.**

**In the Brahmlok in every brahmand, he has built a Mahaswarg. In a Mahaswarg<sup>1</sup> (Great Heaven), at one place he has created a fake Satlok – fake Alakh lok – fake Agamluk and fake Anami lok through Prakriti (Durga / Aadi Maya) to deceive the human beings. [There is a shabd (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 also, like Shri Brahma Ji's lok, Shri Vishnu Ji and Shri Shiv Ji's lok. From here, the three gods become the master of and govern, one region in each**

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<sup>1</sup> Great Heaven

of the three lower lok [(*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 births and deaths. Then Kaal eats them too.

In this brahmand only [a brahmand is also known as 'and' (egg-shaped) because a brahmand has an elliptical shape. It is also known as 'pind<sup>1</sup>' because a brahmand's creation can be seen in lotuses (*kamal*) in the body (*pind*) as in a television], there is also a *Mansarover*<sup>2</sup> and Dharmrai's (justice) lok. Like every country has an embassy, the Supreme God also lives in a different form, in a secret place, in every brahmand. Nobody can go there. Those souls live there whose Satlok's *bhakti*<sup>3</sup> is balance yet. When *bhakti kaal*<sup>4</sup> comes, then at that time, these pious souls are born as human beings on earth and after finding a *Satguru*<sup>5</sup>; they soon start *Satbhakti* (true devotion) and attain complete salvation (*Purna Moksha*). The earlier earned *bhakti* of the pious souls (*Hans-aatmas*<sup>6</sup>) in that place does 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*<sup>7</sup> – Mahaswarg because in this Kaal lok (Brahm lok) and Parbrahm's lok, the living beings only get returns for what they have done.

Kshar Purush (Brahm) has divided his twenty brahmands into four Mahabrahmands. In one Mahabrahmand, he has grouped five brahmands and has blocked them by encircling from all four sides in an elliptical shape. He has then blocked the four Mahabrahmands by encircling them in elliptical shape. He has created the twenty-first brahmand in the space of one Mahabrahmand. On entering the

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<sup>1</sup> Body

<sup>2</sup> A very big lake

<sup>3</sup> Worship

<sup>4</sup> The time, when true bhakti is commenced by the Tattavdarshi Saint. Then that goes on properly for some years. That time is called Bhakti kaal.

<sup>5</sup> True Guru / Tattavdarshi Saint

<sup>6</sup> The devotees who do sadhna/worship abandoning all the evil habits (consumption of meat, alcohol and tobacco etc) are called Hans-aatmas.

<sup>7</sup> Heaven

twenty-first brahmand, he has built three pathways. In the twenty-first brahmand also, on the left hand side, has built fake Satlok, fake Alakh lok, fake Agam lok and fake Anami lok with the help of Aadi Maya (Durga), to deceive human beings. And on the right hand side, keeps the twelve greatest Brahm worshippers (Bhakts). And then, in every *yug*<sup>1</sup> sends them on Earth as his messengers (sant satguru), who impart ways of worship and knowledge which are not in accordance with the Holy Scriptures; who themselves become devotionless (bhaktiless) 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 form. In this place there is a griddle-like piece of rock (which itself remains hot) on which, he roasts the subtle bodies of one-lakh human beings and takes out grime (mael) from them. At that time all the living beings suffer from excruciating pain and start screaming and then after sometime become unconscious. The living beings do not die. Then after going to Dharmrai's<sup>2</sup> lok obtain different births based on their karmas (deeds) and the cycle of life and death goes on. Brahm opens the aforesaid lock in front for fractions of a second for only those living beings who are his food. This lock itself opens up by Purna Parmatma's (Supreme God's) Satyanaam<sup>3</sup> and Saarnaam<sup>4</sup>.

In this way Purna Parmatma<sup>5</sup> KavirDev (God Kabir/Kabir Dev) Himself explained the Kaal's trap to his own Bhakt (devotee) Dharmdas Ji.

## **The Establishment of ParBrahm's Seven Sankh Brahmands**

**God Kabir has later mentioned that ParBrahm (Akshar Purush) committed a breach in his duty because he fell asleep in Mansarovar**

<sup>1</sup> Four Yugas have been mentioned in the Holy Books, named 1. Satyug 2. Tretayug 3. Dwaparyug 4. Kalyug.

<sup>2</sup> Justice

<sup>3</sup> Real naam which is according to the scriptures

<sup>4</sup> The combination of three mantras is known as Saarnaam.

<sup>5</sup> Full-fledged / Complete God

and when God (I i.e. 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 thrown out of 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 (Param Pita) KavirDev (God Kabir). ParBrahm thought that Kshar Purush (Brahm) must be enjoying a lot and I am left behind. The other souls who along with ParBrahm are experiencing the punishment of their actions as birth–death in the seven-sankh brahmands, got lost in the thoughts of the departure of those Hans-aatmas (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 to obtain a separate place. Having planned this, with the purpose of obtaining a kingdom he started reciting Saarnaam.

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 be very happy alone. 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 simple meditation (*Sahaj Samadhi*<sup>1</sup>) 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 Purna Parmatma (Supreme God), ParBrahm asked for a separate place and also requested for some souls. Then KavirDev said that I will send the soul who willingly wants to go with you. Purna Prabhu (Supreme God) asked that whichever *Hans-aatma*<sup>2</sup> (soul) wants to go with ParBrahm, please give consent. After a long time one *Hans* gave consent and many other souls in imitation of that gave consent too. God made the soul who

<sup>1</sup> Simple meditation (For explanation see Glossary)

<sup>2</sup> Evil-less / Flawless soul

gave consent first, a girl, 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 Maya<sup>1</sup> 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 tapatshila<sup>2</sup>. 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 life-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 brahmands to ParBrahm (Akshar Purush) in return for his wishful simple meditation (Sahaj Samadhi), and blocking the brahmands at a different place from Satlok in a circular shape, expelled Akshar Brahm and Ishwari Maya along with seven sankh brahmands.

SatPurush<sup>3</sup> is the Master (God) of the infinite (asankh) brahmands in Satlok, twenty-one brahmands of Brahm and ParBrahm's seven sankh brahmands. This means that Purna Brahm KavirDev (God Kabir) is the Master of the lineage.

Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji have four arms each and have 16 Kalaas (art/skills). Prakriti Devi (Durga) has eight arms and 64 Kalaas<sup>4</sup> (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 brahmands. Purna Brahm (Param Akshar Purush / SatPurush) has infinite Kalaas and along with Brahm's twenty-one brahmands and ParBrahm's seven sankh brahmands, is the God of infinite brahmands. Every God, after

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<sup>1</sup> Name of a Goddess; wife of ParBrahm

<sup>2</sup> A self-burning piece of stone which automatically remains hot. On this Kaal (Brahm) cooks his meal of one lakh human beings.

<sup>3</sup> Eternal God

<sup>4</sup> Skills / Art

gathering his arms can keep only two arms and can also make all his arms appear whenever he wishes.

**Purna Parmatma<sup>1</sup>** also lives secretly in different forms, building different places in every brahmand of Brahm and ParBrahm. For instance, 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. Similarly, Purna Parmatma (the Supreme God) is controlling everyone, sitting in His Satlok and is also present in a secret lok in every brahmand. Like, the sun, even when far away is maintaining its effect in every concerned lok.

## Evidence of Nature's Creation in Holy AtharvaVed

### Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.1

Brahm jagyanM prathmM purastad' vi seematH surucho ven aavH |  
 SaH budhanyaH upma asya vishthaH satashch yonimsatashch vi vaH | | 1 | |  
 Brahm – ja – gyanm' - prathmm' - purastad' - 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 (purustad') on the summit i.e. Satlok etc (suruchH) by His own desire, with great passion, 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 (budhanyaH) same 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, by appearing on the summit i.e. that weaver secured Satlok etc self-illuminated and boundless

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<sup>1</sup> Full-fledged God / Complete God

loks i.e. the different loks with vast boundaries, by His own desire, wisdom and with great passion by weaving like a warp i.e. cloth. And that Purna Brahm 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 etc 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.

**Request:** When the readers will see the boundaries of the upper loks in the picture, then a doubt will arise in mind that in the Vedas, it is written that they have no boundaries; therefore, the picture is incorrect. **Answer:** Only one lok can be boundless, any other will definitely have a boundary. Therefore, I clarify here that God's *leela*<sup>1</sup> is remarkable. He keeps on increasing and decreasing the extent of the other loks except Anami lok. Therefore, their diameter (circumference) is not limited.

#### Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 2

IyaM pitrya rashtryetvagre prathmaay janushe bhuvneshtaH |

Tasma etaM suruchM hvarmhyaM dharmM shrinantu prathmaay dhaasyave ||2||

Iyam' - pitrya – rashtri – etu – agre - prathmaay – janushe – bhuvneshtaH – 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, whose quality is known as the attractive force (janushe) by giving rise to (bhuvneshtaH) established the lok. (tasma) that same Parmeshwar (surucham') with great passion, by His own wish (etam') this (prathmaay) by the Shakti of first origin i.e by Parashakti

<sup>1</sup> Divine act of a deity



(hvarmhyam') stopping the separation of each other i.e. attractive force (shrinantu) God ordered the gravitational attraction 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 Paranandni<sup>1</sup> / Rajeshwari Shakti i.e. Parashakti, whose quality is known as the attractive force, established the loks. That same Parmeshwar<sup>2</sup> ordered this Shakti of the first origin i.e. Parashakti, which stops the separation of each other i.e. the gravitational attraction, to prevail forever. He, by His own desire and with great passion, is holding in place by weaving like warp i.e. cloth by maintaining with that never-ending character.

**Meaning: - The Universal Father God with His word power created a Rashtri, the First Maya Rajeshwari. Through that Parashakti only, He has established all the aforesaid 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 Brahmñ ujjbhaar madhyatneechaeruchchaeH swadha abhi pra  
tasthou || 3 ||

Pr – yaH – jagye – vidwanasya – bandhuH – vishwa – devanam' –  
janima – vivakti – BrahmH – BrahmñH – ujjbhaar – madhyat' – nichaeH –  
uchchaeH – swadha – abhiH – prtasthou |

**Translation:** (Pr) first of all (devanam') of the gods and the brahmands (jagye) the knowledge of the origin (vidwanasya) of a curious bhakt (yaH) who (bandhuH) the real companion i.e. Purna Parmatma only, to His personal servant (janima) whatever has been created by Him (vivakti) Himself tells correctly in detail that (BrahmñH) Purna Parmatma (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

<sup>1</sup> 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.

<sup>2</sup> Supreme God

(uchchaeH) above Satyalok etc (nichaeH) below all the brahmands of ParBrahm and Brahm (swadha) by His acquirable (abhiH) attractive force (pr tasthau) properly established both of them.

**Translation:** Purna Parmatma who is the real companion of a curious bhakt, 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, Purna Parmatma, 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:** - Purna Parmatma<sup>1</sup> Himself correctly tells the knowledge of the nature created by Him, and the knowledge of the origin of all the souls to His personal Das (servant/disciple) that, the Purna Parmatma gave rise to Brahm (Kshar Purush / Kaal) from within Him i.e. 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, Kabir Parmeshwar (KavirDev) Himself told the knowledge of the nature created by Him to His personal servants / disciples i.e. friends, Shri Dharam Das Ji, Respected Garib Das Ji etc. The above-mentioned Ved Mantra is also supporting this.

**Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 4**

Sa hi divH sa prthivya ritstha mahi kshemM rodsi askbhaayat' |  
Mahaan' mahi askbhaayad' vi jaato dhyaM sadam' paarthivM ch  
rajH || 4 ||

Sa – hi – divH – sa – prthivya – ritstha – mahi – kshemm' - rodsi – askabhaayat' - mahaan' - mahi - askbhaayad' - vijaatH – dhaam' - sadam' - paarthivm' - ch – rajH |

**Translation:** (Sa) that same Almighty God (hi) undoubtedly (divH) all the upper loks like, Satyalok, Alakh lok, Agam lok, and Anami 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,

<sup>1</sup> Full-fledged God / Complete God (The Supreme God)

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; Purna Parmatma 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') Purna Parmatma (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 like, Satyalok, Alakh lok, Agam lok and Anami / Akah lok i.e. 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. Purna Parmatma created both the upper and lower brahmands with the element of the sky and earth respectively. {Like, sky is a subtle element; the quality of sky is shabd/sound. Purna Parmatma 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} Purna Parmatma 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:** - The Supreme God has permanently i.e. eternally created the upper four loks, Satlok, Alakh lok, Agam lok and Akah/ Anami lok. The same God has also temporarily created and secured the lower Brahm and ParBrahm's loks and the other smaller loks.

**Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 5**

Sa budhnyaadaasht janushoabhyagrM brhaspatirdevta tasya samraat'|

AharyachchhukrM jyotisho janishtath dhyumanto vi vasantu vipraH||5||

Sa – budhanyaat' - Aashtr – janusheH – abhi – agram' - brhaspatiH – devta - tasya – samraat – ahH – yat' - shukram' - jyotishH – janisht – ath – dhyumanthH – 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 lok 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 Parmeshwar (yat') from whom (ahH) everyone got separated (ath) after this (jyotishH) from Jyoti-Swaroop 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 (dhyumanthH) 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 lok of ParBrahm and Brahm is Satlok; it is also known as the Third Abode/Dhaam. Even the Master of Durga is also this King of the kings, the Greatest Lord and the Guru of the Universe, Parmeshwar, 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 Purna Parmatma (Supreme God) gave rise to Aashtra i.e. Ashtangi (Prakriti Devi / Durga) in Satyalok, the first from below (lowermost) among the upper four lok. He only is the King of kings, Guru of the Universe and the Purna Parmeshwar (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 lok and Earth lok.

**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 Purna Parmatma i.e. Tat' Brahm only (asya) this (kaavyaH) devout soul, who does bhakti of Purna Parmeshwar according to the ordinances, back (mahH) Almighty (devasya) of Parmeshwar / Supreme God (poorvyasya) former (dhaam) lok i.e. Satyalok (hinoti) sends.

(Poorve) former (vishite) specially desired for (esh) this God and (jagye) after knowing the knowledge of the creation of nature (bahubhiH) lot of happiness (saakam') with (ardhe) half (sasan') asleep (ittha) thus properly (nu) prays from a true soul.

**Translation:** Undoubtedly, that Purna Parmatma i.e. Tat' Brahm only sends this devout soul, who does the bhakti of Purna Parmeshwar according to the ordinances, back to the former lok i.e. Satyalok of the Almighty God.

After knowing this former God, who is specially desired for and the knowledge of the creation of nature, while half asleep in lot of happiness, thus properly prays from the true soul.

**Meaning:** - That same Supreme God takes a devotee, who does true sadhna, 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 Oh God, the wanderers of infinite births have now found the real living place.

Its evidence is also present in Holy Rigved, Mandal 10, Sukta 90, and Mantra 16.

**In the same way, Supreme God KavirDev (God Kabir) Himself, granting true bhakti (way of worship) to Respected Garibdas Ji, took him to Satlok. Then in his sacred speech Respected Garibdas Ji Maharaj said: -**

Garib, ajar 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 vishwesham janita yathaasH KavirDevo na dabhaayat'  
swadhavan' || 7 ||

YaH – atharvanm' - Pitram' - Devbandhum' - Brahspatim' - namsa –  
av – ch – gachchhaat' - tvam' - vishwesham' - janita – yatha – saH –  
KavirdevH – na – dabhaayat' - swadhavan' |

**Translation:** (YaH) who (atharvanm') unchanging i.e. eternal (Pitram') Father of the Universe (Dev bandhum') the real companion of the devotees i.e. the basis of the soul (brahspatim') Guru of the universe (ch) and (namsa) polite worshipper i.e. 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 i.e. who is also endowed with the qualities of a mother (na dabhaayat') who does not betray like Kaal (swadhavan') who has the nature i.e. qualities of (yatha) as it is (saH) He (tvam') Himself (KavirDevH / Kavir'DevH) is KavirDev i.e. in different language is also called Kabir Parmeshwar.

**Translation:** He, who is unchanging i.e. eternal, Father of the universe, the real companion of the devotees i.e. the basis of the soul, Guru of the universe, and who takes a polite worshipper, i.e. 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 i.e. who is also endowed with the qualities of a mother, who has the nature i.e. qualities of not betraying like Kaal, He is, as it is, Himself KavirDev i.e. in different language He is also called Kabir Parmeshwar<sup>1</sup>.

**Meaning:** - In this Mantra, it has also been made clear that the name of that God, who has done all the Creation, is KavirDev (God Kabir).

**God who is unchanging i.e. is 'eternal' in reality. (It is also evident in Gita Adhyay 15 Shlok 16 –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 God only, because of creating all the brahmands and living**

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<sup>1</sup> Supreme God

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, Sukta no. 24.

## Evidence of Nature's Creation in Holy Rigved

### Rigved Mandal 10 Sukta 90 Mantra 1

Sahasrsheersha PurushH sahasrakshH sahasrpaat' |  
 Sa bhumim' vishwatoM vritwatyatishthatdashangulam' || 1 ||  
 Sahasrsheersha – PurushaH – sahasrakshH – sahasrpaat' - sa –  
 bhumim' - vishwatH – vritwa – atyatishthat' - dashangulam' |

**Translation:** (PurushH) Viraat-form Kaal God i.e. Kshar Purush (sahasrsheersha) who has thousand hands (sahasrakshH) who has thousand eyes (sahasrpaat') thousand feet (sa) that Kaal (bhumim') the twenty-one brahmands 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 i.e. lives separately in his Kaal lok in the twenty-first brahmand.

**Translation:** The Viraat-form Kaal God i.e. Kshar Purush, who has thousand heads, thousand eyes, thousand feet, that Kaal encircling the twenty-one brahmands of the Earth from all sides with the ten fingers i.e. fully controlling them, is also situated above this i.e. lives separately in his separate lok in the twenty-first brahmand.

**Meaning:** - In this Mantra, there is description of Viraat (Kaal-Brahm). [In Gita, Adhyay 10 –11 also, there is a similar description of this Kaal-Brahm. In Adhyay 11 Mantra 46, Arjun is saying that oh Sahasrbaahu i.e one with thousand arms, you may appear in your chaturbhuj form/four-armed form.]

**One who has thousand hands, feet, thousand eyes and ears etc., that Viraat (huge) form Kaal God, keeping all those who are under him in his full control i.e. blocking the 20 brahmands by encircling them, is himself sitting above them (separately) in the 21st brahmand.**

### **Rigved Mandal 10 Sukta 90 Mantra 2**

Purush evedM sarvM yad'bhootM yachch bhaavyam'

Utaamrtatvasyeshaano 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 (annan) 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 liberation.

**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. This Akshar Purush also is a doubtful master of salvation; which means that, even Akshar Purush is somewhat God, but is not a giver of complete liberation.

**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 (mukti). Therefore, he is called as 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 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 Sukta 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 / Parmeshwar (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 Purna Parmatma / Param Akshar Purush (paadH) are one foot i.e. are just a small part of Him (asya) this Parmeshwar's (tri) three (divi) divine loks like, Satyalok – Alakh lok – Agam lok (amrtam') eternal (paad') are the other foot i.e. whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Purna Parmatma only.

**Translation:** This Akshar Purush i.e. ParBrahm has this much supremacy. And that Param Akshar Brahm i.e. Purna Brahm / Parmeshwar 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 Purna Parmatma Param Akshar Purush i.e. are just a small part of Him. This Parmeshwar's three divine loks like, Satyalok – Alakh lok – Agam lok, are His other eternal foot i.e. whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Purna Parmatma only.

**Meaning:** - Akshar Purush (ParBrahm) mentioned in the Mantra 2 above has only this much grandeur. But the Supreme God, Kavir Dev is greater than him i.e is All-Powerful/Almighty, and all the brahmands are positioned only at a part of His.

**In this Mantra, there is description of three loks because the fourth Anami 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 Shrimad'bhagwat Gita Adhyay 15 Shlok 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 ||

**In its evidence, Respected Dadu Ji is saying: -**

Jin moku nij naam diya, soi satguru hamaar |

Dadu doosra koī nahin, Kabir sirjanhaar ||

**Respected Nanak 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 with word power’ i.e. Shabd Swaroopi God who does creation by the power of word/shabd, ‘Hakka Kabir’ means ‘Sat (eternal) Kabir’, ‘karim’ means ‘kind’, ‘Parvardigaar’ means ‘Nurturer of all’}.**

**Rigved Mandal 10 Sukta 90 Mantra 4**

Tripaadoordhv udaitPurushH paadoasyehaabhavtpunH |

Tato vishv'vyakraamatsaashnaanashne a **Shabd Swaroopi<sup>1</sup> God** bhi ||4||

Tri – paad – oordhvH – udait' - PurushH – paadH - asya –ih - abhavat' - punH – that - vishva' - vyakraamat' - saH - ashnaanashne abhi |

**Translation:** (PurushH) this Param Akshar Brahm i.e. Eternal God (oordhvH) above (tri) three loks like, Satyalok – Alakh lok – Agam lok, - like (paad) one foot i.e. the upper part (udait') appears i.e. is seated. (asya) this very Parmeshwar's<sup>2</sup> / 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 Purna Parmatma (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 brahmands 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 Purna Brahm's<sup>3</sup> one foot i.e. one part, in the form of the Universe, then appears here. Therefore that Eternal/Immortal Purna Parmatma is pervasive 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 present in**

<sup>1</sup> Having the word power

<sup>2</sup> Supreme God

<sup>3</sup> Full-fledged God / Complete God

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 Akah (Anamay/Anami) 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 that Supreme 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 Supreme God's supremacy is over everyone. 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 Supreme God has extended the range (capacity) of His power over all the brahmands<sup>1</sup> to control them. Like, the tower of a mobile phone even when present in one area, extends its power i.e. the range (capacity) of the mobile in all the four directions. Likewise, Purna Prabhu<sup>2</sup> has extended His invisible power everywhere, by which Purna Parmatma<sup>3</sup> controls all the brahmands sitting at one place.

**Respected Garib Das Ji is giving its evidence: - (Amritvaani Raag Kalyan)**

Teen charan Chintamani saheb, shesh badan par chhaaye |  
Maata, pita, kulan n bandhu, na kinhe janani jaaye ||

### **Rigved Mandal 10 Sukta 90 Mantra 5**

Tasmaadviraatajaayat viraaajo adhi PurushH |  
Sa jaato atyarichyat pashchaad'abhoomimatho purH || 5 ||  
Tasmaat' - viraat' - ajaayat - viraaajH - adhi - PurushH - sa - jaatH -  
atyarichyat - pashchaat' - bhoomim' - athH - purH |

**Translation:** (tasmaat') thereafter, from the word-power/shabd-shakti of that Parmeshwar (viraat') Viraat i.e. 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) Parmeshwar

<sup>1</sup> An elliptical region in which many *loks* are situated

<sup>2</sup> Full-fledged / Complete God

<sup>3</sup> Full-fledged / Complete God

(bhoomim') the loks of the Earth, loks of Kaal-Brahm and ParBrahm (atyarichyat) properly created (athH) then (purH) other small-small loks (sa) that Parmeshwar only (jaatH) created/gave rise i.e. established

**Translation:** Thereafter, Viraat i.e. Brahm, who is also known as Kshar Purush and Kaal, originated from the word-power/shabd-shakti of that Parmeshwar. After this, the Parmeshwar, 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 Parmeshwar only created other small-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 Purna Parmatma gave rise to Jyoti Niranjan (Brahm) i.e. from that All-powerful God Purna Brahm, KavirDev (God Kabir) only, Viraat i.e. Brahm (Kaal) was born. This same evidence is also in Gita Adhyay 3 Mantra 15 that Brahm originated from the Eternal God. This very evidence is also in Atharvaved Kaand 4 Anuvaak 1 Sukt 3 that Brahm originated from Purna Brahm<sup>1</sup> and that same Purna Brahm created (bhoomim') all the small and big loks. That Purna Brahm is greater than this Viraat God i.e. Brahm; which means, is also his (Brahm's) Master.

### Rigved Mandal 10 Sukta 90 Mantra 15

Saptaasyaasanparidhayastrisapt 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 Purna Parmatma (yagyam') offers religious service according to the ordinances i.e. worships (pashum') bound in the web of the bondage of actions like a sacrificial animal (deva) devout souls (tanvaanaH) from the web of the bondage of sinful actions created i.e. spread by Kaal (abadhnan') liberates i.e. is the liberator of the bondage; is Bandichhor.

<sup>1</sup> Full-fledged / Complete God

**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 Purna Parmatma<sup>1</sup> according to the ordinances, the devout souls bound in the trap of the bondage of actions of Kaal like a sacrificial animal, (Purna Parmatma) liberates them from the trap of the bondage of actions created i.e. spread by Kaal; which means is the liberator from the bondage i.e. is Bandichhor.

**Meaning:** - The Supreme 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 Brahman 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 tapatshila<sup>2</sup> 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 also lies in Holy Yajurved; Adhyay 5, Mantra 32, that Kaviranghaariasi: (Kavir') 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 God Kabir.

### Rigved Mandal 10 Sukta 90 Mantra 16

Yagyen yagyamayajant devaastaani dharmāni prthmaanyaasan' |  
Te ha naakaM mahimaanH sachant yatr poorve saadhyaH santi devaH  
|| 16 ||

Yagyen – yagyam' - a – yajant – devaH – taani – dharmāni – prthmaani  
– aasan' - te – ha – naakam' - mahimaanH – sachant – yatr – poorve –  
saadhyaH – santi – devaH

**Translation:** Who (devaH) flawless god-like devout souls (yagyam') in place of the incomplete wrong religious pooja<sup>3</sup> (yagyen) on the basis of the religious act of true bhakti<sup>4</sup> (yajant) worship (taani) they (dharmāni)

<sup>1</sup> Complete or Full-fledged God

<sup>2</sup> 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

<sup>3</sup> Worship

<sup>4</sup> Worship

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 Parmeshwar (sachant) on the basis of bhakti i.e. the earnings of the 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 in place of the incomplete wrong way of 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, by being equipped with the great power of bhakti, attain the complete happiness-giving Parmeshwar 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<sup>1</sup>, they becoming rich with the earnings of bhakti and free from the debt of Kaal, because of the earnings of true bhakti, attain that all-happiness giving Parmeshwar<sup>2</sup> 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 Supreme 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 Adhyay 8 Shlok 8 to 10 that a devotee who does true sadhna of Purna Parmatma according to the injunctions of the scriptures, he by the power of the earnings of bhakti attains that Purna Parmatma<sup>3</sup> i.e. goes to Him. This proves that there are three Gods – Brahm, ParBrahm and Purna Brahm. These are

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<sup>1</sup> Religious Practice

<sup>2</sup> Supreme God

<sup>3</sup> Suprme God/ Complete God

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 – Purna Parmatma and Param Akshar Purush.

It is also evident in RigVed Mandal 9 Sukta 96 Mantra 17 to 20, that the Supreme God KavirDev (Kabir Parmeshwar) appears by acquiring the form of a child and delivers His pure knowledge i.e. Tattavgyan to His followers through (KavirgurbhiH) Kabir Vaani by telling aloud. That KavirDev (God Kabir) is seated in human form in the third *Ritdhaam* (Satlok) of Purna Brahm<sup>1</sup> (Param Akshar Purush), which is different from Brahm's (Kshar Purush's) Dhaam and ParBrahm's (Akshar Purush's) Dhaam. The fourth lok from Satlok is Anami lok, in that also this same KavirDev (Kabir Parmeshwar) is seated in visible human-like form as Anami Purush.

## Evidence of Nature's Creation in Holy Shrimad'Devi Mahapuran

(Birth of Brahma, Vishnu and Shiv from  
the union of Durga and Brahm)

Holy Shrimad'Devi Mahapuran, Third Skand Adhyay 1 to 3 (published from Gitapress Gorakhpur, translator: Shri Hanuman Prasad Poddar and Chiman Lal Goswami Ji, from Page no. 114 onwards)

From Page no 114 to 118, it is mentioned, “Many consider the Acharya Bhavani<sup>2</sup> to be the fulfiller of all wishes. She is known as Prakriti and has 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,

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<sup>1</sup> Supreme God / Complete God

<sup>2</sup> Durga

**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 that vast area of water? I explored the earth for one thousand years but did not find any end. 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. In fear of them, I got down, holding the stalk of the lotus flower. There, god Vishnu Ji was laying unconscious on a snake bed (shesh shaiya). A woman came out of his body (Durga who had entered into his body like 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 insight to god Vishnu; he recalled the memories of his childhood, and then told the story of his childhood).**

**On page no. 119-120 of Devi MahaPuran in Third Skand, god Vishnu Ji said to Shri Brahma Ji and Shri Shiv Ji that she is the mother of us, three. She is the Universal mother/Jagat Janni, goddess Prakriti. I had seen this goddess, when I was a small child and she was rocking my cradle.**

**In the Third Skand, Adhyay 5 on page no. 123; Shri Vishnu Ji praising 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); which means, we three gods are mortal. Only you are eternal. You are the universal mother/Jagat Janni / goddess Prakriti.**

**God Shankar said — Goddess, if the great 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 (wrathful acts), not your child i.e. you only are my mother too.**

**Readers, please think: - It is clear from the above-mentioned**



description that Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji are perishable. They are not Mrityunjai (eternal) or the greatest gods. They are Durga's (Prakriti) sons and Brahm (Kaal- SadaShiv) is their father.

In Third Skand, Adhyay 4 to 6 on page no. 125; on being asked by Brahma Ji that Oh 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, Adhyay 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, there is no doubt why your tasks should 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 all-powerful. Durga married off the three gods (Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji). (In the Third Skand, Adhyay 6 on Page no 128-129).

Gita Adhyay no. 7 Shlok no. 12

Ye, ch, ev, satvikaH, bhavaH, rajsaH, tamsaH, ch, ye,  
MattH, ev, iti, taan', viddhi, na, tu, aham', teshu, te, myi ||12||

**Translation:** (Ch) and (ev) also (ye) that (satvikaH) preservation from Satvgun Vishnu Ji (bhavaH) characteristic and (ye) that (rajsaH) creation from Rajogun Brahma Ji (ch) and (tamsaH) destruction from Tamogun Shiv Ji (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 Ji and that of creation from Rajogun Brahma Ji and destruction from Tamogun Shiv Ji, 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 Nature's Creation in Holy Shiv Mahapuran (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, Adhyay 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), Tridev Janni/Mother of the three (the mother who gives birth to Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji), 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 Adhyay no. 7, on page no. 103, Brahma Ji said that even I was born from the union, i.e. by the act of husband-wife, of God SadaShiv (Brahm-Kaal) and Prakriti (Durga). Then I was made unconscious.

Then in Rudra Sanhita, Adhyay 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) has been considered to be beyond the gunas.

**Important:** Here four have been proved; which means, they have originated from SadaShiv (Kaal-Brahm) and Prakriti (Durga) only. The mother of the three gods (Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji) is Shri Durga Ji and father is Shri Jyoti Niranjana (Brahm). These three gods only are Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji.

## **Evidence of Nature's Creation in Shrimad'bhagwat Gita Ji**

It is also evident in Holy Gita Ji, Adhyay 14 Shlok 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 Ji,

**Satgun-Vishnu Ji, and Tamgun–Shiv Ji] along with all the living beings have been produced from our (both of us') union. 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. This evidence is also present in Adhyay 15, Shlok 1-4 and 16, 17.**

**Gita Adhyay no. 15 Shlok 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 Purna Parmatma Aadi Purush Parmeshwar (adhHshaakham') the branches below (avyyam') eternal (ashvttham') is extensive tree of Peepal (yasya) whose (chhandaasi) smaller divisions, twigs (parnaani) are 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 i.e. is Tattavdarshi.

**Translation:** With the roots above in the form of Purna Parmatma Aadi Purush Parmeshwar and the branches below, it is an eternal and extensive tree of Peepal, whose smaller divisions are said to be twigs and leaves. One, who knows that tree of world along with all the parts, is completely knowledgeable i.e. is Tattavdarshi.

**Gita Adhyay 15 Shlok 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, Brahm-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 i.e. the main reason (ch) and (manushyaloke) in the world of men – Heaven, Hell and 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 i.e. the main reason of binding the soul to actions<sup>1</sup>, and in the world of men – Heaven, Hell and Earth, have been arranged below – in hell, 84 lakh births and above in heaven etc.

### **Gita Adhyay 15 Shlok 3**

Na, roopam', asya, ih, tatha, uplabhyate, na, antH, 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 (antH) end (na) nor (tatha) such / as described above (roopam') form (uplabhyate) is perceived / found (ch) and (ih) here in this discussion i.e. 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 brahmands (enam') this (suvirudmoolam') having a properly stabilized state (ashvattham') has a strong form (asangshastren) is equipped with complete knowledge (drden') by knowing through the Sukshma Ved i.e. Tattavgyan (chhitva) by slashing i.e. 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 i.e. 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 i.e. slashing through this Sukshma Ved i.e. Tattavgyan which has a properly stabilized state, has a strong form, and is equipped with complete knowledge; 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 Supreme God.

### **Gita Adhyay 15 Shlok 4**

TatH, padam', tat', parimargitvyam', yasmin', gataaH, na, nivartanti, bhooyH,

Tam', ev, ch, aadhyam', purusham', prpadhye, yatH, prvruttiH, prsrta, puraani ||4||

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<sup>1</sup> *Karm*

– deeds; the principle

– As you do, so you will get.

**Translation:** When one finds the Tattavdarshi saint (tatH) after that (tat') of the Supreme 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) Parmatma – Param Akshar Brahm, from whom (puraani) ancient (prvrttiH) creation–nature (prsrtta) has originated (tam') ignorant (Aadhyam') Aadi Yam i.e. I, Kaal Niranjana (Purusham') of Purna Parmatma (ev) only (prpadhyate) I am in the refuge, and worship Him alone.

**Translation:** When one finds the Tattavdarshi saint, after that one should properly search for the place i.e. Satlok of that Supreme God. Having gone where, devotees do not return to the world, and the Supreme God/ Parmatma–Param Akshar Brahm, from whom the ancient creation–nature has originated, Ignorant Aadi Yam i.e. I, Kaal Niranjana also am in the refuge of that Purna Parmatma only, and worship Him alone.

### Gita Adhyay 15 Shlok 16

Dwau, imau, purushau, loke, ksharH, ch, aksharH, ev, ch,  
KsharH, sarvani, bhootani, kootasthH, aksharH, uchyate ||16||

**Translation:** (Loke) in this world (dwau) two types of (purushau) Gods (KsharH) perishable (ch) and (AksharH) imperishable (ev) likewise (imau) in the loks of these two Gods (sarvani) all (bhootani) the bodies of the living beings (ksharH) perishable (ch) and (kootasthH) the soul (aksharH) imperishable (uchyate) is said to be.

**Translation:** In this world, there are two types of Gods, Perishable and Imperishable. Likewise, in the loks of these two Gods, the bodies of all the living beings are said to be perishable and the soul, imperishable.

### Gita Adhyay 15 Shlok 17

UttamH, PurushH, tu, anyaH, Parmatma, iti, udahrH,  
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 (udahrH) is called (yaH) who (loktryam') into the three loks (aavishya) entering (bibharti) maintains / sustains everyone and (avyyaH) eternal (iishwarH) 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 lokas, nurtures and protects everyone, and is eternal and 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 Purna Parmatma. 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 Tattavdarshi Saint about whom there is a mention in Gita Adhyay 4 Shlok no. 34. In Gita Adhyay 15 Shlok 2, 3, only this much has been told that the three gunas are the branches. Here in this discussion i.e. in Gita, I (the giver of the knowledge of Gita) cannot give you the full information because I do not have knowledge about the beginning and the end of the creation of this world. For that it is said in Gita Adhyay 4 Shlok no. 34 that, gain knowledge about that Purna Parmatma from a Tattavdarshi Saint. In this Gita Adhyay 15 Shlok 1, the identity of that Tattavdarshi Saint has been mentioned that he will give knowledge about every part of the world-like tree. Ask him only. In Gita Adhyay 15 Shlok 4, it is said that after finding that Tattavdarshi Saint, one should search for that Param Pad of Parmeshwar (the Supreme State of Supreme God) i.e. one should do sadhna according to the directions of that Tattavdarshi Saint, by which one attains complete liberation (eternal liberation). It has been clarified in Gita Adhyay 15 Shlok 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 not actually eternal/immortal. That Eternal/Immortal God is someone else other than these two. He only by entering into the three worlds/lokas, sustains and nurtures everyone.**

**It has been proved in the above-mentioned Shri Mad'Bhagwat Gita Adhyay 15, Shlok 1 – 4 and 16, 17 that the root of this upside-down worldly tree is Param Akshar Brahm i.e. Purna Brahm from whom the whole tree gets nourishment. The part of the tree 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 Adhyay 15, Shlok 16 and 17, it is clear that Kshar Purush and Akshar Purush and the material bodies of all the living beings in their loks are perishable and their souls are imperishable; which means that the aforesaid Gods and the living beings under them are perishable. Even though, Akshar Purush (ParBrahm) has been called as imperishable, 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 Nature's Creation 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 that Who is the Creator of universe and what is He like, and what is His real name?**

**Holy Bible (Genesis, on page no. 2, A. 1:20 – 2:5)**

**Sixth Day: - Living beings and Man:**

After creating the other living beings, 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 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 jahid'hum bihi jihaadan' Kabira (Kabiran') |52|

**This means that Hazrat Muhammad's Khuda (God) is saying that Oh 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 as the Purna Parmatma/Supreme God. You may remain firm on the basis of the knowledge of Quran given by me that, Kabir only is the Supreme God, and may struggle (Do Not Fight) i.e. remain rigid for Allah Kabir.**

Aayat 58: - Va tavakkal' alal'- harulliji la yamutu va sabbih' bihm'dihi va kafaa bihi bijunoobi ibadihi Khabira (Kabira) |58|

**It means that whom Hazrat Muhammad Ji regards as his God, that Allah (God) is referring to some other Supreme God that Oh Prophet! Have faith in that God Kabir, who met you in the form of a Jinda Mahatma<sup>1</sup>. He is never going to die i.e. 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: - All'ji khalakassmaavaati val'arj va ma bainhuma fi sittati ayyaamin' summastwa alal'arshi arrh'maanu fs'al' bihi Khabiran' (Kabiran') |59|

**It means that the God (Allah), who is narrating Quran Sharif, is telling Hazrat Muhammad that, He is the same God Kabir, who created the entire nature, whatever is between the Earth and 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) Tattavdarshi Saint for the information about Him.**

**To know about the real knowledge of that Supreme God and**

<sup>1</sup> A Muslim saint who wears a black knee-length cloak (like an overcoat) and wears a conical hat on head



how one can attain Him, ask a Tattavdarshi 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 whole universe, 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 Dharam Das Ji asked worshippable God Kabir that Oh Almighty! To date, no one ever gave this Tattavgyan (true spiritual knowledge). Even the connoisseurs of the Vedas did not tell anything. It proves that the four Holy Vedas and Holy Kateb (Quran Sharif etc) are fallacious. Supreme 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 – Jabur – Tauraat – Angel) are not wrong. But those who could not comprehend them are ignorant.

### **Nature's Creation in Worshippable Kabir Parmeshwar (Kavir' Dev) Ji's Sacred Speech**

**Important: -** The following sacred speech was delivered by the most worshippable Kabir Parmeshwar Ji (KavirDev) between year 1403 {when Venerable KavirDev (Kabir Parmeshwar) turned five in His leelamay body} and year 1518 {when KavirDev (Kabir Parmeshwar) went to Satlok with His body from Maghar place}, approximately 600 years ago, to His personal servant (Das-devotee) Respected Dharamdas Ji and Dhani Dharmdas 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–father of Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji are not given in any of the true scriptures. These three gods are immortal; they do not have birth and death. Nor 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 into light and the true Holy Scriptures of all the religions are its proof. This proves that the Purna Parmeshwar/Supreme God, the Creator of the whole universe, the Master of the lineage and the Omniscient God, is KavirDev (Kabir Parmeshwar) only, who appeared on a lotus flower in a pond named Lahar Tara in Kaashi (Banaras) city. He wore a lesser bright human-like body over His real effulgent body and lived for 120 years, and after giving the authentic (real–Tattav) knowledge about the nature created by Him, went to Satlok with His body.**

**Dear Readers, please read the following sacred speech, delivered by God Kabir Ji.**

Dharmdas yeh jag bauraana | koi na jaane pad nirvana ||  
 Yahi kaaran main katha pasaara | jagse kahiyo Ram niyaara ||  
 Yahi gyan jag jeev sunaao | sab jeevon ka bharam nashaa ||  
 Ab main tumse kahon chitaai | treydevan ki utpatti bhaai ||  
 Kuchh sankshep 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 turathi 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 Niranjana jag bharmavae ||  
 Teen lok apne sut dinha | sunn Niranjana baasa linha ||  
 Alakh Niranjana sunn thikaana | Brahma Vishnu Shiv bhed na jaana ||  
 Teen Dev so unko dhaavein | Niranjana ka ve paar na paavein ||  
 Alakh Niranjana bada batpaara | teen lok jiv kinha ahaara ||  
 Brahma Vishnu Shiv nahin bachaaye | sakal khaaye pun dhoor udaaye ||  
 Tinke sut hain teeno deva | aandhar jeev karat hain sewa ||  
 Kaal Purush kaahu nahin chinha | Kaal paaye sabhi 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, God Kabir Ji is saying to His personal disciple, Shri Dharmdas Ji that Dharmdas, this whole world is perplexed because of lack of the Tattavgyan (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, let me tell you 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 evidences are ignorant and are influenced by Kaal's force; they are not worthy of doing bhakti (devotion). Now I will tell you how were the three gods (Brahma Ji, Vishnu Ji and Shiv Ji) born? Their mother is Ashtangi (Durga) and father is Jyoti Niranjana (Brahm-Kaal). At first, Brahm was born from an egg. Then, Durga was created. After getting attracted towards her looks, Kaal (Brahm) misbehaved with Durga and Durga (Prakriti) then took refuge in his stomach. I went there, where Jyoti Niranjana Kaal was present. I took out Bhavani (Durga) from Brahm's stomach and sent them 16 sankh<sup>1</sup> Kos<sup>2</sup> away along with the 21 brahmands. Jyoti Niranjana did intercourse with Prakriti Devi (Durga). From their union, the three gunas [Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji] were born. All the living beings are held in Kaal's trap because of worshipping these three Gunas only (Rajgun – Brahma Ji, Satgun –**

<sup>1</sup> Sankh = One hundred Padam =  $10^{17}$  (One Hundred Quadrillion)

<sup>2</sup> A measure of distance; one Kos = 3 k.m.

Vishnu Ji, and Tamgun – Shiv Ji). How can they achieve complete salvation unless they get the real Mantra?

**Important:** Dear readers may please think that the unknowledgeable saints described the state of Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji as eternal. The whole Hindu society todate kept considering these three gods to be immortal, eternal and free from birth-death; whereas, these three are perishable. Their father is Kaal-form Brahm and mother is Durga as you have read in the previous evidences. This knowledge is also present in our scriptures, but the unknowledgeable gurus, rishis 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 uptil now did not even know that who is the mother-father of Shri Brahma, Shri Vishnu and Shri Shiv Ji, those gurus, rishis, and saints are unknowledgeable. Because of which, by narrating knowledge opposite to the scriptures (lokved i.e. baseless stories), filled the entire bhakt<sup>1</sup> community with ignorance. By making them do sadhna<sup>2</sup> opposite to the injunctions of the scriptures, kept them devoid of the real benefit (complete liberation) of the Parmatma (Supreme God) and ruined everyone's human birth because this is also evident in Shrimad'bhagwat Gita Adhyay 16 Shlok 23, 24 that he who, abandoning the injunctions of the scriptures, follows arbitrary way of worship, does not obtain any benefit. Since 1403 only, Purna Parmatma Kabir Ji had started telling the knowledge of all the scriptures in His sacred speech (Kavir Vaani). But those unknowledgeable gurus did not let this knowledge go to the bhakt society, which is now coming out. It has been proved from this that Purna Parmatma KavirDev (God Kabir) had Himself come in the form of a Tattavdarshi Saint (Sat Guru).

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<sup>1</sup> Worshipper

<sup>2</sup> Worship / Religious Practice

## Evidence of Nature's Creation in Respected Garibdas Ji's Sacred Speech

**Aadi Ramaini (Sad'Granth, page no. 690 to 692)**

Aadi ramaini adli saara | ja din hote dhundhukaara || 1 |  
 Sat Purush kinha prakaasha | 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 ik 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 | chin 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 yaah parlay feri | harsh shok jaura jam jeri || 36 ||  
 Paanchon tattav hain parlay maanhi | satvagun rajgun tamgun jhaanyi || 37 ||  
 Aathon ang mili hai Maya | pind brahmand sakal bharmaya || 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 bharmaya || 44 ||  
 Hum to kahain agam ki baani | jahaan avigat adli aap binaani || 45 ||  
 Bandichhor hamaara naamam | ajar amar hai asthir thaamam || 46 ||  
 Jugan jugan hum kehte aaye | jam jaura se hans chhutaaye || 47 ||  
 Jo koi maane shabd hamaara | bhawsaagar 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 the Supreme God Kabir Ji was sitting on a throne in Satlok. We were His servants there. God gave rise to Jyoti Niranjana. Then, He gave him 21 brahmands in return for his meditation. After that, He created Maya (Prakriti). Jyoti Niranjana (Brahm) got attracted towards young Durga's (Prakriti) looks, and tried to rape her. Brahm got its punishment and was expelled from Satlok. He 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 anybody will obtain the real Mantra (Sachcha naam/true naam jaap Mantra) of the Supreme God from us, then we will set him free 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 Sahib Ji that, obtain the true Mantra i.e. Satyanaam and Saarsabd; you will achieve complete liberation. Otherwise, you will remain held in Kaal's trap by doing baseless sadhna and by listening to sweet talks of fake saints and priests and**

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 ||  
 Sikhar 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 brahmadik deva, harhat dori bandhe sab khewa ||  
 Kotik karta firta dekhya, 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 in this Bhavsagar<sup>1</sup> (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 makes a coil, lays eggs in it and then hits the eggs with its hood. Because of which the egg breaks and the offspring comes out of it. The female snake eats it. Many eggs break up while hitting with the hood because the female snake has many eggs. Offsprings come out of the broken eggs and if any offspring gets out of the snake's coil then that offspring is saved; otherwise, the female snake does not spare it in the coil. The female snake eats away 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**

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<sup>1</sup> Ocean of world

taking *naam* 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 birth and death. Therefore, think that Dhruv, Prahlad and Sukhdev Rishi chanted 'SohM' Mantra, but even they did not get liberated and remained in Kaal lok only. Even, the devotees who chant 'Om Bhagwate VasudevayH NamH' are also doing bhakti upto Shri Krishna only and cannot save themselves from the cycle of 84 lakh births of various living beings. The speeches of the Most Worshippable God Kabir Ji and Respected Garib Das Ji Maharaj give a clear evidence of this.

Anant koti avtar hain, Maya ke Govind |

Karta ho ho avtare, bahur pade jag fandh ||

A living being can become liberated only by doing bhakti<sup>1</sup> of SatPurush Kabir Ji.

Until a living being returns to Satlok, he will keep performing actions in Kaal lok 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 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 became a hunter and took his revenge from Shri Krishna. He hit Shri Krishna ji in his foot with a venomous arrow and killed Krishna ji.

**Maharaj Garibdas Ji Sahib says in his speech: -**

Brahma Vishnu Maheshwar Maya, aur Dharmrai kahiye |

In paancho mil parpanch banaaya, vaani humri lahiye ||

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<sup>1</sup> Worship



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 dohuko mosun, Mahakaal sir mundun |  
 Main to takht hazoori hukmi, chor khoj koon dhoondhu ||  
 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, dara na rokan doonga ||  
 Hum to Bandichhor kahaavan, dharmrai hai chakvae |  
 Satlok ki sakal sunaava, vaani hamri akhvae ||  
 Nau lakh pattan oopar khelun, saahdare 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 nahi jaahi |  
 Amar karoon Satlok pathaan, taatain Bandichhor kahaan ||

**Respected Garibdas Ji, describing the glory of Kabir Parmeshwar (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 brahmands of Kaal—Brahm are the captives of Kaal because of their sins. The Purna Parmatma (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 Adhyay 5, Mantra 32: 'Kaviranghaariasi', KavirDev is the enemy of sins; 'Bhambhaariasi', is the enemy of bondage i.e. 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 Ji and Aadi Maya, are perishable. All these and their loks will finish in Mahapralay (the great destruction). Their age is several thousand times more than that of a common 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 umra buland maraega ant re |  
 Satguru mile na kaan, na bhete sant re | |

Even if one has a long life of sankh yugas (ages), it will definitely finish one day. If we will take Naam-daan<sup>1</sup> from SatPurush KavirDev's (God Kabir's) representative Purna Sant (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 naam-daan from a Complete Saint, and then if we will make the earnings of *naam*, then we can become the deserving *hans* 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 jeevana, lekhe dhare na koye | |

God Kabir Himself gives His (Purna Brahm's) information that above these gods, there is a SatPurush (True God) who has infinite arms, who lives in Satlok (Sachkhand, Satdhaam) and all the loks, Brahm's (Kaal's) 21 brahmands and the loks of Brahma, Vishnu, Shiv, and Shakti and the seven sankh brahmands of Parbrahm and all the other brahmands, come under Him. One can go to Satlok with Satnaam and Saarnaam's jaap and these can be obtained from

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<sup>1</sup> Initiation

a Purna Guru (a Complete Guru). The soul, which goes to Sachchkhand (Satlok), is never reborn. SatPurush (Purna Brahm) God Kabir (KavirDev) is Himself present in other loks by different-different names. Like, is sitting in Alakh lok by Alakh Purush; in Agam lok by Agam Purush and in Anami/Akah lok by Anami Purush. These are titles of His Posts, but the real name of that Purna Purush/Supreme God is Kavir Dev (in different languages is also called Kabir Sahib/God Kabir).

## Indication of Nature's Creation in Respected Nanak Ji's Speech

**Shri Nanak Ji'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, broke it, and then Jyoti Niranjan came out of it. That same Purna Parmatma 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. Then after Niranjan, who came out of the broken egg, the three, Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji, were born. Then, other gods and goddesses and infinite living beings were born. Later, six *Shashtra* (scriptures) and 18 *Purans* were formed, based on the life histories of other gods and experiences of other *rishis* (sages). Shri Guru Nanak Dev Ji is saying that Kaal does not eat that living being who solely worships the Supreme God by His true *naam* (Satyanaam) and abides by the rules directed by the Guruji.

**Raag Maaru (Ansh) sacred speech, Mehla 1 (Guru Granth, 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 much maaiaa hai traigun||  
 Taa kee keemat kahi na sakae, ko tiu bole jiu bulaaida|| (6)

**The essence of the aforesaid sacred speech is that the Saint, who will narrate the whole story of nature's creation and will tell who came out of the two-halved egg and 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 Purna Parmatma makes every living being say whatever He wishes, if you find a saint who fully tells about all this knowledge, then go to him. He who clears up all your doubts, only he is a Complete Saint i.e. is *Tattavdarshi*.**

**Shri Guru Granth Sahib, page no. 929, sacred speech of Shri Nanak Ji, Raag Ramkali, Mehla 1, Dakhni Omkaar**

Omkaari Brahma utpati | omkaaru kias jini chit | omkaari sael jug bhaye | omkaari bed nirmaye | omkaari sabdi udhre | omkaari gurumukhi tare | onam akhar sunhu bichaaru | onam akhru tribhuvan saaru |

**In the aforesaid sacred speech, Shri Nanak Ji is saying that Brahma Ji was born from Omkaar i.e. Jyoti Niranjan (Kaal). After wandering for many yugas, Omkaar (Brahm) produced Vedas, which were obtained by Brahma Ji. Only 'Om' mantra is the actual mantra for the devotion of the three loks. One is uplifted by doing jaap of this 'Om' shabd after taking updes from a Complete Saint i.e. by acquiring a Guru.**

**Important: Shri Nanak Ji has given secretive description of the three mantras (Om' + Tat' + Sat') in several places. Only a Complete Saint (Tattavdarshi) can understand this and the method of the jaap of the three mantras is explained only to the *Updeshi* (follower, disciple).** (Page no. 1038)

Uttam Satiguru purush niraale, sabdi rate 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)|| 5|| 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 teach any other *Hathyog*<sup>1</sup> 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 true *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 other *naams* and incomplete gurus.**

**Aanshik sacred speech, Mehla 1  
 (Shri Guru Granth, 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 Ji is saying that Oh, Bharthari Yogi Ji, your sadhna is upto god Shiv, and because of that you have acquired a place in Shiv *nagri* (city). The ‘Singi’ shabd etc which is going on in your body is of these lotus flowers only, and is being audible in the body from every god’s lok (like a television). I (Nanak Ji) focus with undivided mind only on one Parmatma PaarBrahm i.e. the Purna Parmatma, who is beyond everyone, and is someone else. I do not show off (like, smearing ash on the whole body, holding a wand in hand). I consider all the living beings to be children of one Supreme God (SatPurush). Everyone is functional by His power only. My *mudra* (revenue) is to chant true *Naam* after acquiring it from a Complete Guru, and my *baana* (attire) is forgiveness. I am a worshipper of the Purna Parmatma and the path of Bhakti of Complete Satguru is dif-**

<sup>1</sup> Mediation by forcefully sitting in one place

ferent from yours.

**Amrit Vaani, Raag Aasa, Mehla 1  
(Shri Guru Granth, page no. 420)**

|| Aasa Mehla1 || jini naamu visaariaa doojae bharmi bhulaai | moolu  
chhodi daali lage kiaa paavhi chhai || 1 || Saahibu mera eku hai avru nahin  
bhaai | kirpa te sukhu paaiaa saache parthaai || 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 Ji is saying that those who, forgetting the real naam of Purna Parmatma, are doing jaap of naams of the other gods in misapprehension, they, as if, instead of the root (Purna Parmatma) are watering (worshipping) the branches (the three *Gunas*, Rajgun–Brahma, Satgun–Vishnu, Tamgun–Shiv Ji). No happiness can be achieved by that sadhna, which means that the plant will dry out and you will not be able to sit in its shade. The essence is that doing baseless bhakti is a useless endeavour. There is no benefit out of it. It is also evident in Holy Gita, Adhyay 16, and Shlok 23-24. To achieve that Purna Parmatma, one has to leave ones imaginary sadhna, surrender to the Complete Gurudev and chant the true *Naam/Mantra*. Only then, complete liberation is possible. Otherwise, one will go to hell after death.**

**(Shri Guru Granth Sahib, page no.843-844)**

|| Bilawalu Mehla 1 || main man chaahu ghanaa saachi vigaasi Ram |  
mohi prem pire prabhu abinaasi Ram || avigato Hari naathu naathah tisae  
bhaavae so theeye | kirpaalu sada diaalu 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 Ji is saying that the Eternal Supreme God is the Naath of all the naaths i.e. is the God of all the gods (is the Lord/ Master of all gods; Shri Brahma Ji, Shri Vishnu Ji, Shri Shiv Ji, Brahm and ParBrahm). I have imbibed the true *naam/mantra* (Sachcha Naam) in my heart. Oh 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**

**i.e. 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 Oh (Hakka Kabir) Sat' Kabir, You are (Koon Kartar) Shabd Swaroopi Ram who does creation by the power of shabd i.e. You are the Creator of the entire nature; You only are (beaeb) flawless (Parwardigaar) Nuturer of all and (Karim) the kind God. I am the 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 Kaashi is the Creator (Kartar) of the entire lineage. With total submission, Shri Nanak Ji is saying that I am telling the truth that this Dhaanak i.e. Weaver Kabir only is Purna Brahm (SatPurush).**

**Important: - It has been proved from the indicative knowledge of the above-mentioned evidences that how the nature was created. Now we should attain the Supreme God. This is only possible by taking naam from a Complete Saint (Purna Sant).**

## **A Baseless Story of Nature's Creation by Other Saints**

**What is the knowledge imparted by the other saints about the nature's creation? Please read below the view points of saints of Radhaswami Panth and the saints of the Dhan-Dhan Satguru Panth regarding the creation of Nature.**

**Holy book "Jeevan Charitra Param Sant Baba Jaimal Singh Ji Maharaj", Page no. 102-103, "Srishti ki Rachna (Nature's Creation)", Sawan Kripal Publication, Delhi):**

“In the beginning, SatPurush was formless, then when He manifested (appeared in form), He became the three pure *mandals* (Satlok – Alakhlok – Agamllok) above and became light and the sound of *mandals*.”

**Holy book “Saarvachan (Nasar)”, Prakash Radhaswami Satsang Sabha, Dyalbaag, Agra, “Srishti Ki Rachna (Nature’s Creation)”, Page no. 81:**

“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 and everything else developed.”

**This knowledge is like once a young man went on an interview for a job. The employer asked that have you read the ‘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 said that 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 ‘Man’, 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 and is also 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.**

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<sup>1</sup> Mind



Holy book ‘Sachkhand Ki Sadak’, page no. 226; “The country of saints is Sachchkhand or Satlok, it is also known as Satnaam – Satshabd – Saarshabd.”

**Important:** - The aforesaid explanation is like if somebody has neither seen a city in his life, nor a car; neither has 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 by 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 Purna Parmatma / the Supreme God; Satnaam is the naam/mantra of those two mantras in which one is Om’ + Tat’ is coded. And after this, Saarnaam is given to the worshipper by a Complete Guru. These Satnaam and Saarnaam are both mantras for doing *sumiran*. Satlok is that place where SatPurush lives. Now, the pious souls should themselves decide what is true and what is false.



## Who is the Master of the Lineage and What is He like?

Whichever pious souls attained God, they told that the Master of the lineage is One. He has a human-like visible body consisting of light. The light of whose one hair follicle is more than the combined light of crore suns and crore moons. He only has acquired various forms. The real name of God in different native languages is KavirDev (in Sanskrit language in the Vedas), Hakka Kabir (in regional language in Guru Granth Sahib on page no. 721), Sat' Kabir (in native language in Shri Dharmdas Ji's speech), Bandichhor Kabir (in native language in Sad'Granth of Sant Garibdas Ji), Kabira, Kabiran' and Khabira or Khabiran' (in regional Arabic language in Shri Quran Sharif Surat Furqani no. 25, Aayat no. 19, 21, 52, 58, 59). This Purna Parmatma's synonymous / similar names are Anami Purush, Agam Purush, Alakh Purush, SatPurush, Akaal Moorti, Shabd Swaroopi Ram, Purna Brahm, Param Akshar Brahm etc. For instance, the name of the body of the prime minister of a country is something else and other similar names, Pradhaan Mantri Ji, Prime Minister Ji are separate. Like, the Prime Minister of India keeps the Department of Home Ministry with him. When he signs on the documents of that department, he plays the role of a Home Minister, and even writes his designation as a Home Minister; the signature is same. In a similar manner, we have to understand the power of God.

The saints and sages, who did not attain God, have described their final experience that only the light of God can be seen. God can not be seen because He does not have any form, and hearing the sound etc in the body is the achievement of the Bhakti of God.

Let us ponder: Like, a blind man, who has proven himself to be the one with eyes amongst other blind men, says that the light of moon is very pleasing and charming at night. I see it. Other blind disciples asked, "Guruji, how does a moon look like?" The clever blind man replied, "Moon is formless, it can not be seen." If someone

says that the sun is formless, it can not be seen. Sun is self-illuminated, only its light can be seen. According to the directions given by guruji, the disciples gaze in the sky for 2½ hours in the morning and 2½ hours in the evening. But do not see anything. They decide on their own that Guru is right, but we are not able to complete our sadhna for 2½ hours morning and evening. That is why we are not able to see the light of the sun and the moon. Based on the description given by the clever Guru Ji, crores of blind (lacking knowledge) men become preachers of the description given by that clever blind (lacking knowledge) man. Then someone with eyes tells them that the sun is in form and the light is coming out of it only. Likewise, the moon is emitting light, you blind men! How can there be brightness at night without the moon? For instance, if someone says that I saw tubelight, and then someone asks that how does a tube look like whose light you have seen? He gets the answer that the tube because of being formless is invisible. Only the light can be seen. Please think: how can there be light without a tube?

If someone says that a diamond is self-illuminated and then also says that only the brightness of the diamond can be seen because the diamond is not visible, then that person is not familiar with a diamond. He has worthlessly become a jewellar. Those who say that God is formless and only consider seeing light and hearing sound as the attainment of God, they are completely unfamiliar with God and bhakti. On requesting them that you have not seen anything, by misleading your followers you are being guilty and neither does your gurudev have the eyes of Tattavgyan, nor you, all those blind men devoid of the eyes of wisdom raised sticks saying that you mean that we all are liars, and only you are truthful! Today Sant Rampal Ji Maharaj is in the same state.

How can this debate be concluded that which saint's view points are right and whose are wrong? Let's suppose that five lawyers are expressing their views on a particular crime. One says that section 301 of the constitution will apply to this crime, another says 302, the third person says 304, fourth one 306 and the fifth lawyer tells 307 to be the correct one.

All these five can not be right. Only one can be right if his

description matches with the country's honourable constitution. If his description is also opposite to the constitution, then all the five lawyers are wrong. The holy constitution of the country which is acceptable to everyone will decide this. Similarly amongst the different viewpoints and sadhnas which one is in accordance with the scripture and which one is against the scriptures, the true Holy Scriptures will decide this, which should be acceptable to everyone. (This evidence is also in Shrimad'bhwat Gita Adhyay 16 Shlok 23-24).

Amongst those eyed men (Complete Saints) who saw the moon (Purna Parmatma), the names of a few are: -

(1) Respected Dharmdas Ji (2) Respected Dadu Ji (3) Respected Malook Das Ji (4) Respected Garibdas Ji (5) Respected Nanak Ji (6) Respected Gheesa Das Ji etc.

1. Respected Dharmdas Ji of Bandhavgarh, Madhya Pradesh — Purna Parmatma met him in a form of a Jinda Mahatma in Mathura and showed him Satlok. Showing two forms there in Satlok, sat down on the throne of Purna Parmatma in the Jinda form and said to Respected Dharmdas Ji that I myself have gone to Neeru-Neema's house in Kaashi (Banaras). Respected Shri Ramanand Ji is my Guru Ji. Saying this sent Shri Dharmdas Ji's soul back into his body. Shri Dharmdas Ji's body remained unconscious for two days and gained consciousness on the third day. On searching in Kaashi city, found that this weaver who has come in Kaashi is himself the Purna Parmatma (SatPurush). Respected Dharmdas Ji created the true scripture named Holy Kabir Sagar, Kabir Saakhi, Kabir Beejak based upon the eye-witnessed account and the sacred speech spoken from the holy lotus-mouth of the Purna Parmatma. Evidence in sacred speech:

Aaj mohe darshan diyo Ji Kabir || tek ||  
 Satyalok se chal kar aaye, kaatan jam ki janjeer || 1 ||  
 Thaare darshan se mhaare paap katat hain, nirmal hovae Ji shareer || 2 ||  
 Amrit bhojan mhaare Satguru jeemaen, shabd doodh ki kheer || 3 ||  
 Hindu ke tum Dev kahaaye, Musalmaan ke peer || 4 ||  
 Dono deen ka jhagda chhid gayaa, tohe na paaye shareer || 5 ||  
 Dharmdas ki arj Gosaain, beda lagaao parle teer || 6 ||

**2. Respected Dadu Ji, the witness of Kabir Parmeshwar (evident in sacred speech) — When Respected Dadu Ji was a seven year old boy, Purna Parmatma met him in the form of a Jinda Mahatma and took him to Satlok. Dadu Ji remained unconscious for three days. Then on gaining consciousness uttered numerous sacred speeches**

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Jin mokun nij naam diya, soi Satguru humaar |  
 dadu doosra koi nahin, Kabir srjan haar ||  
 Dadu naam Kabir ki, jae koi leve ot |  
 unko kabahu laage nahin, Kaal vajr ki chot ||  
 Dadu naam Kabir ka, sunkar kaanpe Kaal |  
 naam bharose jo nar chale, hove na banka baal ||  
 Jo jo sharan Kabir ke, targaye anant apaar |  
 Dadu gun keeta kahe, kahat na aavae paar ||  
 Kabir karta aap hai, dooja naahin koye |  
 Dadu pooran jagat ko, bhakti drdaavan soye ||  
 Theka pooran hoye jab, sab koi tajae shareer |  
 Dadu Kaal ganje nahin, japae jo naam Kabir ||  
 Aadmi ki aayu ghatae, tab yam ghere aaye |  
 sumiran kiya Kabir ka, Dadu liya bachaay ||  
 Meti diya apraadh sab, aay mile chhanmaan |  
 Dadu sang le chale, Kabir charan ki chhanh ||  
 Sewak Dev nij charan ka, Dadu apna jaan |  
 bhrngi Satya Kabir ne, keenha aap samaan ||  
 Dadu antargat sada, chhin-chhin sumiran dhyaan |  
 varu naam Kabir par, pal-pal mera praan ||  
 Sun-sun saakhi Kabir ki, Kaal navaavae maath |  
 dhanya-2 ho tin lok mein, Dadu jode haath ||  
 Kehri naam Kabir ka, visham Kaal gaj raaj |  
 Dadu bhajan prataapte, bhaage sunat aavaaj ||  
 Pal ek naam Kabir ka, Dadu manchit laaye |  
 hasti ke ashvaar ko, shwaan Kaal nahin khaay ||  
 Sumirat naam Kabir ka, kate Kaal ki peer |  
 Dadu din din oonche, parmanand sukh seer ||  
 Dadu naam Kabir ki, jo koi leve ot |  
 tinko kabahun na lagaii, Kaal bajr ki chot ||  
 Aur sant sab koop hain, kete sarita neer |

Dadu agam apaar hai, dariya Satya Kabir ||  
 Abhi teri sab mitae, janm maran ki peer |  
 swaans uswaans sumirle, Dadu naam Kabir ||  
 Koi sargun mein reejh raha, koi nirgun thahraaye |  
 Dadu gati Kabir ki, mote kahi na jaay ||  
 Jin moko nij naam dai, Sadguru soi humaar |  
 Dadu doosar kaun hai, Kabir sirjan haar ||

**3. Respected Malook Das Ji, witness of KavirDev — When Shri Malook Das Ji was 42 years old, Purna Parmatma met him and Shri Malook Das Ji remained unconscious for two days. Then uttered the following speech —**

Japo re man Satguru naam Kabir || tek ||  
 Ek samay Guru bansi bajaai kalandri ke teer |  
 Sur-nar muni thak gaye, ruk gaya dariya neer ||  
 Kaanshi taj Guru maghar aaye, dono deen ke peer |  
 Koi gaade koi agni jaraavae, dhoonda na paaya shareer ||  
 Chaar daag se Satguru nyaara, ajro amar shareer |  
 Das Malook salook kahat hai, khojo khasam Kabir ||

**4. Respected Garibdas Ji of Village Chhudani, District Jhajjar, Haryana (evident in sacred speech), witness of God Kabir (KavirDev) — Respected Garibdas Ji was born in 1717 A.D., met God Kabir Ji at age of 10 years in a field named Nalaa in 1727 A.D. and departed to Satlok in 1778 A.D.. Parmatma Kabir Ji also met Respected Garibdas Ji in an embodied Jinda form. Respected Garibdas Ji along with his other fellow milkmen was tending his grazing cattle in his Nalaa field which is sticking to the boundary of Village Kablana. The milkmen requested Kabir Parmeshwar who had appeared in the form of a Jinda Mahatma that if you are not going to have food, then have milk because God had said that I have come after having food from my Satlok village. At that moment, God Kabir Ji said that I drink milk of an unmarried cow. Child Garibdas Ji brought an unmarried cow to Parmeshwar Kabir Ji and said that Babaji, how can this unmarried cow give milk? Then KavirDev (Kabir God) patted on the back of that unmarried calf, automatically milk started flowing from the udders of the unmarried calf and stopped when the pot became full. Parmeshwar Kabir Ji**

drank that milk and made his child Garibdas Ji drink some as prasaad (blessed drink), and showed him Satlok. Showing His two forms in Satlok then sat on the throne in Jinda form as the Master of all, and said that I myself have lived in Kaashi for 120 years as a weaver (*dhaanak*). I had also met Prophet Muhammad earlier. In Quran Sharif, the words Kabira, Kabiran', Khabira, Khabiran', Allahu Akbar etc point towards me only, and I only met Shri Nanak Ji in form of a Jinda Mahatma on the bank of river Bein {Jinda Mahatmas are in Muslims, who wear a black knee-length cloak (like an overcoat) and wear a conical hat on head}, and I only had met Shri Abraham Sultan Adham Ji and Shri Dadu Ji and in all the four Vedas, the names Kavir Agni, KavirDev (KaviranghariH) etc are indicating towards me alone. 'Kabir bed humaara bhed hai, main milu bedon se naahin | jaun bed se main miloon, vo bed jaante naahin ||' I only was sitting in Satlok much before the Vedas.

(In Village Chhudani, District Jhajjar, Haryana, even today a memorial is present in that jungle where Sant Garibdas Ji had seen and met Purna Parmatma in a human body.) After the departure of the soul of Respected Garibdas Ji with God Kabir Bandichhor, the villagers considering him dead, placed him on a pyre and started preparing to cremate him. At that very moment, Parmeshwar entered (introduced) the soul of Respected Garibdas Ji in his body. Ten years old boy Garibdas became alive. Thereafter, he created a book named 'Satgranth' of his sacred speech on the eye-witnessed account of that Purna Parmatma. Evidence in that same sacred speech —

Ajab nagar mein le gaya, humkoon Satguru aan |  
 Jhilke bimb agaadh gati, soote chaadar taan ||  
 Anant koti brahmand ka, ek rati nahin bhaar |  
 Satguru Purush Kabir hain, kul ke srjan haar ||  
 Gaibi khyaal vishaal Satguru, achal digambar theer hai |  
 Bhakti het kaaya dhar aaye, avigat Sat' Kabir hain ||  
 Hardam khoj hanoj haajar, trivaini ke teer hain |  
 Das Garib tabeeb Satguru, bandichhod Kabir hain ||  
 Hum Sultani Nanak tare, Dadu koon updeshe diya |  
 Jaat julaaha bhed nahin paaya, kaashi maahe Kabir hua ||  
 Sab padvi ke mool hain, sakal siddhi hain teer |

Garib SatPurush bhajo, avigat kalaa Kabir ||  
 Jinda jogi Jagat' Guru, maalik murshad peer |  
 Dahoon deen jhagda mandya, paaya nahin shareer ||  
 Garib, jis koon kahte Kabir julaaha |  
 Sab gati purna agam agaaha ||

**In the aforesaid speech, Respected Garibdas Ji Maharaj has made it clear that the weaver (Dhaanak) of Kaashi city also gave me naam and conveyed me across (liberated me). This weaver (Dhaanak) of Kaashi himself is (SatPurush) Purna Brahm.**

**Parmeshwar Kabir only came in Jinda form from Satlok and took me to the Ajab Nagar (Strange/remarkable city Satlok). Where there is only happiness, there are no worries; there is no grief of the sufferings in the bodies of other living beings.**

**This very SatPurush, who had come in Kaashi city as a weaver, by appearing at different-different times had conveyed across Respected Shri Abraham Sultan Adham Ji and Respected Dadu Ji and also Respected Nanak Ji by giving them Satnaam. That same KavirDev (God Kabir) whose one hair follicle has brightness similar to that of crores of suns and is visible like a man, by putting another body of faded masses of lights over His actual bright body meets us in this mortal world because the naked eyes can not bear the light of the actual form of that God.**

**Respected Garibdas Ji has said in his sacred speech 'Sarv kalaa Satguru Saheb ki, Hari aaye Hariyaane nu | 'The meaning is that the area where Purna Parmatma Kabir Hari (KavirDev) came, its name is 'Haryana' i.e. 'a holy place where Parmatma came'. Because of which started calling the nearby regions as Hariaana (Haryana). In 1966 A.D. on the division of the Punjab state, this region got the name Hariaana (Haryana). The speech spoken around 236 years ago proved right in 1966 that when the time will arrive, this region will become popular as the Haryana state, which is clearly evident today.**

**Therefore, in Guru Granth Sahib, on page no. 721 in his sacred speech, Mehla 1, Shri Nanak Ji has stated that —**

**"Hakka Kabir kareem tu, beaeb Parvardigaar |**



Nanak bugoyad jan tura, tere chaakraan paakhaak || ”

**Its evidence is also in Guru Granth Sahib, Raag ‘Siri’ Mehla 1, on Page no. 24, Shabd no. 29**

**Shabd/Hymn —**

Ek suaan dui suaani naal, bhalke bhaunkahi sada biala ||  
 Kud chhura mutha murdaar, dhaanak roop raha kartaar || 1 ||  
 Mae pati ki pandi na karni ki kaar | uh bigad roop raha bikraal ||  
 Tera ek naam taare sansaar, main eho aas eho aadhaar ||  
 Mukh ninda aakha din raat, par ghar johi neech manaati ||  
 Kaam krodh tan vasah chandaal, dhaanak roop raha kartaar || 2 ||  
 Faahi surat malooki ves, uh thagvaada thaggi des ||  
 Kharaa siaana bahuta bhaar, dhaanak roop raha kartaar || 3 ||  
 Main keeta na jaata haraamkhor, uh kia muh desa dusht chor ||  
 Nanak neech kah bichaar, dhaanak roop raha kartaar || 4 ||

**A few portions of Guru Granth Sahib, Raag Aasaavri, Mehla 1 —**

Sahib mera eko hai | eko hai bhaai eko hai |  
 Aape roop kare bahu bhaanti, Nanak bapura ev kah || (page 350)  
 Jo tin kia so sachu thia, amrit naam Satguru dia || (page 352)  
 Guru pure te gati mati paai | (page 353)  
 Boodat jagu dekhia tau dari bhaage |  
 Satiguru raakhe se bad bhaage, Nanak guru ki charnon laage || (page 414)  
 Main guru poochhia apna saacha bichaari Ram | (page 439)

**In the above-mentioned sacred speech, Shri Nanak Ji is himself accepting that Sahib (God) is only One, and my Guru ji gave updesha naam mantra to me; He only acquires different forms i.e. He only is SatPurush; He only assumes Jinda form. He only sitting in the form of a weaver (dhaanak) also plays the role of an ordinary person i.e. devotee. Seeing the whole world burning in the fire of birth-death and the results of their actions because of doing pooja opposite to the scriptures, running with the fear of the life being wasted, I took refuge in Guru Ji’s feet.**

Balihaari Guru aapne diuhaadi sadvaar |  
 Jin maanas te devte kiye karat na laagi vaar |  
 Aapinae aap saajio aapinae rachio naau |  
 Dui kudarti saajiye kari aasnu dhitho chaau |  
 Daata karta aapi tu tusi devahi karahi pasaau |

Tu jaanoi sabhsae de laesahi jind kavaau kari aasnu dhitho chaau | (page no 463)

The meaning is that the Purna Parmatma assuming a Jinda form came on the bank of river Bein i.e. became known as Jinda, and You yourself creating the two worlds; above (Satlok etc) and below (loks of Brahm and ParBrahm), sitting in form on the throne in Satlok above, are relishing beholding the world created by you; and You only are Self-existent (Swayambhu) i.e do not take birth from a mother, You manifest Yourself. This evidence is also in Holy Yajurved Adhyay 40 Mantra 8 that “Kavir’ maneeshi swayambhuH paribhu vyavdhaata”, meaning is that Kabir Parmatma is omniscient (the meaning of ‘maneeshi’ is omniscient) and manifests Himself. He is Satnaam (Paribhu) i.e. the First God. He is the ‘Vyavdhaata’ of all the brahmands i.e. is the Creator of all the different loks.

Ehu jeeu bahute janam bharmia, ta satiguru shabd sunaaiya || (page 465)

The meaning is that Shri Nanak Ji is saying that this soul of mine kept wandering in the cycle of birth and death for a long time, now the Purna (Complete) Satguru granted me the real naam.

The previous births of Shri Nanak Ji are — King Ambreesh in Satyug, King Janak in Tretayug, and then became Shri Nanak Ji and there is no count of the births in other life-forms.

## God Kabir Ji Explained Tattavgyan to Swami Ramanand Ji

Pandit Swami Ramanand Ji was a learned person. He was considered to be deeply-versed in Vedas and Gita Ji.

### Adopting Ramanand Ji as a Guru at the Age of Five Years

When Kabir Parmeshwar (KavirDev) turned five in His *leelamay* body (a disguise to perform wonderous acts at will), at that time to maintain Guru Maryada (the custom of acquiring a Guru), He did a *leela* (divine act). He, acquiring the appearance of a 2½-year-old child, before dawn in the darkness, laid down on the steps of Panch-Ganga Ghaat, where Swami Ramanand Ji used to go daily

to bathe. Shri Ramanand Ji was 104 years old. He had stopped the pretentious way of worship which other Pandits had started in Kaashi. Ramanand Ji used to advocate sadhna according to the scriptures and used to hold his 52 courts in the entire Kaashi. Ramanand Ji used to preach sadhna based on the injunctions of Holy Gita Ji and Holy Vedas. He used to give jaap of ‘Om’ naam’.

That day also, when he went to Panch-Ganga Ghaat for bathing, at that time Kabir Sahib was lying on the steps. In the darkness of the Brahm-muhurat (moments just before sunrise) Ramanand Ji failed to see Kabir Sahib. The *khadaau* (sandal) of Ramanand Ji’s feet hit Kabir Sahib’s head. KavirDev started crying like a child. Ramanand Ji bent down quickly to find out if the child was hurt and lifted him affectionately. At that moment the *kanthi* (garland) in Ramanand Ji’s neck came out and was put in Parmeshwar KavirDev’s neck. Ramanand Ji said, “Son, say ‘Ram-Ram’. All miseries are removed by Ram’s naam; son, say Ram-Ram”, and kept his hand over Kabir Sahib’s head. Kabir Sahib in a child form became quiet. Then Ramanand Ji started taking bath and thought that I will take the child to ashram. And will send him to whosoever he belongs. After taking bath, Ramanand Ji saw that the child is not there. Kabir Sahib disappeared from there and came in his hut. Ramanand Ji thought that the child must have gone away, now where shall I look for him?

## God Kabir Acquiring Two Forms in Swami Ramanand Ji’s Ashram

One day, a disciple of Swami Ramanand Ji was delivering discourse somewhere. Kabir Sahib went there. That Rishi Ji (sage) was narrating the tale of ShriVishnu Puran. He was saying that God Vishnu is the creator of the entire nature, he is the sustainer. He only is the Supreme Power who came as incarnation in Ram and Krishna form; he is unborn; Shri Vishnu Ji does not have any mother-father. Kavirishwar (Kavir God) listened to the whole account. After the satsang, Kabir Parmeshwar said, “Rishi Ji, can I ask you a question?” Rishi Ji said, “Yes son! Ask.” Hundreds of devotees were present there. KavirDev said that you were delivering the discourse

from Vishnu Puran that Shri Vishnu Ji is a Supreme Power; Brahma and Shiv have originated from him. Rishi Ji said that whatever I narrate, the same is written in Vishnu Puran. Kabir Sahib said that Rishi Ji, I have requested you to dispel my doubt, please do not get agitated. One day I had listened to Shiv Puran. In that that greatman was narrating that Vishnu and Brahma originated from God Shiv. (Evidence: Holy Shiv Puran, Rudr Sanhita, Adhyay 6 and 7, Published from Gita Press Gorakhpur). In Devi Bhagwat's third Skand, it is written that the Goddess is the mother of these three, Brahma-Vishnu-Shiv. These three are mortal, are not eternal. Rishi Ji was without an answer. Being angry, said, "Who are you? Whose son are you?" Even before Kabir Sahib could say anything, other devotees started saying that he is the son of that weaver Neeru. The disciple of Swami Ramanand Ji said that how come you are wearing a *kanthi* in your neck? (The Vaishnu Sadhus wear a garland of one bead of basil/*tulsi*; it is evident from that, that these have taken initiation from Vishnu-succession.) Who is your Gurudev? Kabir Sahib said that my Gurudev is the same as yours. That Rishi became very angry and said, "Oh fool! You, son of a low-caste weaver, are addressing my Gurudev as yours. You, son of a weaver! He does not even see inferior people like you and you are saying that you have taken naam (initiation) from him! See, devotees, he is a liar, a fraud. I will go to Gurudev just now and will tell your whole story to him. You, child of a low-caste, insult our Guruji." Kaviragni said, "Alright, tell Guru Ji." That Rishi Ji went and told Shri Ramanand Ji, "Gurudev, there is a boy of lower caste. He has disgraced us. He says that Swami Ramanand Ji is my Gurudev. Oh Bhagwan! It has become difficult for us to go out." Swami Ramanand Ji said, "Call him tomorrow morning. Just see how much I will punish him tomorrow in front of you."

### Revealing Swami Ramanand Ji's Secret Thought

Next day early morning, ten ignorant men captured God Kabir and presented him before Shri Ramanand Ji. To show that I do not even look at people of low-caste, he was telling a lie that he has taken initiation from me, Ramanand Ji drew a curtain in front of him

**at the door of his hut. Ramanand Ji asked from behind the curtain that who are you and what is your caste? God Kabir said —**

Ramanand adhikaar suni, julha ak jagdish |  
 Das Garib bilamb na, taahi navaavat sheesh || 407||  
 Ramanand koon guru kahae, tansain nahin milaat |  
 Das Garib darshan bhaye, paede lagi ju laat || 408||  
 Panth chalat thokar lagi, Ramnaam kahi deen |  
 Das Garib kasar nahin, seekh laai prbeen || 409||  
 Aada padda laay kari, Ramanand boojhant |  
 Das Garib kulang chhabi, adhar daak koodant || 410||  
 Kaun jaati kul panth hai, kaun tumhaara naam |  
 Das Garib adheen gati, bolat hain balijaanv || 411||  
 Jaati humaari jagatguru, Parmeshwar hai panth |  
 Das Garib likhati parae, naam Niranjan kant || 412||  
 Re baalak sun durbuddhi, ghat math tan aakaar |  
 Das Garib darad lagya, ho bole sirjanhaar || 413||  
 Tum moman ke paalva, julhae ke ghar baas |  
 Das Garib agyaan gati, eta drid vishwaas || 414||  
 Maan badaai chhadi kari, bolau baalak baen |  
 Das Garib adham mukhi, eta tum ghat fain || 415||  
 Tark taloosaen boltae, Ramanand sur gyaan |  
 Das Garib kujaati hai, aakhar neech nidaan || 423||

**Parmeshwar Kabir Ji (KavirDev) politely replied —**

Mahke badan khulaas kar, suni swami prbeen |  
 Das Garib mani marae, main aajij aadheen || 428||  
 Main avigat gati saaen parae, chyaari bed saen door |  
 Das Garib dashaun disha, sakal sindh bharpoor || 429||  
 Sakal sindh bharpoor hoon, khaalik humra naam |  
 Das Garib ajaati hoon, taen joon kahya bali jaanv || 430||  
 Jaati paati mere nahin, nahin basti nahin gaam |  
 Das Garib anin gati, nahin humaare naam || 431||  
 Naad bind mere nahin, nahin guda nahin gaat |  
 Das Garib shabd sajaa, nahin kisi ka saath || 432||  
 Sab sangi bichhru nahin, Aadi ant bahu jaanhi |  
 Das Garib sakal vansu, baahar bheetar maanhi || 433||  
 E swami srshta main, srishti humaarae teer |

Das Garib adhar basun, avigat satya Kabir || 434||  
 Pauhmi dharni aakaash main, main vyapak sab thaur |  
 Das Garib na doosra, hum samtul nahin aur || 436||  
 Hum daasan ke daas hain, karta purush kareem |  
 Das Garib avdhoot hum, hum brahmchari seem || 439||  
 Suni Ramanand Ram hum, main baavan narsinh |  
 Das Garib kali kali, humhise Krishna abhang || 440||  
 Humhi se Indra kuber hain, Brahma Bishnu Mahesh |  
 Das Garib dharam dhvaja, dharni rasaatal shesh || 447||  
 Suni swami sati bhaakhhoon, jhooth na hamrae rinch |  
 Das Garib hum roop bin, aur sakal prpanch || 453||  
 Gota laaun swarg saen, firi paethun paataal |  
 Garibdas dhoondhat firun, heere maanik laal || 476||  
 Is dariya kankar bahut, laal kahin kahin thaav |  
 Garibdas maanik chugaen, hum murjeeva naanv || 477||  
 Murjeeva maanik chugaen, kankar patthar daari |  
 Das Garib dori agam, utro shabd adhaar || 478||

**If you are asking my caste, then I am Jagatguru (in Vedas, it is written that God Kabir is the Jagatguru who imparts knowledge to the entire creation). What is my *Panth* (path)? (The path to which God do I show?) My *Panth* is that of Parmeshwar. I have come to show the path to that Supreme Power i.e. Parmeshwar who is the Creator of the infinite crore brahmands and is the Sustainer; who has been referred by the names KavirDev, Kaviragni etc in the Vedas. Please understand the difference between Ish, Ishwar and Parmeshwar.**

**1. Brahm/Kshar Purush is known as Ish, and is the master of only twenty-one brahmands. 2. ParBrahm/Akshar Purush is known as Ishwar, and is the master of seven sankh brahmands. 3. Purna Brahm/Param Akshar Purush is known as Parmeshwar, and is the Master of the infinite brahmands i.e. is the Master of the lineage and that is why Kabir Ji said to Swami Ramanand Ji that my path is that of attaining Parmeshwar.**

**It is written in Gita Adhyay 15 Shlok no. 17 that in reality, the Imperishable God is someone else and He only by entering into the**

three loks, sustains everyone and He only is known by the name, Eternal Parmatma i.e. Parmeshwar. I only am that Parmeshwar. On hearing this Swami Ramanand Ji became very agitated and said, “Oh useless person! You are of a low caste and are making a big statement. You have yourself become God!” Ramanand Ji also abused Kabir Sahib badly. Kabir Sahib said, “Gurudev! You are my Guru Ji. Although you are abusing me, I am still relishing it. But what I am saying to you that I am Purna Brahm, there is no doubt about it.” On hearing this, Ramanand Ji said, “Just wait, it will be a long story with you, you will not listen like this. I will first do my pooja.” Ramanand Ji said to his disciples, “Make him sit. My some religious ritual is pending. Let me finish it first. I will deal with him later.” What religious act did Ramanand Ji perform? He used to make an imaginary idol of God Vishnu Ji. The idol used to become visible in front of him (like religious ceremony is performed; first of all, taking off all the clothes of God’s idol, bathing him with water, then putting clean clothes on God Thakur Ji, putting a garland in the neck, adorn with a tilak, then used to put the crown). Ramanand Ji was imagining all this. In imagination, he made an imaginary idol of God. With reverence, as if himself had gone barefoot and brought Ganga-water, adopting such feelings, took off clothes of Thakur Ji’s idol; then bathed it and put on new clothes. Adorned with a tilak, placed the crown and forgot to put the garland (*kanthi*). Now if *kanthi* is not put, then the religious act remains incomplete, and if the crown has been placed, then it can not be removed. That day, if removes the crown, then the pooja gets interrupted. Swami Ramanand Ji is cursing himself that this much life has passed, I had never committed such a mistake. God, what mistake has been committed by the sinful me today? If I take off the crown, then my pooja breaks off. He thought that let me try to put *kanthi* over the crown (he is imagining all this, there is no idol in front of him and the curtain is drawn; Kabir Sahib is sitting on the other side); the garland gets stuck in the crown and is not going any further. Then Ramanand Ji thought, “What shall I do now? Oh Lord! Today my whole day has gone wasted. My today’s bhakti earnings have become wasted (because one who has a yearning for God, if even a single daily observance is left, then he feels a great deal of distress. Like, if a person’s pocket is

picked, then he repents a lot. Similarly, the true devotees of God have this much attachment). In the meantime, Sahib Kabir said that Swami Ji, open the knot of the garland and put it in the neck. Then tie a knot; you will not have to take off the crown. At that time, what crown he was going to take off, what knot he was going to open. Even the curtain drawn in front of the hut, Swami Ramanand Ji threw it away with his own hands and in front of the entire Brahmin community embraced that Kabir Parmeshwar. Ramanand Ji said that oh Bhagwan (Lord)! You have such a soft body like cotton, and my body is like stone. On one side, God is standing and on the other there is a wall of caste and religion. The God-loving pious souls consider it meritorious to break the artificial wall of the religion. Ramanand Ji did the same. Finding Purna Parmatma in front of him, neither did he see the caste, nor religion, nor untouchability, only saw self-welfare. This is called a Brahmin.

Bolat Ramanandji, hum ghar badaa sukaal |  
 Garibdas pooja karaen, mukut fahi jadi maal || 479||  
 Sewa karoun sambhaal kari, suni swami sur gyaan |  
 Garibdas shir mukut dhari, mala atki jaan || 480||  
 Swami ghundi kholi kari, firi mala gal daar |  
 Garibdas is bhajan koon, jaanat hai kartaar || 481||  
 Dyoudhi padda doori kari, liya kanth lagaay |  
 Garibdas gujri bauhat, badnae badan milaay || 482||

Then Swami Ramanand Ji said, “Why did you tell a lie?” Kabir Sahib said, “Which lie, Swami Ji?” Swami Ramanand Ji said, “You were saying that you have taken naam (initiation) from me. When did you take updes (initiation) from me?” Kabir Sahib replied, “Once, you had gone to Panch-Ganga Ghaat for bathing. I was lying over there. The *khadaau* of your feet had hit my head, then you had said that son, say Ram-Ram.” Ramanand Ji said, “Yes, now I remember something. But that was a very small child (because at that time 5-year-old children used to grow up quite a lot, and there was a double difference between the bodies of a 5-year-old child and a 2½-years-old child).” Kabir Sahib said, “Swami Ji, look, was I like this?” He was also standing in front of Swami Ji, and acquiring another appearance of a 2½-year-old child sat down on a cot of a servant



**laid there.” Now Ramanand Ji looked six times on one side and six times on the other. Then rubbing his eyes saw again if his eyes were misleading him. In this way while he was seeing, the smaller form of Kabir Sahib rose and vanished into Kabir Sahib’s bigger 5-year-old form. Now only Kabir Sahib in 5-year-old form was standing there.**

Manki pooja tum lakhi, mukut maal parbesh |  
 Garibdas gati ko lakahe, kaun varan kya bhes | | 483 | |  
 Yeh tau tum shiksha dai, maani lai manmor |  
 Garibdas komal purush, humra badan kathor | | 484 | |

**Then Ramanand Ji said, “My doubt is dispelled. Oh Parmeshwar! How can we recognise you? You are standing in such a caste and attire. We ignorant living beings argued with you and became guilty, please forgive us, Purna Parmeshwar KavirDev, I am your ignorant child.”**

### **Swami Ramanand Ji’s Visit to Satlok**

Suni bachchha main swarg ki, kaisaen chhandau reeti |  
 Garibdas gudri lagi, janam jaat hai beet | | 486 | |  
 Chyaari mukti baikunth main, jin ki morae chaah |  
 Garibdas ghar agam ki, kaisaen paaun thaah | | 487 | |  
 Hem roop jahaan dharni hai, rattan jade bauh shobh |  
 Garibdas baikunth koon, tan man humra lobh | | 488 | |  
 Shankh chakr gada padam hain, mohan madan murari |  
 Garibdas murli bajae, suraglok darbari | | 489 | |  
 Doodhoun ki nadiyaan багаen, set vriksh subhaan |  
 Garibdas mandal mukti, surgapur asthaan | | 490 | |  
 Rattan jadaau manushya hain, gan gandharv sab dev |  
 Garibdas us dhaam ki, kaisaen chhadoop se | | 491 | |  
 Rig yaju sam atharvan, gaavaen chaaraun ved |  
 Garibdas ghar agam ki, kaisaen jaano bhed | | 492 | |  
 Chyaari mukti chitvan lagi, kaisaen banchoo taahi |  
 Garibdas guptargati, humkun dhyaun samjhaay | | 493 | |  
 Surag lok baikunth hai, yaasaen parae na aur |  
 Garibdas shatshastr, chyaari bedki daur | | 494 | |  
 Chyaari bed gaavaen tisaen, surnar muni milaap |  
 Garibdas dhruv por jis, miti gaye teenu taap | | 495 | |  
 Prhlaad gaye tis lokkun, surga puri samool |

Garibdas hari bhakti ki, main banchat hoon dhool || 496||  
 Bindravan gaye tis lokkun, surga puri samool |  
 Garibdas us mukti koon, kaisaen jaaun bhool || 497||  
 Naarad Brahma tis rataen, gaavaen shesh ganesh |  
 Garibdas baikunth saen, aur parae ko desh || 498||  
 Sahans athaasi jis japaen, aur teteesoun sev |  
 Garibdas jaasaen parae, aur kaun hai Dev || 499||  
 Suni swami nij mool gati, kahi samjhaaun tohi |  
 Garibdas bhagwan koo, raakhya jagat samohi || 500||  
 Teeni lok ke jeev sab, vishay vaas bharmaay |  
 Garibdas humkoon japaen, tiskoon dhaam dikhaay || 501||  
 Jo dekhaega dhaam koo, so jaanat hai mujh |  
 Garibdas tosaen kagoon, suni gayatri gujh || 502||  
 Krishna Vishnu bhagwan koo, jahdaaye hain jeev |  
 Garibdas trilok main, Kaal karm shir sheev || 503||  
 Suni swami tosaen kagoon, agam deep ki sael |  
 Garibdas poothe pare, pustak lade bael || 504||  
 Pauhmi dharni akaash thambh, chalsi chandar soor |  
 Garibdas raj birajki, kahaan rahaegi dhoor || 505||  
 Tarayan trilok sab, chalsi Indra kuber |  
 Garibdas sab jaat hain, surag patal summer || 506||  
 Chyaari mukti baikuth bat, fanaa hua kai baar |  
 Garibdas alap roop magh, kya jaanaen sansaar || 507||  
 Kahau swami kit rahauge, chauda bhuvan bihand |  
 Garibdas beejak kahya, chalat praan aur pind || 508||  
 Sun swami ek shakti hai, ardhangi Omkaar |  
 Garibdas beejak tahaan, anant lok singhaar || 509||  
 Jaiseka taisa rahae, parlo fanaa praan |  
 Garibdas us shaktikoon, baar baar kurbaan || 510||  
 Koti Indra Brahma jahaan, koti Krishna kailaas |  
 Garibdas Shiv koti hain, karau kaunki aash || 511||  
 Koti Vishnu jahaan basat hain, us shakti ke dhaam |  
 Garibdas gul bauhat hain, alaf bast nihkaam || 512||  
 Shiv shakti jaasae hue, anant koti avatar |  
 Garibdas us alafkoon, lakae so hoye kartaar || 513||  
 Alaf humaara roop hai, dam dehi nahin dant |  
 Garibdas gulsain parae, chalna hai bin panth || 514||

Bina panth us kantkae, dhaam chalan hai mor |  
 Garibdas gati na kisi, sankh surag par dor || 515 ||  
 Sankh suragpar hum basaen, suni swami yeh saen |  
 Garibdas hum alaf hain, yauh gul fokat faen || 516 ||  
 Jo tae kahya sau main lahya, bin dekhoe nahin dheej |  
 Garibdas swami kahae, kahaan alaf vau beej || 517 ||  
 Anant koti brahmand fan, anant koti udgaar |  
 Garibdas swami kahae, kahaan alaf deedar || 518 ||  
 Had behad kahin na kahin, na kahin tharpi thaur |  
 Garibdas nij brahmki, kaun dhaam vah paura || 519 ||  
 Chal swami sar par chalaen, gang teer sun gyaan |  
 Garibdas baikunth bat, koti koti ghat dhyaan || 520 ||  
 Tahaan koti vaikunth hain, nak sarvar sangeet |  
 Garibdas swami sunaen, jaat anant jug beet || 521 ||  
 Praan pind purmain dhasau, gaye Ramanand koti |  
 Garibdas sar suragmaen, rahau shabdki ot || 522 ||  
 Tahaan vahaan chit chakrit bhya, dekhi fajal darbaar |  
 Garibdas sijda kiya, hum paaye deedar || 523 ||  
 Tum swami main baal buddhi, bharm karm kiye naash |  
 Garibdas nij Brahm tum, humrae drid vishwaas || 524 ||  
 Sunn-besunn saen tum parae, uraen se humrae teer |  
 Garibdas sarbangmaen, avigat purush Kabir || 525 ||  
 Koti koti sijde karaen, koti koti pranaam |  
 Garibdas anhad adhar, hum parsaen tum dhaam || 526 ||  
 Suni swami ek gal gujh, til taari pal jori |  
 Garibdas sar gagan main, suraj anant karori || 527 ||  
 Sahar amaan anantpur, rimjhim rimjhim hoye |  
 Garibdas us nagar ka, maram na janae koye || 528 ||  
 Suni swami kaisaen lakhau, kahi samjhahaun tohi |  
 Garibdas bin par udain, tan man sheesh na hoye || 529 ||  
 Ravanpuri ek chakra hai, tahaan dhanjay baay |  
 Garibdas jeete janm, yaakun let samaay || 530 ||  
 Aasan padam lagaaykar, bhirang naad ko khaenchi |  
 Garibdas achvan karae, devdutt ko echi || 531 ||  
 Kaali un kuleen rang, jaakae do fun dhaar |  
 Garibdas kurambh shir, taas kare ud'gaar || 532 ||  
 Chishmein laal gulaal rang, teeni girah nabh pench |

Garibdas vah naagni koon, haune na deve rech || 533||  
 Kumbhak rechak sab karae, un karat udgaar |  
 Garibdas us naagni koon, jeetae koi khilaar || 534||  
 Kumbh bharae rechak karae, fir tutat hai paun |  
 Garibdas gagan mandal, nahin hot hai raun || 535||  
 Aage ghaati band hai, ingla-pingla doye |  
 Garibdas sushman khule, taas milaava hoye || 536||  
 Chanda ke ghar soor rakhi, sooraj ke ghar chand |  
 Garibdas madhya mahal hai, tahaan vahaan ajab aanand || 537||  
 Triveni ka ghaat hai, gang jaman guptaar |  
 Garibdas parbi parkhi, tahaan sahans mukh dhaar || 538||  
 Madhya kivaari brahmrandr, vaah kholat nahin koye |  
 Garibdas sab jog ki, pej peechhaade hoye || 539||  
 Aasan sampat sudhi kar, gufa girad gati dhol |  
 Garibdas pal paaldae, here maanik tol || 540||  
 Paan apaan samaan sudh, manda chal mahkant |  
 Garibdas thaathi bagae, to deepak baat bujhant || 541||  
 Ghanta tute taal bhang, sankh na suniye ter |  
 Garibdas murli mukti, suni chadi hans sumer || 542||  
 Khulhae khirki sahaj dhuni, dum nahin khaich ateet |  
 Garibdas ek sain hai, taji anbhay chhand geet || 543||  
 Dheeraen dheeraen daati hain, surag chadaenge soye |  
 Garibdas pag panth bin, le raakhaun jahaan toye || 544||  
 Sun swami seedi bina, chadau gagan kailaas |  
 Garibdas pranayam taji, naahak torat shwaas || 545||  
 Gali gali galtaan hai, sahar salemabad |  
 Garibdas pal beechmain, pooran karaun muraad || 546||  
 Jyunka tyunhi baithi raho, taji aasan sab jog |  
 Garibdas pal bech pad, sarv sael sab bhog || 547||  
 Panag palak neechae karau, ta mukh sahans shareer |  
 Garibdas sukshm adhri, surti laay sar teer || 548||  
 Suni swami yeh gati agam, manushya devsaen door |  
 Garibdas Brahma thakae, kinhaen na paya moor || 549||  
 Mool daar jaakae nahin, hai so anin arang |  
 Garibdas majeeth chali, ye sab lok patang || 550||  
 Sutah sidhi parkashiya, kaha aragh asnaan |  
 Garibdas tap koti jug, pachi hare sur gyaan || 551||

Shyam set nahin laal hai, naahin peet pasaav |  
 Garibdas kaasaen kahoona, chala neer bin naav || 552 ||  
 Koti koti baikunth hain, koti koti Shiv shesh |  
 Garibdas us dhaammain, Brahma koti naresh || 553 ||  
 Avadan amaanpur, chali swami tahaan chaal |  
 Garibdas parlo anant, bauhri na jhapaen Kaal || 554 ||  
 Amar cheer tahaan pahri hai, amar hans sukh dhaam |  
 Garibdas bhojan ajar, chal swami nijdhaam || 555 ||  
 Bolat Ramanandji, sun Kabir Kartaar |  
 Garibdas sab roopmain, tumhi bolan haar || 556 ||  
 Tum Sahib tum sant hau, tum Satguru tum hans |  
 Garibdas tum roop bin aur na dooja ans || 557 ||  
 Main bhagta mukta bhya, kiya karm kund naash |  
 Garibdas avigat mile, meti man ki baas || 558 ||  
 Dohoon thaur hai ek too, bhya ek se doye |  
 Garibdas hum kaarnae, utre hain magh joye || 559 ||  
 Goshti Ramanandsaen, Kaashi nagar manjhaar |  
 Garibdas jind peerke, hum paaye deedar || 562 ||  
 Bolae Ramanand Ji, sunau Kabir subhaan |  
 Garibdas mukta bhaye, udhre pind aru praan || 567 ||

**Kabir Sahib (KavirDev/God Kabir) asked Swami Ramanand Ji, “Swami Ji, what pooja do you do?” Swami Ramanand Ji said, “I do sadhna according to the Vedas and Gita Ji.” Kabir Sahib asked, “Where will you go on the basis of the Vedas and Gita.” Swami Ramanand Ji said, “I shall go to heaven.” Kabir Sahib asked, “What will you do in heaven, Daata?” Ramanand Ji replied, “There is dearest God Vishnu Ji there. I will attain his audience everyday, and there are rivers of milk there, there is no worry, no tension there; I shall live there happily. Kabir Sahib asked, “Swami Ji, for how many years will you live in heaven?” (Ramanand Ji was a learned man and had knowledge. He understood within two minutes.)**

**Swami Ji said, “Whatever my earnings of bhakti will be, I will live accordingly.” Kabir Sahib said, “Swami Ji, you have done this sadhna infinite times. One can not get liberated by this. You want to go to heaven lok by doing sadhna of Shri Vishnu Ji. Those worshippers who by doing Brahm-sadhna go to Brahmlok, they too**

remain in the cycle of birth-death because one day Mahaswarg (Great heaven) which is built in Brahmlok will also get destroyed. Gita Ji's Adhyay 8 Shlok 16, states this." Swami Ramanand Ji was a learned man. The shloks were at his finger tips. Swami Ramanand Ji said, "You are right; this only is written." Kabir Sahib said, "Tell me then where will you live, Gurudev?" Ramanand Ji was forced to think. Parmeshwar Kabir Ji asked, "Swami Ji, who narrated the knowledge of Gita Ji." Swami Ramanand Ji replied, "Shri Krishna Ji did." Parmeshwar Kabir Ji said, "Swami Ji, in Sanskrit Mahabharat Khand Two (page no 1531-old one and 667-new one), it is written that Shri Krishna Ji is saying to Arjun, now I do not remember that knowledge of Gita; I can not narrate it again." Parmeshwar Kabir Sahib gave all the evidences.

In Gita Adhyay 8 Shlok 13, the giver of the knowledge of Gita (Brahm) is saying that—

Gita Adhyay 8 Shlok 13

Om', iti, ekaaksharam', Brahm, vyaharan', mam', anusmaran',  
YaH, pryati, tyajan', deham', saH, yati, parmam', gatim' || 13 ||

Translation: The narrator of Gita, Brahm i.e. Kaal, is saying that (mam' Brahm) my, Brahm's (iti) this (Om' ekaaksharam') is one syllable Om'/ॐ (vyaharan') by chanting (anusmaran') for doing *sumiran*<sup>1</sup> (yaH) a worshipper who (tyajan' deham') at the time of leaving the body (pryati) goes while doing *sumiran* (saH) only that worshipper (parmam' gatim') supreme salvation (yati) attains.

Translation: The narrator of Gita, Brahm i.e. Kaal is saying that for doing my, Brahm's, *sumiran* by chanting, there is only one syllable this 'Om'/ॐ'. A worshipper who at the time of leaving the body goes while doing *sumiran*, he attains supreme state.

The implied meaning is that by entering like ghost into Shri Krishna Ji's body, Brahm i.e. Jyoti Niranjan Kaal, who possesses thousand arms, is saying that a worshipper who does my i.e. Brahm's sadhna by Om' naam unto the time of death, he achieves the benefits obtained from me; there is no other mantra for my bhakti.

<sup>1</sup> Remebering the mantra

In Gita Adhyay 8 Shlok 5 to 7 and 13, the giver of the knowledge of Gita has explained about his sadhna that one who does my sadhna by chanting Om' naam unto the last breath, he will attain me alone. Therefore you fight as well as do *sumiran* of my Om' naam because a battle is fought by making an outcry (a loud noise); therefore has said that by uttering (a loud noise) the Om' naam, do *sumiran* as well as fight.

Then in Gita Adhyay 8 Shlok 6 has said that it is a rule that in the final moments, remembering whichever God, a person leaves his body, he goes to him alone. God who gives the knowledge of Gita in Gita Adhyay 8 in the three shloks from 8 to 10 is telling about Purna Parmatma (Supreme Divine God Parmeshwar i.e. Purna Brahm) other than Brahm, that if someone leaves his body while doing His sadhna, then goes to that same Purna Parmatma (Parmeshwar) only. By Him alone, one attains complete liberation, Satlok and supreme peace. Therefore, go in the refuge of that God (Gita Adhyay 18 Shlok 62-66 and Adhyay 15 Shlok 4). I (Brahm, the narrator of Gita) am also in His refuge.

Seeing all the evidences with his eyes, Ramanand Ji bit his fingers between the teeth in astonishment and accepted the truth. Said that son, you are telling the right thing from the scriptures which is true. No one ever gave such knowledge to us. What do we do? Kabir Sahib said that it is written in Holy Gita Ji. Read Adhyay 8 Shlok 8, 9 and 10, and Adhyay no 18 Shlok no. 62.

The narrator of Holy Gita Ji and Holy Vedas, Brahm (Kaal) is saying that Arjun, go in the refuge of that God, then you will not die. For that (Adhyay 4 Shlok 34) search for those saints who know the absolute truth about that God. Prostrate before them (do dandwat pranaam), treat them respectfully with courtesy and honesty. When they are pleased, ask for initiation (naam) from them. Then you will not die again. In Holy Gita Adhyay 15 Mantra 1 to 4, it is said that this is an upside-down tree of world. The root above is Aadi Purush i.e. The Eternal God; the branches below are the three *gunas* (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv). I (Brahm-Kaal) do not know about this tree of the whole world i.e. the creation of the entire nature. Here in our discussion i.e. in the knowledge of Gita

**Ji, I can not impart the complete knowledge to you. For that find some Tattavdarshi saint (Gita Adhyay 4 Shlok 34), then he will impart the knowledge of the creation of the entire nature and the state of all the Gods correctly. Thereafter, one should search for that Param Pad of Parmeshwar (supreme state of Supreme God), having gone in whom, a devotee does not take birth or dies again i.e. becomes completely liberated. The God who has created the tree of the world i.e. all the brahmands, I (Brahm-Kaal) also am in the refuge of that God. Therefore, worship that Parmeshwar. Swami Ramanand Ji said that this is precisely what is written, son. But I have not heard about this Satlok from anyone because of which my heart is not believing that it is true. Kabir Sahib asked that how do you do sadhna? Swami Ramanand Ji replied that I have accomplished my whole body. By practice of yog, I, passing through the lotuses within, reach Trikuti (trivaini). Kabir Sahib said that you may reach Trivaini once. When Ramanand Ji entered into a state of meditation (because it was his daily practice), there are three paths after reaching Trivaini. On entering the Brahmlok built in every brahmand, three paths arise. Likewise, beyond the twenty brahmands, there is a similar arrangement in the twenty-first brahmand. One way goes to the three secret places built in Brahmlok ahead, where Jyoti Niranjan lives in three forms. The Brahmrandhr ahead will not open by this naam of yours. This Brahmrandhr too will open by Satnaam. Kabir Sahib uttered His Satnaam through breaths, the front door opened up. Kabir Sahib said, “Now I will show you Kaal God whom you call formless; who says in Gita that I will eat everyone. Arjun! I never grant audience to anyone, I never appear before anyone.” Kabir Sahib said, “Now I will make you see him with your eyes.” First of all, showed Brahm (Kaal) in the secret places in Brahmlok built in one brahmand; he was in Brahma, Vishnu and Shiv form. Then exiting from the door which crosses Brahmlok, took to the twenty-first brahmand. Brahm (Kaal) also keeps an eye on the path which extends beyond Brahmlok, which is above the Jata Kundali Sarover (lake) so that no one should escape. The last lok of twenty-one brahmands is Kaal-Brahm’s (Kshar Purush) personal place. There he is sitting in the same dreadful appearance which is his actual form. Kabir Sahib said, “See, your formless God is sitting there;**



whom you call formless.” (Because the yogis did sadhna by ‘Om’ naam based on the Vedas; did not achieve God, attained supernatural powers, went to heaven, to great heaven, then became animals. Therefore everybody has accepted him to be formless that he is not visible, whereas it is written in Vedas that God is in form.) When approached Kaal ahead, then Sahib uttered His Satnaam along with Saarnaam. At that very moment, Kaal’s head bent down. Above Kaal’s head is that door through which one goes to Satlok and enters the lok of ParBrahm. After that, one Bhanvar cave starts. (There is also one Bhanvar cave in Kaal’s lok.) Kabir Sahib Ji’s *hans* (flawless devotees) go up by stepping on Kaal’s head. This Kaal acts as his stair. After crossing the lok of ParBrahm, Kabir Sahib took the soul of Shri Ramanand Ji to Satlok. (There is also a Bhanvar cave there.) On going to Satlok, Shri Ramanand Ji saw that Kabir Sahib (KavirDev) is sitting in His actual form. There is so much brightness in Kabir Sahib there as if in one hair follicle, there is more brightness than the combined light (but there is no warmth) of crore suns and crore moons. On going there Kabir Sahib started moving whisk on His own another form. Shri Ramanand Ji thought that this is God and this Kabir might be some servant here, but the lok is different from all. God is very effulgent. He is thinking all this, with that, the effulgent form of God stood up and Kabir Sahib in the form of the five-year-old child sat down on the throne. The actual visible effulgent form of God started moving whisk on Kabir Sahib in child form. Thereafter Kabir Sahib’s effulgent form vanished into Kabir Sahib in the child form. And Kabir Sahib is sitting on the throne only in the form of the five-year-old child; the whisk is moving itself. With that, sent Ramanand Ji’s soul back into his body. His meditation broke; saw in front of him that Kabir Sahib is sitting in the form of a five-year-old child. At that time, Swami Ramanand Ji said that —

Tahaan vahaan chit chakrit bhya, dekhi fajal darbaar |  
 Garibdas sijda kiya, hum paaye deedaar || 523||  
 Tum swami main baal buddhi, bharm karm kiye naash |  
 Garibdas nij Brahm tum, humrae drid vishwaas || 524||  
 Sunn-besunn saen tum parae, uraen se humre teer |  
 Garibdas sarbangmain, avigat Purush Kabir || 525||  
 Koti koti sijde karaen, koti koti pranaam |

Garibdas anhad adhar, hum parsaeen tum dhaam || 526 ||  
 Bolat Ramanandji, sun Kabir kartaar |  
 Garibdas sab roopmain, tumhin bolan haar || 556 ||  
 Tum Sahib tum sant hau, tum Satguru tum hans |  
 Garibdas tum roop bin, aur na dooja ans || 557 ||  
 Main bhagta mukta bhya, kiya karm kund naash |  
 Garibdas avigat mile, meti man ki baas || 558 ||  
 Dohoon thaur hai ek too, bhya ek se doye |  
 Garibdas hum kaarnaen, utre hain magh joye || 559 ||  
 Bolat Ramanand Ji, sun Kabir kartaar |  
 Garibdas sab roop mein, tu hi bolanhaar ||

**Ramanand Ji said, “Oh Parmeshwar! Oh Kabir Parmatma! Oh Kabir Kartaar (Creator of the entire nature)! You alone are the Omnipresent Complete God.”**

Dahoon thaur hai ek tu, bhya ek se do |  
 Garibdas hum kaarne, aaye ho mag jo ||

**Oh God Kabir! You are in both the places, in Satyalok as well as in front of me and making two forms from one, have come here for us insignificant living beings.**

Main bhakta mukta bhya, karm kund bhaye naash |  
 Garibdas avigat mile, mit gai man ki baans ||

**Ramanand Ji, a 104-year-old greatman is saying to 5-year-old Kabir Parmeshwar that I, your Das (servant), have become liberated and the wandering of my mind has ended. I have obtained sight of God’s actual appearance. Oh Purna Parmatma Kabir Sahib (KavirDev)! All the four Holy Vedas and Holy Gita Ji are only singing your praises. KavirDev (Kabir Parmeshwar) Himself has said that**

---

Bed humaara bhed hai, main bedon mein naahin |  
 Jis bed se main milu, bed jaante naahin ||

**The meaning is that in all the four Holy Vedas, there is knowledge of Purna Parmatma only, but the way of worship is only upto Brahm (Jyoti Niranjan). For the knowledge about the way of worship of Parmeshwar Kabir (KavirDev) and for Tattavgyan, it has been stated in the Holy Vedas and Holy Gita Ji that only a**

**Tattavdarshi saint can tell about it, who is God Himself or a true representative sent by Him. By obtaining initiation (updesb) from him, complete liberation and supreme peace is attained.**



## Holy Scriptures also the Witness of Kavir Dev (God Kabir)

Similarly, KavirDev (God Kabir) has not spoken ill of the holy Muslims, nor has said Holy Quran Sharif to be wrong, only has spurned those Kaajis and Mullahs who are making the whole society do arbitrary sadhna opposite to the real knowledge of Quran Sharif.

Like, the narrator of the Holy Vedas, Brahm is saying that regarding Purna Parmatma KavirDev some believe that He comes in incarnation form by taking birth; some call Him as Formless who never takes birth. Only the Tattavdarshi saints (Dheeranam') will give His information. I (Brahm) do not know (Yajurved Adhyay 40 Mantra 10). Its evidence is also in Holy Gita Adhyay 4 Shlok 34 and Adhyay 15 Shlok 1 to 4. Until a living being finds that Tattavdarshi saint, one's welfare is impossible. That saint has now come; recognise this Tattavdarshi Sant Rampal Ji.

### Evidence in Holy Quran Sharif

In the same way, in Quran Sharif Adhyay Surat Furqani S. 25, Aayat 52, 58-59, it is said that in reality, Kabir Allah is worthy of being worshipped (Ibaadaai Kabira). This Kabir is that same Purna Parmatma who created the nature in six days and sat on the throne on the seventh day. Ask some '*Baakhabar*' (one who is fully acquainted with Him) for information about Him.

The Allah narrating the Holy Quran Sharif is himself pointing towards some other God named Kabir, and is saying that even I do not know about the Purna Parmatma Kabir. Ask some Tattavdarshi saint (Baakhabar) regarding Him.

KavirDev had said this same thing that I am myself Purna Parmatma (Allah Kabir-Akbiru). I have myself come as a messenger of my sound/healthy knowledge. Try to recognise me. But, in a similar manner, earlier also Acharyas did not allow the true knowledge of God to reach the public. Used to say that Kabir is illiterate, he does

not know Sanskrit; we are educated. On this, previously devotees had become misled, but now the entire society is educated. These misled Acharyas have neither succeeded, nor will.

“Fazaile Darud Shareef”

Allahum-m Salil Alaruhi Muhammadin fil’ arvahi Allahum-m  
Salil Ala

J-s-di muhammdin fil’ ajsaadi allahum m salil Ala Kabir’ (Kabir)  
muhammid fil’ kuboori0

Fazaile Zikr

٥ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا  
قَالَ عَبْدٌ كَرَّ إِلَهُ إِلَّا اللَّهُ إِلَّا فَتَحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى يَفْضُلَ إِلَى عَرْشِ  
مَا اجْتَنَبَتْ الْكِبَائِرُ. رواه الترمذی وهكذا فی مشکوٰۃ لكن ليس فيها  
حسن بل غريب فقط قال القاسى و رواه النسائى وابن حبان وعزاه  
السيوطى فى الجامع الى الترمذى و رتبه بالحسن وحكاة السيوطى فى  
الدر من طريق ابن مردويه عن ابى هريرة وليس فيها ما اجتنبت الكبار  
وفى الجامع الصغير برواية الطبرانى عن معقل بن يسار لكل شىء مفتاح  
ومفتاح السموات قول كَرَّ إِلَهُ إِلَّا اللَّهُ ورتبه بالضعف.

5. Huzoore Akdas Sallallahu Alaihe wasallam ka irshaad hai ki koi banda aisa nahin ki ‘Laiila-h-Ilallahh’ kahe aur uske liye aasmaano ke darvaaze na khul jaayein, yahaan tak ki yeh kalima seedha arsh tak pahunchaata hai, basharte ki Kabira gunaahon se bachaata rahe |

[It is a statement of Huzoore Akdas Sallallahu Alaehi v Sallam that there is no one who says ‘Laiila-h-Ilallahh’ and for whom the doors of the skies do not open; rather this *kalma* (speech) takes one straight to Arsh (sky), provided Kabira keeps saving one from the sins.]

F — Kitni badi fajeelat hai aur kubooliyat ki intaha hai ki yeh kalima baraahe raast arshe mualla tak pahunchaata hai aur yeh

**abhi maloom ho chuka hai ki agar Kabira gunaaahon ke saath bhi kaha jaaye, to nafaa se us vakt bhi khaali nahin |**

**[It is such a great virtue and the limit of acceptance that this kalma takes one straight to the sky (Arsh). And this has become known now that even if Kabira is said with sins, then even at that time it is fruitful.]**

**Mulla Ali Qari Rah0 farmaate hain ki Kabaair se bachne ki shart qubool ki jaldi aur aasmaan ke sab darvaaze khulne ke etbaar se hai, varna savaab aur qubool se kabaair (Kabir) ke saath bhi khaali nahin |**

**[Mulla Ali Kaari Rah0 states that quickly accepted the promise of saving from kabaair (Kabir) and with this hope that all the doors of the sky will open, otherwise even with Kabaair (Kabir), is not devoid of reward and acceptance.]**

**Baaj Ulema ne is hadees ka yeh matlab bayaan farmaaya hai ki aise shaks ke vaaste marne ke baad us ki ruh ke ejaaj mein aasmaan ke sab darvaaje khul jaayenge |**

**[Baaj Ulema has declared the meaning of this message that for such a person, even after death, all the doors of the sky will open in the honour of his soul.]**

**Ek hadees mein aaya hai, do kalime aise hain ki unmein se ek ke liye arsh ke neeche koi muntha nahin | Doosra aasmaan aur jameen ko (apne noor ya apne ajr se) bhar de —**

**[It has come in one of the messages that, there are two such kalimas that for one of them, there is no end below the throne. The second can fill the sky and the Earth with its light or power —]**

**Ek ‘Laiila-h-illallah’ hai,**

**[One is ‘Laiila-h-illallah’.]**

**Doosra ‘Allahu Akbar, (Kabir)**

**[Second is ‘Allahu Akbar, (Kabir)]**

## **Evidence in Holy Vedas**

**KavirDev Himself comes as His messenger and Himself delivers His sound knowledge (True Tattavgyan).**

**KavirDev (Kabir Parmeshwar) has Himself said in His sacred speech -  
Shabd**

Avigat se chal aaye, koi mera bhed marm nahin paaya | (tek)  
 Na mera janm na garbh basera, baalak ho dikhlaaya |  
 Kaashi nagar jal kamal par dera, vahaan julaahe ne paaya ||  
 Maat-pita mere kuchh naahin, na mere ghar daasi (patni) |  
 Julha ka sut aan kahaaya, jagat karein meri haansi ||  
 Paanch tatv ka dhad nahin mera, jaanu gyaan apaara |  
 Satya swaroopi (vaastvik) naam Saheb (Purna Prabhu) ka, soi  
 naam humaara ||  
 Adhar dweep (upar Satyalok mein) gagan gufa mein tahaan nij vastu  
 sara |  
 Jyot swaroopi alakh Niranjana (Brahm), bhi dharta dhyaan humaara ||  
 Haad chaam lahu na mere, koi jaane satyanaam upaasi |  
 Taaran taran abhay pad daata, main hoon Kabir avinaashi ||

**In the above-mentioned hymn (shabd), Kabir Parmeshwar is saying that neither I have any wife, nor I have a body made up of the five elements (a body made up of bones-flesh-blood i.e. made up of combination of vessels), I am Swayambhu (self-existent) and myself appearing on a flower of lotus in the water of the pond named Lahar Tara in City Kaashi, had made a child's form. A weaver named Neeru took me from there. I have the same name which is the actual name of Parmeshwar i.e mine (KavirDev in Vedas, Hakka Kabir in Guru Granth Sahib and Allah Kabiran' in Quran Sharif). I live in *Ritdhraam* (Satlok) above and your God Jyoti Niranjana (Brahm) also worships me. Its evidence is also present in Satyarth Prakaash, Seventh Samullas (page 152-153, Published from Deena Nagar Punjab). In which the narrator of Vedas, Brahm is saying (in the Mantras no. 5 and 6) — Oh Human beings, He who was the Creator of all prior to the creation and was the Master of all, is, and will remain in future as well, He alone creating the whole nature is maintaining it. Just as we (Brahm and other gods also do His sadhna<sup>1</sup>) do the bhakti of that God of happiness, so should you.**

**Evidence 1. Holy Yajurved Adhyay 29 Mantra 25**

Samiddhoadhya manusho durone devo devanyajasi jaatvedH |

<sup>1</sup> Worship

Aa ch vah mitrmahshchikitvaantvaM dootH kavirasi prchetaH || 25 ||  
SamiddhH – adhya – manushH – durone – devH – devan’ - yaj’ - asi  
– jaat – vedH – aa – ch – vah – mitrmahH – chikitvaan’ - tvam’ - dootH –  
Kavir’ - asi – prchetaH ||

**Translation:** (Adhya) Today i.e. in the present time (durate) wickedly in the body-like palace (manushH) the thoughtful persons engrossed in wrong way of worship (samiddhH) the lit fire i.e. the current way of worship opposite to the scriptures which is harmful; like, fire burns to ashes, this is what the sadhna opposite to the scriptures does to the life of a worshipper. In its place (devan’) of the gods (devH) God (jaatvedH) Purna Parmatma / SatPurush’s real (yaj’) way of worship (asi) is. (aa) kind (mitrmahH) of the Purna Parmatma who is the real friend of the living being (chikitvaan’) healthy/sound knowledge i.e. the true bhakti (dootH) in the form of a messenger (vah) who brings (ch) and (prchetaH) who imparts (tvam’) Himself (Kavir’) Kabir (asi) is.

**Translation:** Today i.e. in the present time, the fire, i.e. way of worship opposite to the scriptures which is harmful, set wickedly to the body-like palace of the thoughtful persons engrossed in the wrong way of worship burns the life of a worshipper (like, fire burns to ashes, the same is done to the life of a worshipper by the sadhna opposite to the scriptures), in its place, is the real way of worship of the God of gods, Purna Parmatma / SatPurush.

One, who brings and imparts the healthy/sound knowledge i.e. the true bhakti of the Purna Parmatma who is kind and the real friend of a living being, in the form of a messenger is Himself Kabir.

## **Evidence 2. Holy Samved in Sankhya 1400**

### **Sankhya 359 Samved Adhyay no. 4 Khand no. 25 Shlok no. 8**

PuraaM bhinduryuva Kaviramitauja ajaayat |  
Indro vishvasya karmno dharta vajri purushtutH || 8 ||  
Puraam’ - bhinduH – yuva – Kavir’ - amit – auja – ajaayat – indraH –  
vishvasya – karmanH – dharta – vajri – purushtutH |

**Translation:** (Yuva) *Purna Samrath* / Fully Capable {like, a child and an old person are not capable of doing everything, whereas a young person has the ability to do everything. Likewise consider ParBrahm – Brahm and Trilokiye Brahma-Vishnu-Shiv and other gods-goddesses as child and old person, therefore Kabir Parmeshwar has been given the title



of Yuva in the Ved} Parmeshwar (Kavir') Kabir (amitauja) possessing massive power i.e. Almighty (ajaayat) making a supernatural body of masses of lights (dharta) by manifesting i.e. by incarnating (vajri) with His weapon of Satyashabd and Satyanaam (puraam') the fort of the bondage of sins of Kaal-Brahm (bhinduH) who breaks into pieces (IndraH) Parmeshwar, giver of all the happiness (vishvasya) all the living beings of the entire universe (karmanH) mind-speech-actions i.e. with full faith, with undivided attention, through religious actions, by true bhakti (purushtutH) is worthy of being praised and worshipped.

**Translation:** The Fully Capable (*Purna Samrath*) {like, a child and an old person are not capable of doing everything, whereas a young person has the ability to do everything. Likewise consider ParBrahm – Brahm and Trilokiye Brahma-Vishnu-Shiv and other gods-goddesses as child and old person, therefore Kabir Parmeshwar has been given the title of Yuva in the Ved} Parmeshwar Kabir, who possesses massive power i.e. is Almighty, who forming a supernatural body of masses of lights, manifests i.e. comes as an incarnation, who breaks the fort of the bondage of sins of Kaal-Brahm into pieces, the Parmeshwar who is the giver of all the happiness, is worthy of being praised and worshipped by mind-speech-actions i.e. with full faith, with undivided attention, through religious actions and by true bhakti by all the living beings of the entire universe.

**Mantra Sankhya 1400 Samved Utarchik Adhyay no. 12 Khand no. 3 Shlok no. 5**

Bhadra vastra samanya3vasaano mahaan' kavirnivachnani shansan'|  
Aa vachyasv chamvoH pooymaano vichakshano jaagrvirdevveetau || 5 ||

Bhadra – vastra – samanya – vasanH – mahaan' – Kavir' – nivachnani  
– shansan' – aavachyasv – chamvoH – pooymaanH – vichakshanH – jagrviH  
– Dev – veetau |

**Translation:** (VichakshanH) Clever people (aavachyasv) through their speeches, instead of telling the true path of the way of worship of Purna Brahm, by directing towards the worship of others, in place of nectar, (pooymaanH) pus from a boil-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] (chamvoH) are respectfully making sip the wrong knowledge (bhadra) the supreme-happiness-giving (mahaan' Kavir') Purna Parmatma Great

Kabir (vastra) in body in an ordinary attire i.e. { the meaning of ‘vastra’ is ‘attire’ — in saint language, it is also called ‘*chola*’. *Chola* means body. Like, if a saint gives up his body, then it is said that Mahatma has left his *chola* }, (samanya) acquiring another body made up of mass of lights [*tejpunj*] similar to that of Satyalok (vasanH) by spending life like a common man and living in the world for a few days (nivachnani) by means of his Shabdavali / hymns-verses, the true knowledge (shansanʼ) by explaining (Dev) of the Purna Parmatma (veetau) hidden Sargun-Nirgun knowledge (jagrviH) awakens/brings awareness about.

**Translation:** Clever people, through their speeches, instead of telling the true path of the way of worship of Purna Brahm, by directing towards the worship of others, in place of nectar, are respectfully making sip the pus from a boil-wound i.e. wrong knowledge 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 }. At that time, the Supreme-happiness-giving Purna Parmatma Great Kabir, acquiring another body made up of masses of lights (tejpunj) similar to His body in Satyalok, appears in body in an ordinary attire { (vastra) the meaning of ‘vastra’ is ‘attire’ — in saint language, it is also called ‘*chola*’. ‘*Chola*’ means body. Like, if a saint gives up his body, then it is said that Mahatma has left his *chola* }, and by living like an ordinary man for a few days in this world, explaining the true knowledge by means of His shabdavali etc., brings awareness about the hidden *Sargun-Nirgun* knowledge of the Purna Parmatma (Supreme God).

### **Rigved Mandal 9 Sukt 96 Mantra 17**

Shishumʼ jagyanmʼ hry tamʼ mrjanti shumbhanti vahin marutH ganen |  
Kavirgeerbhi kavyena Kavirʼ santʼ somH pavitrnʼ atyeti rebhanʼ ||

**Translation:** Purna Parmatma (hry shishumʼ) in the form of an extraordinary human child (jagyanmʼ) appears intentionally and His true knowledge / Tattavgyan (tamʼ) at that time (mrjanti) with purity (shumbhanti) utters/expresses (vahinH) who blazing in the fire of separation for the attainment of God (marutH) devotees (ganen) for the group of (kavyena) by poetic insight, through poems (pavitrnʼ atyeti) many speeches with purity (Kavir Geerbhi) Kabir-speech i.e. by means of speech of Kabir (rebhanʼ) recites by addressing loudly (Kavirʼ Santʼ somH) that Eternal Purush i.e. SatPurush alone in the form of a Saint i.e. a Rishi, is Himself KaviDev. But

because of not recognising that God, start calling Him a Kavi (poet). But He is Purna Parmatma only. His actual name is KavirDev.

**Translation:** Purna Parmatma intentionally appears in the form of an extraordinary human child and at that time utters/expresses His Tattavgyan / True knowledge with purity. For the group of devotees blazing in the fire of separation for the attainment of God, recites many speeches through poems with poetic insight by calling out loudly through Kavir Vaani i.e. Kabir Vaani. That Eternal Purush i.e SatPurush alone in the form of a saint i.e. a Rishi is Himself KavirDev. But because of not recognising that God, people start calling Him a Kavi (poet). But He is Purna Parmatma only. His actual name is KavirDev.

**Meaning:** In Rigved Mandal no. 9 Sukt no 96 Mantra 16, it is said that let us know about the real name of the Purna Parmatma. In this Mantra 17, that God's name and His full introduction is given. The narrator of Ved, Brahm is saying that Purna Parmatma KavirDev by appearing in the form of an extraordinary human child explains His real, pure knowledge to His *hans* souls i.e. devout followers by means of His Kabir vaani by addressing i.e. uttering, through poems and proverbs. Because of absence of this Tattavgyan, not recognising the God present then, only consider Him to be a Rishi, Saint or a Poet. That God Himself also says that I am Purna Brahm, but on the basis of *lokved* (folk knowledge), believing God to be formless, the people do not recognise Him. Like, Garibdas Ji Maharaj, recognising the God who had appeared in Kaashi, expressed His glory and whatever glory that God had explained about Himself, mentioned that as it is in his speech —

Garib, jaati humaari Jagat Guru, Parmeshwar hai panth |  
 Dasgarib likh pade, naam Niranjan kant ||  
 Garib, hum hi Alakh Allah hain, kutub gos aur peer |  
 Garibdas Khaalik Dhani, humra naam Kabir ||  
 Garib, Srishta main, srishti humre teer |  
 Das Garib adhar bassoon, avigat Sat Kabir ||

Even after clarifying this much, people call Him Kavi (Poet) or Saint, Bhakt or a weaver. But He is Purna Parmatma only. His real name is KavirDev. He is Himself SatPurush Kabir in the form of a Rishi or Saint. But on the basis of unknowledgeable principles of

the *rishis* (sages) and saint gurus who are devoid of Tattavgyan, people do not recognise the God who has appeared as a guest at that time because those ignorant *rishis* (sages), saints and gurus have already explained God to be Formless.

### Rigved Mandal 9 Sukt 96 Mantra 18

Rishimna ya rishikrit' swarshaH sahastraneethH padviH kavinam'|  
Trteeyam' dhaam mahishH sisha sant' somH viraaajmanu rajti stup' ||

**Translation:** The narrator of Ved, Brahm is saying that (ya) the Purna Parmatma, who coming in the form of an extraordinary child (kavinam') of famous poets (padviH) attaining the title i.e. plays the role of a saint or rishi, that (rishikrt') composed by the God appeared in the form of a Saint (sahastraneethH) thousands of speeches (rishimna) for the individuals of saintly nature i.e. the bhakts (swarshaH) is the provider of happiness equal to that of heaven (somH) that Eternal Purush i.e. Satpurush (trteeya) third (dhaam) of the Mukti lok / lok of liberation i.e. Satyalok (mahishH) very firm Earth (sisha) establishing (anu) after (sant') being in a human-like (stup') in the dome on a high hillock-like throne (viraaajmanu rajti) in a bright material form i.e is seated in an effulgent human-like body.

**Translation:** The narrator of Ved, Brahm is saying that the Purna Parmatma who coming in the form of an extraordinary child, attaining the title of famous poets i.e. plays the role of a saint or a Rishi (sage), the thousands of speeches composed by that God who has appeared as a saint, are provider of happiness equal to that of heaven to the individuals of saintly nature i.e. bhakts. That Eternal Purush i.e. SatPurush after establishing the very firm Earth of the third Mukti lok i.e. Satyalok, Himself being in a human-like bright material form i.e. in human-like effulgent body is seated in the dome on the high hillock-like throne.

**Meaning:** It is said in Mantra 17 that KavirDev acquires a child form. Then, grows up while doing a *leela* (divine play). Because of describing the Tattavgyan through poems, attains the position of a poet (kavi) i.e. people start calling Him Rishi, Saint, and Kavi; in reality, He is Purna Parmatma Kavir' only. The sacred speech composed by Him is known as Kabir Vaani, which is comforting like heaven to the devotees. That same God establishing the third lok of liberation i.e. Satyalok, is seated in form in a bright human-like body.

In this mantra, Satlok has been called the third Dhaam. Like,

**one, lok of Brahm which is an area of twenty-one brahmands; second, lok of ParBrahm which is an area of seven sankh brahmands; third is the Satlok of Param Akshar Brahm i.e. Purna Brahm because Purna Parmatma, sitting in SatPurush form in Satyalok, has created the lower loks. Therefore counting was done from below upwards.**

### **Rigved Mandal 9 Sukt 96 Mantra 19**

Chamusat' shyenH shakunH vibhrtva gobinduH drps aayudhani bibhrt' |  
ApamoorbhiH sachmanH samudrm' turiyam' dhaam mahishH vivakti ||

**Translation:** (ch) And (mrshat') holy (govinduH) Purna Parmatma KavirDev who fulfils all the desires like Kamdhenu (vibhrtva) is the sustainer of all (shyenH) whioloured (shakunH) possesses auspicious characteristics (chamusat') is all-powerful. (drpsH) like there is a method of making curd out of milk, similarly, by scripture-based sadhna, giver of the curd-like complete liberation (aayudhaani) possessing the bow of Tattavgyan, which destroys the web of Kaal, is Saarangpaani / a bow-bearer God. (sachmanH) real (vibhrt') rears everyone (apamoorbhiH) with deep water (samudrm') deeply thoughtful i.e. huge like an ocean (turiyam') fourth (dhaam) lok i.e. in Anami lok (mahishH) on bright, very firm Earth (vivakti) also lives separately in a different place. KavirDev Himself gives this information distinctly in detail.

**Translation:** And the Holy Purna Parmatma KavirDev, who fulfils all the desires like Kamdhenu, is the sustainer of all. He is white in colour, possesses auspicious characteristics and is Almighty. Like, there is a method of making curd out of milk; similarly, He is the giver of curd-like complete liberation by scripture-based sadhna. He possesses the bow of Tattavgyan which destroys the web of Kaal and is therefore called Saarangpaani / bow-bearer God. He is the real rearer of all. He, deeply thoughtful like an ocean with deep water i.e. huge, also lives separately in a different place on the bright, very firm Earth in the fourth lok i.e. Anami lok. KavirDev Himself gives this information distinctly in detail.

**Meaning: In Mantra 18, it is said that Purna Parmatma KavirDev (Kabir Parmeshwar) lives in the third lok of liberation i.e. Satlok. It is said in this Mantra 19 that the Purna Prabhu who is extremely white-coloured, who fulfils all the desires like Kamdhenu<sup>1</sup>; in reality,**

<sup>1</sup> A cow of heaven who fulfils the desire of all kinds of eatables immediately.

He only is the sustainer of all, the same KavirDev who comes in the mortal world in a child-form. Like, there is a method of making curd from milk, similarly He, by telling the scripture-based sadhna (way of worship) for attaining complete liberation, provides the curd of complete liberation. Because of being equipped with the weapon i.e. bow of Tattavgyan, is known as Saarangpaani (Bow-bearer), and just as an ocean is a source of all the water, everyone has originated from the Purna Parmatma. In Gita Adhyay 15 Shlok 3, it is said that after cutting the tree of the world with the weapon of Tattavgyan i.e. after clearing all the doubts by Tattavgyan, one should search for that Param Pad (supreme state) of Supreme God, having gone where worshippers never return to this world i.e. become completely liberated. The God from whom the tree of the whole world has extended, that Purna Prabhu lives in the fourth Dhaam i.e. Anami lok. Like, first is Satlok, second Alakh lok, third Agam lok, and fourth is Anami lok. Therefore in this Mantra 19, it has been clarified that KavirDev (Kabir Parmeshwar) alone in form of Anami Purush also lives in the fourth Dhaam i.e. Anami lok by acquiring another effulgent form.

### Rigved Mandal 9 Sukt 96 Mantra 20

MaryaH na shubhrstanvam' mrjaanH atyaH na srtva sanye dhanaanam' |  
Vrshev yootha parikoshm' arshan' kanikrdat' chamvoH ira vivesh ||

**Translation:** Purna Parmatma KavirDev who lives in the fourth dhaam i.e. Anami lok and in the third dhaam i.e. Satyalok, that same Parmatma (na maryaH) is like man but is imperishable i.e. is eternal (mrjaanH) in form with a clear face (atyaH) very (shubhrstanvam') big, acquiring a white-coloured body, is present in the upper loks and from there (srtva) moving, of which nobody becomes aware that identical Parmatma (ira) on Earth (vivesh) another attire i.e. different form (chamvoH) comes by acquiring. Performs a *leela* [divine play] on Satlok and Earth (yootha) to a very big group, real (saanye) eternal way of worship/ sanatan pooja (vrshev) showering (na dhanaanam') those poor in the earnings of the wealth of Ram-naam (kanikrdat') makes them worship in low voice i.e. uttering in the mind through incoming-outgoing breaths, as a result of which the whole group of the infinite followers (pari kosham') the treasure of nectar of the former ocean of happiness i.e. Satlok (arshan') attains by doing pooja.

**Translation:** Purna Parmatma KavirDev who lives in the fourth dhaam i.e Anami lok and in the third dhaam i.e. Satyalok, that same Parmatma is like a man, but is imperishable i.e. is Eternal, has a clear face, and acquiring a very big white-coloured body is present in the upper loks, and moving from there, of which nobody becomes aware, that same God acquiring another attire i.e. a different form comes on Earth. He performs *leela* (divine act) on Satlok and Earth. By showering the real eternal way of worship (Sanatan pooja) on a very big group, He makes those poor in the earnings of the wealth of Ram-naam do pooja in a low voice i.e. by uttering in mind through incoming and outgoing breaths. As a result of which the entire group of the infinite followers, by doing pooja, attains the treasure of the nectar of the former ocean of happiness i.e. Satyalok.

**Meaning:** Purna Parmatma KavirDev (Kabir God) lives above in the third dhaam i.e. Satyalok and that same God by acquiring another human-form lives in the fourth Dhaam i.e. Anami lok. That very God, in an identical human form with a beautiful face and white-coloured body, also comes in form on this Earth, and by making aware about His actual way of worship, makes a very big group i.e. the entire group of devotees rich in true bhakti. The entire group of the infinite followers, by doing sadhna, with the earnings of true bhakti attains the former lok of happiness, the treasure of complete liberation i.e. Satyalok.

**Atharvaved Kaand no. 4 Anuvak no. 1 Mantra 7 (Translated by Sant Rampal Das)**

YotharvanM PittraM DevbandhuM BrhspatiM namsaav ch Gachchhat'  
TvaM vishveshaM janita YathasH Kavirdevo na dabhaayat'  
swadhavan' || 7 ||

YaH – atharvanm' - Pittram' - Devbandhum' - Brhspatim' - namsa – av – ch – gachchhat' - tvam' - vishvesham' - janita – yatha – saH – KavirdevH – na – dabhaayat' - swadhavan'

**Translation:** (YaH) Who (atharvanm') changeless i.e. eternal (Pittram') Jagat Pita / Father of the Universe (Devbandhum') the real companion of the devotees i.e. the basis of the soul (Brhaspatim') Jagat Guru / Teacher of the universe (ch) and (namsa) polite worshipper i.e. a worshipper who worships according to the rules(av) with safety (gachchhat')

who takes those who have gone to Satlok, to Satlok (vishvesham') all the brahmands (janita) the creator of (na dabhaayat') who does not deceive like kaal (swadhavaan') nature i.e. with qualities (yatha) as it is (saH) He (tvam') Himself (KavirdevH Kavir'-DevH) is Kabir Parmeshwar i.e. KavirDev.

**Translation:** He who is changeless i.e. Eternal, Jagat Pita / Father of the Universe, the real companion of the devotees i.e. the basis of the soul, Jagat Guru / Teacher of the Universe, and one who takes a polite worshipper i.e. a worshipper who worships according to the rules, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmands, who has the nature i.e. the qualities of not deceiving like Kaal, He Himself is, as it is, Kabir Parmeshwar i.e. KavirDev.

**Meaning:** The Parmeshwar about whom it is said that —  
**Tvamev Mata ch Pita Tvamev (You only are Mother and You only are Father), Tvamev Bandhu ch Sakha Tvamev (You only are Brother and You only are a friend), Tvamev Vidhya ch Drvinm' Tvamev (You only are knowledge and wealth), Tvamev sarvam' mm Dev Dev (You only are my Greatest God of all gods) ||** He, who is eternal, is the Mother, Father, Brother, and Friend of all, who in the form of a Jagat Guru (Teacher/Guru of the Universe), granting true bhakti to everyone, takes to Satlok, who does not deceive like Kaal, who is the Creator of all the brahmands, is KavirDev (Kabir Parmeshwar).





## God Kabir Comes in All the Four Yugas

**Satguru Purush Kabir hain, chaaron yug prvaan |  
Jhoothe guruva mar gaye, ho gaye bhoot masaan ||**

### **Manifestation of KavirDev (God Kabir) in Satyug by name Satsukrit**

Because of absence of Tattavgyan, devout souls express a doubt that God Kabir, in form of a weaver, has come in Kaashi in Vikrami Samvat 1455 (year 1398). How can this weaver (Dhaanak) of Kaashi be the Purna Parmatma KavirDev in the Vedas?

In this matter, it is Das's (Sant Rampal Das) request that this same Purna Parmatma KavirDev (Kabir Parmeshwar), even prior to the knowledge of the Vedas, was present in Satlok, and has Himself appeared in all the four yugas to impart His real knowledge. In Satyug by the name 'Satsukrit'; in Tretayug by name 'Muninder'; in Dwaparyug by the name 'Karunamay', and in Kalyug, appeared by His real name 'KavirDev' (God Kabir). Apart from this, appears any time by acquiring different forms and after performing His leela, disappears. People are unable to recognise the God who has appeared at that time to perform leela because all the so-called Maharishis and saints have described God as formless. In reality, God is in form. He has a visible human-like body. But it is not a body made up of the five elements. It is made up of one element of light. Whenever He wishes, He appears here; He does not take birth from a mother because He is the Originator of all.

Purna Prabhu Kabir Ji (KavirDev) had Himself appeared in Satyug by name Satsukrit. At that time had explained the true knowledge to Garud Ji and Shri Brahma Ji etc. Also tried to explain Tattavgyan to the great sage Shri Manu Ji. But Shri Manu Ji, not accepting the knowledge of God to be true, remained firm on the knowledge of the Vedas heard from Shri Brahma Ji and on the conclusions of the Vedas derived by himself. On the contrary, started

ridiculing Parmeshwar Satsukrit Ji that you are imparting all opposite knowledge. Therefore gave Parmeshwar Satsukrit an anonym Vamdev (the meaning of Vam is opposite; for example, the left hand is also known as Vama i.e. opposite hand, just as the right hand is also known as the straight hand).

In this way, Parmeshwar KavirDev Ji who had come by Satsukrit name in Satyug, used to explain the real knowledge to the sages and the worshippers of that time. But the sages (Rishis) did not accept it. Instead of ‘Satsukrit Ji’ started calling Parmeshwar, Vamdev.

For this reason only, it is mentioned in Yajurved Adhyay 12 Mantra 4 that Vamdev Rishi correctly understood the real knowledge of Yajurved and explained it to others. To understand the knowledge of the Holy Vedas, please think — for example, Yajurved is a holy book. If there is a description about it anywhere in Sanskrit language, where YajuH or Yajum’ etc words are written, then also it is considered to be pointing towards that holy book Yajurved only. Likewise, the real name of Purna Parmatma is KavirDev; started calling it only as Kabir Sahib, Kabir Parmeshwar in different-different languages. Many devotees express doubt that how did you prove Kavir’ as Kabir. From the point of view of grammer, the meaning of KaviH is omniscient (Sarvagya). It is a Das’s request that every word has some meaning. As far as the grammer is concerned, language was created first because the speech in the Vedas have been said by God, and grammer was formed later by the Rishis. It can be faulty. In the translation (interpretation of language) of Vedas, grammer is incoherent and contradictory. Because the speech in Vedas is mentioned through mantras in couplets. For example, the people around the Palwal city call Palwal as Parwar. If someone says that how have you proved Palwal as Parwar. It is like saying how have you proved Kavir’ as Kabir. Like, in regional language, Palwal city is called Parwar; similarly, Kavir’ is called Kabir, God is same. Maharishi Dayanand Ji in ‘Satyarth Prakash’ Samullas 4 on page no. 100 (published from Dayanand Math Dinanagar) has done the meaning of “Devrkama” as “Devar ki Kamna”; by writing a complete ‘R’ has written (Devr) as (Devar). There is no objection or

**mistake in grammer in writing and saying Kavir' as Kavir, and then in different language as Kabir. The Purna Parmatma is KavirDev; this evidence is also in Yajurved Adhyay 29 Mantra 25 and Samved Mantra no. 1400, which is as follows —**

**Yajurved Adhyay no. 29 Shlok no. 25  
(Translated by Sant Rampal Das)**

Samiddhoadhya manusho durone devo devanyajasi jaatvedH |  
Aa ch vah mitrmahshchikitvaantvaM dootH kavirasi prchetaH || 25 ||  
SamiddhH – adhya – manushH – durone – devH – devan' – yaj' – asi  
– jaatvedH – aa – ch – vah – mitrmahH – chikitvaan' – tvam' – dootH –  
Kavir' – asi – prchetaH ||

**Translation:** (Adhya) Today i.e. in the present time (durone) wickedly in the body-like palace (manushH) the thoughtful persons engrossed in wrong way of worship (samiddhH) the lit fire i.e. the current way of worship opposite to the scriptures which is harmful, in its place (devan') of the gods (devH) God (jaatvedH) Purna Parmatma SatPurush's real (yaj') way of worship (asi) is. (aa) kind (mitrmahH) the Purna Parmatma only who is the real friend of the living being (chikitvaan') healthy/sound knowledge i.e. the real bhakti (dootH) in the form of a messenger (vah) who brings (ch) and (prchetaH) who imparts (tvam') Himself (Kavir') Kabir (asi) is.

**Translation:** Today i.e. in the present time, the fire, i.e. way of worship opposite to the scriptures which is harmful, set wickedly to the body-like palace of the thoughtful persons engrossed in the wrong way of worship, in its place, is the real way of worship of the God of gods, Purna Parmatma SatPurush.

The kind Purna Parmatma who is the real friend of a living being and who in the form of a messenger brings and imparts His healthy/sound knowledge i.e. the true bhakti, is Himself Kabir.

**Meaning:** When Purna Parmatma appears, at that time all the Rishis and saints, abandoning the injunctions of the scriptures, are guiding the entire bhakt community by arbitrary way of worship. At that time, becoming the messenger of His Tattavgyan i.e. healthy/sound knowledge, KavirDev i.e. Kabir God comes Himself.

**Combined Shlok; Mantra Sankhya 1400 Samved Utarchik  
Adhyay no. 12 Khand no. 3 Shlok no. 5**

(Translated by Sant Rampal Das)

Bhadra vastra samanya3vasaano mahaan' kavirnivachnani shansan'|  
 Aa vachyasv chamvoH pooymaano vichakshano jaagrvirdevveetau || 5 ||

Bhadra – vastra – samanya – vasanH – mahaan' – Kavir' – nivachnani  
 – shansan' – aavachyasv – chamvoH – pooymaanH – vichakshanH – jagrviH  
 – Dev – veetau |

**Translation:** (VichakshanH) Clever people (aavachyasv) have already said through their speeches that do as we preach. Instead of telling the way of worship of the Purna Brahm, those clever people by directing towards the worship of other gods, in place of nectar, (pooymaanH) pus from a boil-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} (chamvoH) are respectfully making sip; at that time to end the wrong knowledge opposite to the scriptures (bhadra) the supreme-happiness-giving (mahaan' Kavir') Purna Parmatma Great Kabir (vastra) in body in an ordinary attire i.e. {the meaning of 'vastra' is 'attire' — in saint language, it is also called '*chola*'. *Chola* means body. Like, if a saint gives up his body, then it is said that Mahatma has left his *chola*}, (samanya) acquiring another body made up of lighter mass of lights [*tejpunj*] similar to that of Satyalok (vasanH) by living like a common man and staying as a guest for a few days in this world (nivachnani) by means of his Shabdavali /hymns-verses, the true knowledge (shansan') by explaining (Dev) of the Purna Parmatma (veetau) hidden wealth of Sargun-Nirgun knowledge (jagrviH) awakens/brings awareness about.

**Translation:** Clever people through their speeches have already instructed that do as we preach. Instead of telling the true path of the way of worship of Purna Brahm, those clever people by directing towards the worship of others, in place of nectar, are respectfully making sip the pus from a boil-wound i.e. 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}. At that time, to end the wrong knowledge opposite to the scriptures, the Supreme-happiness-giving Purna Parmatma Great Kabir, acquiring another body made up of lighter masses of lights (*tejpunj*) similar to His body in Satyalok, appears in a body in an ordinary attire { (vastra) the meaning of 'vastra' is 'attire' — in saint language, it is also called '*chola*'. '*Chola*'

means body. Like, if a saint gives up his body, then it is said that Mahatma has left his *chola*}, and by living like an ordinary man and staying as a guest for a few days in this world, explaining the true knowledge by means of His shabdavali etc, brings awareness about the hidden wealth of the Sargun-Nirgun knowledge of the Purna Parmatma (Supreme God).

**Meaning:** For example, in Yajurved Adhyay 5 Mantra I, it is said that ‘AgneH TanuH asi’ = God has a body. Vishnve Tva Somasya TanuH asi = That Eternal God has another body for nurturing, in which He comes into this world as a guest for a few days. He awakens the God loving souls sleeping in the sleep of ignorance by Tattavgyan (true spiritual knowledge). The same evidence is in this Mantra that Purna Parmatma KavirDev i.e. Great God Kabir changing His appearance and acquiring that of an ordinary man appears on Earth for some time, and Kavirnivachnani shansan i.e. recites Kavir Vaani, by means of which, brings awareness about the Tattavgyan, and the clever men who are called Maharishis at that time, on the basis of false knowledge, in place of the nectar of the scripture-based true sadhna, are respectfully making sip the pus of baseless way of worship i.e. are making others do baseless sadhna. At that time, Purna Parmatma, by appearing Himself, grants the knowledge of scripture-based sadhna through Tattavgyan.

### Yajurved Adhyay 5 Mantra 1

AgneH TanuH Asi | Vishnve Tva Somasya TanuH Asi | Vishnve Tva  
AtitheH Atishyam’ Asi | Vishnve Tva Shyenaay, Tva Som bhrte,  
Vishnve Tva Agnye Tva RaiH Poshde Vishnve Tva || 1 ||

**Introduction:** In this Mantra, there is description of two states of God. In one state, Parmeshwar (Supreme God) has a bright body in the upper loks. In the second state, Parmeshwar (Supreme God) in the attire of a Rishi or a Saint, acquiring a body like an ordinary man, takes care of all the souls. Like an ‘Atithi’ i.e. a guest comes. The meaning of ‘Atithi’ is, one whose arrival date (Tithi) is not predetermined. For arrival in the form of a guest also, that God has two states. Like —

1). God by staying in the world for some time and leading life like an ordinary man spreads His Tattavgyan (true spiritual knowledge). Like, God appearing in Kabir form lived in Banaras

(Kaashi) city for 120 years. Suddenly appeared on a lotus flower in the form of an infant, and then grew up while doing *leela*<sup>1</sup>. After staying in the world as a guest for 120 years, went to Satlok [to His personal place] with His body.

2). The second state is that, Parmatma by appearing suddenly in the form of a Saint or Rishi or other ordinary man grants audience to His special devotee. Explains Tattavgyan to him and after showing His Satyalok to him, leaves him back on Earth. Then that supreme devotee describes the eye-witnessed glory of that Purna Parmatma. This act has been described as that of a Falcon bird or an Alal bird. Like, a Falcon bird swoops swiftly on another bird and taking it, quickly goes away; similarly, comparison has been done with an Alal (which lives in air in the sky) bird, which quickly comes down and picking up elephants quickly goes away in the sky. Like, God appearing suddenly met Sant Nanak Ji on the bank of river Bein. After showing Sachchkhand i.e. Satyalok, on the third day suddenly left him on the Earth. After that Sant Nanak Ji eulogised the eye-witnessed glory of Purna Parmatma, which is present in his sacred speech in Shri Guru Granth Sahib in Mehla Pehla. Likewise, in year 1727, Parmeshwar in the form of a Jinda Mahatma (a saint) met Sant Garibdas Ji in Village Chhudani, District Jhajjar (Haryana state) in a field named ‘Nalaa’. After showing Satlok to him, left him on Earth the same day. After that Sant Garibdas Ji described the eye-witnessed account of the glory of Parmatma, which is present in his sacred speech in the Sad’Granth [Holy book] “Vaani Garibdas”. Similarly, God met Sant Dadu Ji, met Sant Malook Das Ji, met Sant Dharmdas Ji, met Sant Gheesa Das Ji, met Prophet Muhammad Ji, met King Abraham Sultan Adham Ji. Purna Prabhu<sup>2</sup> met many other Mahatmas<sup>3</sup> as a guest in the second way, and disseminated His True Spiritual Knowledge (Tattavgyan) and brought about His souls’ well-being. He met Acharya Swami Ramanand Ji and showed him Satyalok. Acharya Swami Ramanand Ji, on seeing with his own eyes, described the glory of Purna Parmeshwar Kabir Ji —

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<sup>1</sup> Divine act of a deity

<sup>2</sup> Full-fledged God / Complete God

<sup>3</sup> Saints

Dohoon thaur hai ek too, bhya ek se doye|  
He Kabir, hum kaarne, aaye ho mag joye||

[Swami Ramanand Ji said, “Oh God Kabir, you are above in a bright body and you only are present here in both the places. You have come all this way for us.]

**Translation:** (Agne) Self-illuminated God (TanuH) with body (asi) is [i.e. God has an effulgent body]. (Vishnve) For nurturing-protecting i.e. for fulfilling the requirements of the souls of all the loks (Tva) that (Somasya) Immortal God’s i.e. Eternal God’s (TanuH) body (Asi) is [which means, for nurturing-protecting i.e. for fulfilling the requirements of the souls of all the loks, that Immortal God i.e. Eternal God has a body]. Som Purush i.e. Eternal God, entering into the three loks, sustains everyone. He enters as a guest i.e. appears suddenly [one whose arrival date is not predetermined, is called an Atithi i.e. a guest.] (Tva) That God’s (vishnve) arrival occurs by entering into the three loks for nurturing-protecting everyone. (AtitheH) The God, who has appeared as a guest (Atishyam’) worthy of hospitality i.e. worthy of being worshipped (Asi) is [which means, the God who has appeared as a guest is worthy of hospitality i.e. is worthy of being worshipped]. (Tva) The arrival of that God, (Vishnve) for nuturing, (Som bhrte) for proving eternal happiness i.e. for filling with the nectar of Bhakti by granting the path of complete salvation, occurs in two ways.

One is: (Tva) the arrival of that God (Vishnve) occurs for pervading in the world for some time i.e. occurs for providing the Tattavgyan<sup>1</sup> to the pious souls and for providing all the comforts, by doing leela<sup>2</sup> of leading life like a common man in the world. Like, Parmeshwar<sup>3</sup> for doing leela in the four yugas, appearing in the form of an infant and with time growing up like an ordinary man, lived in the world for some time. In Kalyug, Purna Parmatma appeared by the name Kabir in Kaashi city on a lotus flower in year 1398 A.D. and lived in the world for 120 years, and then returned to Satlok with His body.

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<sup>1</sup> True Spiritual Knowledge

<sup>2</sup> Divine acts of a deity

<sup>3</sup> Supreme God

In the second way, (Tva) the arrival of that God (Shyenaay) occurs like the Shyen bird for returning quickly. Like, a Falcon bird or an Alal bird swoops swiftly on other living beings for its food and grabbing it, quickly returns; similarly, in the second state, God appears suddenly to wake up those sleeping in the slumber of ignorance. He tells the Tattavgyan to His special devotee and takes him with Him to His personal abode Satlok. Showing all the views of there, again leaves the devotee on Earth. Thereafter, the God-attained devotee describes the eye-witnessed glory of God. Like, God met Sant Nanak Ji on the bank of river Bein; took him to Sachchkhand i.e. Satyalok, and three days later, left him on the bank of the same river. Like, God met Sant Garibdas Ji in Village Chhudani, District Jhajjar in Haryana state and took him to Satyalok, and a few hours later, again left him on Earth. Both the aforesaid Mahatmas described the eye-witnessed glory of Parmeshwar which is present in the sacred speech of both the saints. (Tva) These are *leelas* of that All-capable Parmeshwar, which He (Agye) does to remain self-illuminated. (Tva) His (Vishnve) arrival occurs for sustaining everyone by entering into all the loks. (RaiH Poshde) That Master of the lineage only is the sustainer of all. He performs all the *leelas* only for the prosperity of His living beings.

In the following Mantras of the Holy Rigved also, the identity of the Purna Parmatma has been given, that when that Purna Parmatma comes in this world for some time to do *leela*, He acquires a child form. That Purna Parmatma is fostered by (AdhanyaH DhenavH) an unmarried cow (calf). Then, when He grows up by His *leela*, He tells the Tattavgyan about His attainment and of going to Satlok i.e. of the true path of liberation through (KavirgirbhiH) Kabir Vaani by means of poems. Because of which, He comes to be known as a famous poet, but He Himself only is KavirDev Purna Parmatma who lives in the third Abode (Dhaam) of liberation, Satlok.

**Rigved Mandal 9 Sukt 1 Mantra 9 and Sukt 96 Mantra 17-18**

**Rigved Mandal 9 Sukt 1 Mantra 9**

Abhi imM adhnya ut shreenanti dhenavH shishum’|

Sommindray paatve|| 9||

Abhi – imm’ - adhnya – ut – shreenanti – dhenavH – shishum’ - somm’



- indray – paatve |

**Translation:** (Ut) Especially (imm') this (shishum') appeared in child form (somm') of the Purna Parmatma Eternal God (indray) through comforts i.e. development of body through nourishment (paatve) for the development (abhi) completely (adhnya dhenavH) a cow who has never been troubled by a bull i.e. by a virgin cow (shreenanti) is fostered/nurtured.

**Translation:** This Purna Parmatma Eternal God, who has especially appeared in child form, is nurtured by a completely virgin cow (who has never been troubled by a bull) for His development through comforts i.e. development of body through nourishment.

**Meaning: When the Purna Parmatma Eternal Purush while doing leela, acquiring a child form, appears by Himself, at that time, an unmarried cow itself gives milk by which Purna Prabhu is nurtured.**

### Rigved Mandal 9 Sukt 96 Mantra 17

Shishum' jagyanm' hry tam' mrjanti shumbhanti vahinmarutH ganen |  
Kavirgeerbhi kavyena Kavir' sant' somH pavitr'm' atyeti rebhan' || 17 ||

**Translation:** Purna Parmatma (hry shishum') in the form of a human child (jagyanm') appears intentionally and His true spiritual knowledge / Tattavgyan (tam') at that time (mrjanti) with purity (shumbhanti) utters/ expresses (vahinH) who blazing in the fire of separation for the attainment of God (marutH) devotees cool like wind (ganen) for the group of (kavyena) by poetic insight, through poems (pavitr'm' atyeti) many speeches with purity (Kavir Geerbhi) Kavir-vaani/speech i.e. through Kabir Vaani (rebhan') recites by addressing loudly (Kavir' Sant' somH) that Eternal Purush i.e. SatPurush alone in the form of a Saint i.e. a Rishi, is Himself KavirDev. But because of not recognising that God, start calling Him a Kavi (poet).

**Translation:** Purna Parmatma intentionally appears in the form of a human child and at that time utters/expresses His Tattavgyan / True spiritual knowledge with purity. For the group of devotees cool like wind, blazing in the fire of separation for the attainment of God, recites many speeches through poems with poetic insight by calling out loudly through Kavir Vaani i.e. Kabir Vaani. That Eternal Purush i.e. SatPurush alone in the form of a saint i.e. a Rishi is Himself KavirDev. But because of not recognising that God, people start calling Him a Kavi (poet). But He is Purna Parmatma only. His actual name is KavirDev.

**Meaning:** The narrator of Ved, Brahm is saying that Purna Parmatma KavirDev by appearing in the form of an extraordinary human child, explains His real, pure knowledge to His *hans* souls i.e. devout followers by means of His KavirgurbhiH i.e. Kabir Vaani (speech) as a poet by addressing i.e. uttering through poems and proverbs. He Himself is SatPurush Kabir.

### Rigved Mandal 9 Sukt 96 Mantra 18

Rishimna ya rishikrit' swarshaH sahastraneethH padviH kavinam' |  
Trteeyam' dhaam mahishH sisha sant' somH viraaajmanu rajti stup' || 18 ||

**Translation:** The narrator of Ved, Brahm is saying that (ya) the Purna Parmatma, who coming in the form of an extraordinary child (kavinam') of famous poets (padviH) attaining the title i.e. plays the role of a saint or rishi, that (rishikrt') composed by the God appeared in the form of a Saint (sahastraneethH) thousands of speeches (rishimna) for the individuals of saintly nature i.e. the bhakts (swarshaH) is the provider of happiness equal to that of heaven. (sant' somH) appeared in the form of Rishi/Saint, He is Eternal Purush i.e. SatPurush only, that Purna Prabhu (trteeya) third (dhaam) of the Mukti lok / lok of liberation i.e. Satyalok (mahishH) very firm Earth (sisha) establishing (anu) after, in a human-like form (stup') in the dome on a high hillock-like throne (viraaajmanu rajti) in a bright material form i.e. is seated in an effulgent human-like body.

**Translation:** The narrator of Ved, Brahm is saying that the Purna Parmatma who coming in the form of an extraordinary child, attaining the title of famous poets i.e. plays the role of a saint or a Rishi (sage), the thousands of speeches composed by that God who has appeared as a saint, are provider of happiness equal to that of heaven to the individuals of saintly nature i.e. bhakts. He, who has appeared in form of a Rishi/Saint is Eternal Purush i.e. SatPurush only; that Purna Prabhu, after establishing the very firm Earth of the third Mukti lok i.e. Satyalok, in a human-like form is seated in the dome on the high hillock-like throne in bright material form i.e. in human-like effulgent body.

**Meaning:** It is said in Mantra 17 that KavirDev acquires a child form. Then, grows up while doing a divine play. Because of describing the Tattavgyan through poems, attains the position of a poet (kavi) i.e. people start calling Him Kavi; in reality, He is Purna Parmatma

**Kavir’ (God Kabir) only. The sacred speech composed by Him is known as Kabir Vaani (Kavir Speech), which is comforting like heaven to the devotees. That same God establishing the third lok of liberation i.e. Satyalok, is seated in the dome on a high throne in form in a bright human-like body.**

**In this mantra, Satlok has been called the third Dhaam. Like, one is lok of Brahm which is an area of twenty-one brahmands; second is lok of ParBrahm which is an area of seven sankh brahmands; third is the Ritdhaam i.e. Satlok of Param Akshar Brahm i.e. Purna Brahm.**

## **Manifestation of KavirDev (God Kabir) in Tretayug by Name Muninder**

### **Taking Nal and Neel in Refuge**

**In Tretayug the Self-existent (Swayambhu) KavirDev (Kabir Parmeshwar) by transforming His appearance had come by the name Muninder Rishi. Anal i.e. Nal and Aneel i.e. Neel both were maternal cousins. Their parents had passed away. Nal and Neel both were excessively suffering from physical and mental illness. They had pleaded to all the sages and saints for removal of their suffering. All the saints said that this is a punishment of your sinful deeds performed in an earlier birth; you will have to bear it. There is no solution to it. Both the friends, disappointed from their lives, were waiting for death.**

**One day they both got the opportunity to hear the spiritual discourse (satsang) of Purna Parmatma who had appeared by the name Muninder. After the satsang as soon as both of them touched Parmeshwar KavirDev (God Kabir) alias Muninder Rishi Ji’s feet and Muninder Ji kept his hand on their heads, their incurable illness vanished; in other words, both Nal and Neel became healthy. Seeing this wondrous miracle, falling at God’s feet kept crying for hours, and said, “Today, we have found the God whom we were searching,” and impressed by that took naam (initiation) from him, and started**

living with Muninder Ji in his service. In earlier times, the assembly (*samagam*) of saints used to be held on the bank of a river considering the arrangement of water. Nal and Neel, both were God-loving and innocent souls. They had a lot of devotion to God. They used to serve a lot. In the assemblies when ill, old and handicapped devotees used to come, then they used to wash their clothes and dishes. They used to wash their pots and glasses. But they were of an innocent mind. While washing clothes, used to start discussing whatever tale of God they heard in the satsang. They used to become engrossed in discussion of God and things used to drown in the river water. They did not even use to realize it. If used to take four things of someone, then used to return two. Devotees used to say, “Brothers, although you do a lot of service, but create a lot of problem for us. Now from where should we bring these lost items? You better stop serving us. We will serve us ourselves.” Then Nal and Neel used to start crying that do not take our service away. We will not lose them this time. But used to do the same thing again. Again used to engage in the discussion of God and things used to drown in the river water. The devotees requested Muninder Ji that please advise Nal and Neel. They do not listen to us, and if we forbid them, then they start crying. They do not even bring half of our belongings back. They become engrossed in the discussion of the talks of God heard in the satsang<sup>1</sup> and things drown in the river water. Muninder Ji counselled them once or twice. They used to start crying that Sahib, do not take this service of ours away from us. Satguru Muninder Ji Said, “Son Nal and Neel, do a lot of service. From today onwards nothing will drown from your hands, be it a stone or a metal.” Muninder Ji gave them this blessing.

Have you heard Ramayan<sup>2</sup>? Once upon a time, Ravan<sup>3</sup> abducted Sita Ji<sup>4</sup>. Shri Ram did not even know who abducted Sita Ji. Shri Ramchandra Ji<sup>5</sup> searches here and there. Hanuman Ji found out that Mother Sita is in Sri Lanka’s demon king Ravan’s captivity.

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<sup>1</sup> Spiritual discourse

<sup>2</sup> The holy book in which the biography of Shri Ramchandra Ji is written.

<sup>3</sup> Name of the King of the country Sri Lanka.

<sup>4</sup> Name of the wife of Shri Ramchandra ji

<sup>5</sup> Name of the son of King Dashrath of Ayodhya.

On knowing this, Shri Ram sent a peace envoy to Ravan and requested to return Sita Ji. But Ravan did not agree. Preparations for the battle were done. Then the problem arose that how should the army cross the ocean?

Shri Ramchandra, standing in knee-deep water for three days, with folded hands requested the ocean to give way. But the ocean did not move a slightest bit. The ocean did not listen to him. Then Shri Ram tried to burn it with a fire arrow (Agni baan). Frightened ocean appeared in the form of a Brahmin<sup>1</sup> and said, “Bhagwan (lord), everyone has its own limitations. Do not burn me. Who knows how many living creatures live in me. Even if you will burn me, you will not be able to cross me because a very deep crater will be formed here which you can never cross.”

The ocean said, “Lord, do something so that snake also dies and stick also does not break. My bounds are maintained and your bridge is also formed.” Then Shri Ram asked the ocean that what is that way? The ocean in Brahmin-form said that there are two soldiers named Nal and Neel in your army. They have such a power from their Gurudev<sup>2</sup> that even stones stay afloat from their hands. Everything, be it iron, floats. Shri Ramchandra called Nal and Neel, and asked them if they had any such power. Nal and Neel replied, “Yes, even stones will not drown from our hands.” Shri Ram said, “Demonstrate it.”

Those fools (Nal and Neel) thought that today they will earn a lot of praise in front of everyone. That day they did not remember their Gurudev Shri Muninder (God Kabir) Ji thinking this that if we will remember him then Shri Ram might think that we do not have any power and we have asked for it from somewhere else. They took a stone and dropped it in water and it drowned. Nal and Neel tried a lot but the stones did not float. At that time, Shri Ram looked at the ocean as if was trying to say that you were lying. They do not have any power. The ocean said, “Nal-Neel, you did not remember your Gurudev today. Fools, remember your Gurudev.” They both

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<sup>1</sup> A race of sages

<sup>2</sup> Spiritual Teacher

realised that they have committed a mistake today. They remembered **Satguru<sup>1</sup> Muninder Ji**. Satguru Muninder (God Kabir) Ji reached there. Shri Ramchandra Ji said that oh **Rishiwar<sup>2</sup>**! It is my misfortune that the stones are not floating from your disciples' hands. Muninder Ji said that now they will not float anymore from their hands because they have become proud. Satguru Ji's speech proves that —

Garib, jaise maata garbh ko, raakhe jatan banaaye |  
Thes lage to ksheen hove, teri aise bhakti jaay ||

From that day onwards, Nal and Neel's that power ended. Shri Ramchandra Ji said to Parmeshwar Muninder Ji that oh Rishiwar! I am in lot of trouble. Show mercy, so that somehow the army gets across to the other end. When you can give power to your servants then God, have some mercy on me too. Muninder Ji said that this mountain which you see in front of you, I have drawn a line around it. Bring the stones which lie within it; they will not drown. Shri Ram asked for a stone to be brought for demonstration. When kept it on water, it started floating. Nal and Neel were also sculptors. Hanuman Ji used to remember God everyday. He also kept performing his daily act by writing Ram-Ram and also brought rocks, one after another. Nal-Neel used to fix them in the bridge by sculpting them. In this way the bridge was built. Dharmdas Ji says —

Rahe Nal-Neel jatan kar haar, tab Satguru se kari pukaar |  
Ja sat rekha likhi apaar, sindhu par shila tiraane waale |  
Dhan-dhan Satguru Sat Kabir, bhakt ki peer mitaane waale ||

Some used to say that Hanuman Ji had written Ram's name on the stones and that is why the stones floated. Some used to say that Nal-Neel made the bridge. Some used to say that Shri Ram made the bridge. But this true story is as is depicted above to you.

(Sat Kabir's Saakhi – page no 179 – 182)  
(Peev Pichhan Ko Ang)

Kabir — Teen Dev ko sab koi dhyaavae, chautha Dev ka maram na  
paavae |  
Chautha chhaad pancham ko dhyaavae, kahae Kabir so hum

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<sup>1</sup> Tattavdarshi Guru

<sup>2</sup> Supreme Sage

- par aavae || 3||
- Kabir — Omkaar nishchay bhya, yeh karta mat jaan |  
Sacha shabd Kabir ka, parde maanhi pahchaan || 5||
- Kabir — Ram Krishna avatar hain, inka naahi sansaar |  
Jin Sahib sansaar kiya, so kinhun na janmya naar || 17||
- Kabir — Chaar bhuja ke bhajan mein, bhuli pare sab sant |  
Kabira sumiro taasu ko, jaake bhuja anant || 23||
- Kabir — Samudra paat lanka gaye, Sita ko bhartaar |  
Taahi agast muni peey gayo, inmein ko kartaar || 26||
- Kabir — Girvar dharyo Krishna Ji, Dronagiri Hanumant |  
Shesh naag sab srishti sahaari, inmein ko bhagwant || 27||
- Kabir — Kaate bandhan vipati mein, kathin kiya sangram |  
Chinho re nar praniyan, garud bado ki Ram || 28||
- Kabir — Kah Kabir chit chetahun, shabd karo niruvaar |  
Shri Ramhi karta kahat hain, bhuli paryo sansaar || 29||
- Kabir — Jin Ram Krishna va Niranjan kiyo, so to karta nyaar |  
Andha gyaan na bujhahi, kahae Kabir vichar || 30||

## Manifestation of KavirDev (God Kabir) in Dwaparyug by the Name ‘Karunamay’

**Parmeshwar Kabir (KavirDev) had appeared in Dwapar Yug by Karunamay name. At that time a devotee Sudarshan Supach born in Balmik caste had become His disciple. This Sudarshan Ji only had successfully concluded Pandav’s yagya<sup>1</sup>, which neither became accomplished with Shri Krishna Ji’s having food, nor with the thirty-three crore gods, eighty-eight thousand Rishis, twelve crore Brahmins<sup>2</sup>, nine Naaths<sup>3</sup>, 84 Siddhs<sup>4</sup> etc’s having food. Devotee**

<sup>1</sup> A religious rite which was performed by the Pandavs (Yudhishtir, Arjun, Bheem, Nakul and Sahdev)

<sup>2</sup> A race of sages

<sup>3</sup> A sect of worshippers of Tamgun-Shiv, whose followers are called ‘Naaths’. Of them, nine have been very famous.

<sup>4</sup> There are eight types of divine powers. A worshipper who attains even one of them is called ‘Siddh’. Until now 84 Siddhs have been very famous.

Sudarshan Valmik, on obtaining the three real mantras from Complete Guru Ji, was doing true sadhna<sup>1</sup> by remaining within Guru's bounds.

### **Taking Indramati in Refuge in Dwapar Yug**

In Dwaparyug, there was a king named Chandravijay. His wife Indramati was a very religious woman. She used to show a lot of respect to saints-Mahatmas. She had also made a guru. Her gurudev had told that daughter, one should serve sadhus-saints. It is very beneficial to feed the saints. Fast of Ekadashi (eleventh day of a lunar fortnight), jaap (chanting) of mantra etc sadhnas, which gurudev had explained to her, she was engaged in all that, and in the bhakti of God with a lot of determination. Gurudev had told her that if you will feed the saints, then you will become a queen in your future births also, and will attain heaven. The queen thought that I will certainly feed one saint everyday. She pledged this in her heart that I will have food only after feeding a saint. By doing this it will remain in my mind. Everyday the queen, first of all, used to feed a saint and then herself used to have food. This went on for years.

Once, a Kumbh feativall was held in Haridwar. All the worshipper saints of the Trigun Maya departed for bath in the Ganga. Because of this the queen did not find any saint to feed for several days. Queen Indramati herself also did not eat anything. On the fourth day, said to her maid, "Maid, see, if you can find a saint. Otherwise your queen will not remain alive today. Today I will die, but I shall not eat food." That Kabir Parmeshwar, who is compassionate to the poor and needy, who knows what reason He can make to take His devotee of previous times in His refuge. The maid went in the balcony above and saw that a saint is coming in front. He was in white clothes.

In Dwapar Yug, Kabir Parmeshwar had come by Karunamay name. The maid came down and said to the queen that there is a man who appears to be a saint. The queen said, "Call him quickly." The maid went outside the palace and requested that Sahib, our queen has sent for you. Karunamay Ji said that why has the queen

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<sup>1</sup> Religious act worthy of being done / Religious duty / Religious Practice



called me; what have I got to do with the queen? The maid servant narrated the whole account. Karunamay (God Kabir) Ji said that if queen needs me, she can come here; I am standing here. You are a maid servant and she is a queen. If I go there and she says that who had called you or her king might say something; daughter, showing disrespect to saints is very sinful. The maid returned and narrated the whole account to the queen. The queen said, “Maid, hold my hand and come.” On reaching there, the queen prostrating with reverence requested, “Oh Parmeshwar! My desire is to make you sit on my shoulder.” Karunamay Ji said, “Daughter! I only wanted to see whether you have any devotion or are merely starving.” Karunamay Ji went in to the palace with her. The queen prepared food with her own hands. KavirDev in Karunamay form said that I do not consume food. On this the queen said that I will also not have food. Karunamay Sahib Ji said that alright daughter, let us eat food, because only He is called ‘All-Capable’ (*Samrath*) who can do whatever He wishes. Karunamay Ji ate food, then asked the queen that who told you this sadhna<sup>1</sup> that you are doing? The queen said that my gurudev has given me this order. God Kabir questioned, “What order has your gurudev given to you?” Indramati replied — worship of Vishnu-Mahesh, fast of Ekadashi, pilgrimage, goddess-worship, to carry out shraadh, visiting a temple, service to saints. Karunamay (God Kabir) Ji said that the sadhna which your gurudev has given you can not liberate you from birth and death, heaven and hell, and from the sufferings of 84 lakh births of various living beings. The queen said that all the saints try to glorify themselves. You will not say anything against my gurudev, whether I may get liberated or not.

Now, Karunamay (God Kabir) Ji thought that how should these innocent living beings be convinced? They can die, but can not leave what they are following blindly. Karunamay Ji said, “Daughter, it is your wish. I am not criticizing. Have I abused your gurudev or have spoken ill of him? I am just telling the path of bhakti<sup>2</sup> that this bhakti is against the scriptures. It will not give you salvation, nor will any

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<sup>1</sup> Religious duty / religious actions worthy of being done / Religious Practice

<sup>2</sup> Worship

punishment of your deeds be severed, and listen, on the third from today, you will die. Neither will your gurudev be able to save you, nor will this fake sadhna of yours. (When it comes to dying, then this living being is frightened; otherwise does not listen.) The queen thought that saints do not lie, and I might die day after tomorrow. With this fear, asked Karunamay Ji, “Sahib, can my life be saved?” God Kabir (Karunamay) replied, “Yes, it can be saved. If you will take initiation from me, will become my disciple, will relinquish the former way of worship, then your life will be saved.” Indramati said, “I have heard that one should not change gurudev; one incurs sin.” God Kabir (Karunamay) said, “No, daughter, this is also your misconception. If one doctor’s medicine does not work, then don’t we go to another one? There is a teacher of class five. Then there is a teacher of a higher class. Daughter, you will have to move to the next class. Will you spend your whole life in class five? You will have to leave this. Now you do further studies. I have come to teach you.” She would not have agreed, but when started seeing her death that if the saint is saying then things might go wrong. On thinking this, Indramati said that I will do as you say. Karunamay (God Kabir) Ji gave her *updes*<sup>1</sup>, and said that Kaal will come in my form on the third day; you do not have to speak to him. Do jaap of the mantra that I have given you for two minutes. Look at him after two minutes. Then treat respectfully. Normally, when Gurudev comes, one should immediately fall at his feet. This is my order only for this time. The queen said, “Alright.”

Now the queen was worried; was doing jaap with devotion. Kaal came in Gurudev’s form by acquiring Karunamay Ji’s appearance and called out “Indramati, Indramati”. Now she was already scared, kept on doing *sumiran* (jaap of mantra). She did not look at Kaal. When looked at him after two minutes, Kaal’s form changed, and his actual face became visible. He did not have Karunamay Ji’s appearance anymore. When Kaal saw that his form has changed, then he realised that she has some powerful mantra. He left saying that I will see you some other time. You have been saved this time. The queen became very happy and was delighted. She told her maid

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<sup>1</sup> To tell the way of worship

servants that I was supposed to die, but my Gurudev saved me. She went to the king, and said that I was going to die today, my gurudev saved me. Kaal had come to take me. The king said that you are always doing dramas. If Kaal had come, would he have left you? These saints just mislead you. Now how can she accept this? The queen laid down in happiness. After some time, Kaal came again as a snake and stung the queen. As soon as the snake stung the queen, she became aware of it. The queen screamed, “A snake has stung me.” The servants came running. The snake went out through a hole (through a small outlet for water) before their eyes. After calling her Gurudev, the queen fainted. Karunamay (God Kabir) Ji appeared there. He recited a mantra just to show others (He can restore one to life even without a mantra; does not need any incantations.) and restored Indramati to life. The queen felt immensely grateful that Oh Bandichhor, had I not been in your refuge today, I would have died. Sahib said, “Indramati, I would not even have let this Kaal enter your house. He would not even have attacked you, but you would not have trusted me. You would have thought that no crisis had to come over me. Guruji has given me naam by misleading me. Therefore, I have given you a slight jolt; otherwise daughter, you would not have developed faith.”

Dharmdas yahaan ghanaa andhera, bin parchay jeev jam ka chera ||

**God Kabir (Karunamay) said that now when I will wish, then you will die. Garibdas Ji says that —**

Garib, Kaal darae Kartaar se, jai jai jai jagdish |  
Jaura jauri jhadti, pag raj daare sheesh ||

**This Kaal is afraid of God Kabir (Kabir Parmeshwar) and this death (*jaura*) dusts Kabir Sahib’s shoes i.e. is equivalent to a servant. Then applies that dust on her head and says that I will only go to him whom you will order me to kill; otherwise I will not go.**

Garib, Kaal jo peesae peesna, jaura hai panihaar |  
Ye do asal major hain, mere Sahib ke darbaar ||

**This Kaal who is the Lord (Brahm) of the twenty-one brahmands, who is the father of Brahma, Vishnu and Mahesh, he grinds the flour of my Kabir Sahib (God) i.e. is a definite servant, and *jaura* (death) fetches water for my Kabir Sahib i.e. is a special maid servant.**

These two real servants are in my Sahib's court.

After a few days, Karunamay (God Kabir) Ji came again, and granted Satnaam<sup>1</sup> to queen Indramati.

Then after some time, seeing queen Indramati's intense devotion, Karunamay Ji gave her Saarnaam<sup>2</sup>. Then made her attain Shabd<sup>3</sup>. When Sahib used to visit, Indramati used to request that please advise my king husband, Lord. If he also agrees and comes in your feet, then my life will become successful. Kabir Sahib requested Chandrvijay that Chandravijay, you may also take naam; this kingdom and luxury is of two days. Then a living being will go in 84 lakh birthsof various life forms. Chandravijay said, "Bhagwan, I will not take naam, and will not restrict your disciple whether she may give the whole treasury in charity, or organise any type of satsang. I will not oppose it." God Kabir (Karunamay) asked, "Why will you not take naam?" King Chandravijay replied that I have to attend parties of big kings. Karunamay (God Kabir) Ji asked, "What hinderance will naam cause in going to the parties? Go to assemblies, eat cashewnuts, drink milk, juice, but do not consume alcohol. Drinking alcohol is a heinous sin." But the king did not agree.

On queen's request, Karunamay (God Kabir) Ji again advised the king that without naam this life will be wasted. You may take naam. The king again said that Guruji, do not ask me to take naam. I will not object your disciple. No matter how much charity she does, or how many satsangs she gets done. Sahib said, "Daughter, seeing this pleasure of two days, his mind has become corrupt. You remain devoted in God's feet. Get your welfare done. Here nobody is anybody's wife or husband. It is a relationship of two days. Do bhakti of Parmeshwar and perform virtuous deeds."

When Indramati turned into an eighty year old woman, (when actually she had to die at fourty years of age) when the body also started shaking, then Karunamay Sahib Ji said, "Now tell, Indramati, do you want to go to Satlok?" Indramati replied, "Sahib, I am ready. I am completely ready, Daata." Karunamay Ji asked, "Do you have

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<sup>1</sup> This is formed by the union of Om' and Tat

<sup>2</sup> This is of three mantras

<sup>3</sup> To grant word power and divine vision for attaining the Eternal God

any attachment in your grandchildren or in the wealth of the kingdom?” The queen replied, “Not at all, Sahib. You have given such a pure knowledge. Now what should I wish for in this bad *lok*/world? God Kabir (Karunamay) Ji said, “Come, daughter.” The queen died. God Kabir (Karunamay) took queen Indramati’s soul up. There is a Mansarover (lake) in this brahmand. The soul has to be bathed in that Mansarover. God Kabir keeps this living being there for some time. Then asks, “Tell me again if you have any desire, then you will have to take birth again. If you have any desire left in your mind, then you can not go to Satlok.” Indramati said, “Sahib, you are omniscient. I do not have any desire. Only have desire of your feet. But I have a doubt in my mind that my husband never objected me in any of the religious acts. Otherwise today’s husbands cause hinderance to their wives. If he would have objected, then I would not have come in your feet. I would not have got my welfare done. If he gets any benefit for his cooperation in this auspicious act, then also have mercy on him sometime. Karunamay (Kabir) Parmeshwar saw that this fool has again got stuck to her devotionless husband. God Kabir said, “Alright daughter, stay here for two-four years.”

Two years later, even the king started dying. Because he had not taken naam, the messengers of Yam came. The king felt dizzy and fell in the courtyard. The messengers (*doot*) of Yam strangled him. Because of being strangled, the king choked and his faeces and urine came out. Karunamay (God Kabir) Ji said to the queen that look, what is the state of your king? God Kabir (Karunamay Ji) is showing from there. The queen said that please see, Daata, if he gets any reward for his cooperation in bhakti, then have mercy. The queen still had some affection. God Kabir (Karunamay) thought that she will again get entangled in Kaal’s trap. Thinking this, from Mansarover went there, where king Chandravijay was lying unconscious in his palace. The Yamdoots were taking his life. On God Kabir’s arrival, the Yamdoots flew in the sky like vultures from a dead body. Chandravijay became conscious. Karunamay Ji was standing in front. He was only visible to Chandravijay and not to anyone else. Chandravijay fell in His feet and started begging,

“Please forgive me, Daata; save my life”, because he saw that now he is going to die. (The eyes of this living being open when he realises that things have actually gone wrong.) Please forgive me, save my life, Master.” God Kabir said, “King, today also the condition is same. Even that day the condition was same; you will have to take naam.” The king said, “I will take naam<sup>1</sup>. I will take it just now.” God Kabir gave him naam updesha and said that now I will give you a life of two years. If even a single breath will be missed in it, then again the punishments of your deeds will remain.

Kabir, jeevan to thoda bhalaa, jae sat sumran ho |  
Laakh varsh ka jeevna, lekhe dhare na ko ||

Because of the previous deed of cooperation in the auspicious actions and the sumiran<sup>2</sup> for two years with devotion, God Kabir by providing all the three naams to Chandravijay also took him across. “Bolo Satguru Dev ki Jai, “Jai Bandichhor”.

Parmeshwar Kabir increases the life of a true devotee and also protects his/her family. It has been proved by the above-mentioned description. These evidences are of very early times. In the present time, a common man does not believe this. Read the numerous evidences of removal of sufferings and increment in age in present time by Satguru Rampal Ji by the power of Venerable Kabir Parmeshwar in this very book “Gyan Ganga” under the topic “True Path to the Mised”.

## Manifestation of God Kabir (KavirDev) in Kalyug

In Vikrami Samvat 1455 (1398 A.D.) on a full moon day (Purnima) of the month of *Jeth* (May-June), early morning in Brahm-Muhurat that Purna Parmatma Kabir Sahib (KavirDev) Himself came from His original place Satlok. He acquired a child form on a lotus flower in Lahar Tara Lake in Kaashi city. First of all I would like to tell you about Neeru and Neema that who were they.

Neeru and Neema were both Brahmins by the name Gauri Shankar and Saraswati. They were worshippers of God Shiv. They

<sup>1</sup> To become disciple and attain the way of worship

<sup>2</sup> Remembering the given naam

used to narrate the glory of God Shiv from Shiv Puran selflessly to devout souls. They did not use to take money from anyone. They were such noble souls that if anyone used to give them any donation, out of it they used to keep whatever was sufficient for their food and used to do *bhandara* (provide a common meal) of the rest.

{In Dwapar Yug Neeru-Neema were parents of Supach Sudarshan. They had not accepted what Kabir Sahib used to say at that time. In the end Sudarshan had requested Kabir Sahib in Karunamay form that God, you have given me everything by giving me upadesh (initiation). Todate there has been no need to ask you for anything because you fulfilled all the desires and also enriched me with the real wealth of bhakti<sup>1</sup>. Das has a request, if you find it appropriate, then accept it. If my parents attain a human body in any birth, then please look after them, God. They are very pious souls, but today their mind has reversed. They are not accepting the God's speech. Kabir Sahib said, "Don't worry; otherwise you will get stuck here because of your parents. Let the time come, I will take care of them too. I will release them from Kaal's trap. You go to Satlok with peace." Sudarshan Ji went to Satlok.

Sudarshan's parents had two births in Brahmin<sup>2</sup> families prior to their birth as Neeru-Neema in Kalyug. At that time also they remained childless. Then they had the third human birth in Kaashi. At that time also they were Brahmins only (by the name Gauri Shankar and Saraswati), were still childless.}

Other selfish Brahmins used to be jealous of Gauri Shankar and Saraswati because Gauri Shankar used to do katha<sup>3</sup> selflessly. He did not use to mislead devotees for the greed of money; as a result of which had become an object of praise. On the other hand the Muslims came to know that Neeru-Neema do not have any Brahmin Hindu with them. They took advantage of this and forcefully converted them into Muslims. The Muslims sprinkled their water in their whole house and also put it in their mouth; sprinkled it on all the clothes. At this the Hindu Brahmins said that now they have

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<sup>1</sup> Worship

<sup>2</sup> A race of sages

<sup>3</sup> Story about God

become Muslims. From today onwards they do not have any relation with us.

Poor Gauri Shankar and Saraswati became helpless. The Muslims kept the man's name as Neeru and the woman's name as Neema. Previously, whatever donation they used to get was running their livelihood, and whatever money was saved, they did not use to misuse it. They used to do a religious *bhandara*<sup>1</sup> from the remaining money. Now even the donation stopped coming. They thought now what work shall we do? They installed a hand-mill and started working as weavers. At that time also after fulfilling their needs, they used to spend the remaining money in *bhandara*. The Hindu Brahmins had prohibited Neeru-Neema from taking bath in Ganga. They used to say that now you have become Muslims.

The water of Ganga, splashing through waves, used to fill a big lake named Lahar Tara in Kaashi city. It used to remain filled with very pure water. Lotus flower were growing in it. In 1398 A.D. (Vikrami Samvat 1455) on a full moon day in the month of Jyesth (May-June), in Brahm-Muhurat (Brahm-Muhurat is approximately 1½ hours before sunrise), Parmeshwar Kabir (KavirDev) coming in bodily form from His Satyalok (Ritdhaam), acquiring a child form, became seated on a lotus flower in Lahar Tara lake in Kaashi city. Neeru and Neema were going to the same lake to take bath early morning in Brahm-Muhurat. A very bright mass of light (Parmeshwar Kabir Ji had come in form of a child with a very bright body; because of the distance, appeared only as a mass of light) came from above (from Satyalok) and became contained in the lotus flower, by which the entire Lahar Tara Lake started dazzling, and then going in one corner, it disappeared. One of the disciples of Ramanand Ji, Rishi<sup>2</sup>Ashtanand Ji was seeing this spectacle with his own eyes. Ashtanand Ji also used to go to a solitary place to take bath everyday. Sitting there used to do jaap of the mantra which Gurudev had given and used to enjoy the nature. When Swami Ashtanand Ji saw that such a bright light that even the eyes were dazzled, Rishi Ji thought

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<sup>1</sup> Provision of a common meal for many people on the basis of religiousness

<sup>2</sup> Sage



that whether it is any accomplishment of my bhakti<sup>1</sup> or a deception. Thinking this, to ask the reason, went to his Gurudev.

Ashtanand Ji asked Respected Ramanand Ji that oh Gurudev! I have seen such a light today which I have never seen before in my life. Narrated the whole account that a mass of light was coming from the sky. When I saw, my eyes could not bear the light. Therefore became shut, I saw a child's form in closed eyes. (Like, after looking at the sun, only a ball is visible, similarly, the child became visible.) Was this any achievement of my bhakti or my sight defect? Swami Ramanand Ji replied that son, such signs occur when incarnations come from the upper *Loks*. They will appear at someone's place, will take birth from some mother and then will do *leela*<sup>2</sup> (because these Rishis only have this much knowledge that one can only take birth from a mother). Based on whatever knowledge the Rishi had, he resolved the doubt of his disciple.

Neeru and Neema were going to take bath that same day. On the way, Neema prayed to God, "Oh God Shiv! (Because although they had become Muslims, but were unable to forget their sadhna from heart which they were doing for so many years) Have you become short of a child for us? You could have also given one child to us; even our life would have become successful." Saying this she burst into tears. Her husband Neeru said that Neema, it is beneficial to remain happy in God's wish. If you will keep on crying like this, then your body will become weak, you will lose sight. There is no child in our fate. While saying this reached Lahar Tara pond. It was a bit dark. Neema came out after bathing; changed her clothes. Neeru entered into the pond and started bathing by plunging into water. When Neema went again on the bank of the river to wash the cloth worn during bathing, by then the darkness had cleared. The sun was about to rise. Neema saw in the pond that something is moving on a lotus flower in front. God Kabir in the form of a child had one toe in His mouth and was moving the other foot. At first Neema thought it might be a snake and might be coming towards my husband. Then saw that it is a child. A child on a lotus flower! At

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<sup>1</sup> Worship

<sup>2</sup> Divine act / remarkable act of a deity

once shouted to her husband that watch out, the child will drown, the child will drown! Neeru said that fool, you have turned mad for kids. Now you see a child in water also. Neema said, “Yes, see in front on the lotus flower.” Influenced by her intense voice, Neeru saw where she was pointing; a child is lying on a lotus flower in the form of a newly born baby. Neeru brought that child along with the flower and gave him to Neema, and himself started bathing. Neeru came out after having bath; Neema was cuddling the Parmeshwar who had come in the child form and was praising and praying to God Shiv that oh God, you have fulfilled my desire that I had for years (because she was a worshipper of Shiv). Just today I had called out from heart, and you heard it.

That Kabir Parmeshwar, by taking whose name a special thrilling sensation occurs in our heart, in whose love hair stand on end and the soul is moved, the mother who would have embraced and loved Him like a child, the happiness which she would have experienced, that is inexplainable. Like a mother loves a child, in a similar manner, sometime she kissed Him on face, sometime was cuddling Him and was again and again looking at His face. Meanwhile Neeru came out after bathing. (Because a man is more concerned about the society) He calculated that we have not developed any special love with the Muslims and the Hindu Brahmins hate us. At first the Muslims took advantage of this and made us Muslims because we did not have any companion. Now if we will take this child, then people will say that tell us, who are the parents of this child? You have stolen someone’s child. His mother must be crying. What answer will we give, what will we say? If we will tell that we found him on a lotus flower, then nobody would believe us. Contemplating all this, Neeru said that Neema, leave this child here only. Neema said that I can not leave this child. I can give my life; I will die in agony. Who knows what spell this child has casted on me? I can not leave him. Now Neeru explained the whole thing that this can happen with us. Neema said that I can even take exile for this child, but will not leave him. Seeing her foolishness Neeru thought that she has gone mad; she is not even seeing the society. Neeru said to Neema that todate I had never disregarded you because we did not have children. Whatever you said, I accepted. But I will not listen to you

today. Either you keep this child here only, or I will just give you two slaps. That greatman had held his hand towards his wife for the first time. At that very moment, God Kabir (KavirDev) in the form of the infant said that Neeru take me home. You will not face any problem. On hearing the words of God in infant form Neeru became frightened that this child might be an angel or some *Siddh* person and I might get into trouble. He started walking silently.

When they brought the child home, everyone forgot to ask from where have you brought him? Kaashi's men and women came to see the child and said that he appears to be some god. We have never seen such a beautiful body, such a bright child before. Someone said that he is some god among Brahma-Vishnu-Mahesh. Brahma-Vishnu-Mahesh said that this is some power which has come from the upper *loks*. In this way, everybody was giving his comment.

Garib, chaurasi bandhan kate, keeni kalap Kabir |  
 bhavan chaturdash lok sab, tute jam janjeer || 376||  
 Garib, anant koti brahmand mein, bandi chhor kahaay |  
 so tau ek Kabir hain, janni janya na maay || 377||  
 Garib, shabd swaroop Sahib dhani, shabd sindh sab maanhi |  
 baahar bhitar rami rahya, jahaan tahaan sab thaanhi || 378||  
 Garib, jal thal prithvi gagan mein, baahar bheetar ek |  
 Puranbrahm Kabir hain, avigat Purush alekh || 379||  
 Garib, sewak hoy kari utre, is prithvi ke maanhi |  
 jeev udhaaran Jagatguru, baar baar bali jaanhi || 380||  
 Garib, kaasipuri kast kiya, utre adhar adhaar |  
 moman koon mujra huva, jungle mein deedar || 381||  
 Garib, koti kiran shashi bhan sudhi, aasan adhar bimaan |  
 parsat Puranbrahm koon, sheetal pindru praan || 382||  
 Garib, god liya mukh choombi kari, hem roop jhalkant |  
 jagar magar kaaya karae, damkaen padam anant || 383||  
 Garib, kaashi umti gul bhaya, moman ka ghar gher |  
 koi kahae Brahma Vishnu hai, koi kahae Indra kuber || 384||  
 Garib, koi kahae chhal ishwar nahin, koi kinar kahlaay |  
 koi kahae gan ish ka, jyun jyun maat risaay || 388||  
 Garib, koi kahae varun dharmrai hai, koi koi kahte ish |  
 solah kalaa subhaan gati, koi kahae jagdish || 385||

Garib, bhakti mukti le utre, metan teenu taap |  
 moman ke dera liya, kahae kabira baap || 386 ||  
 Garib, doodh na peevae na ann bhakhae, nahin palne jhoolant |  
 adhar amaan dhiyaan mein, kamal kalaa foolant || 387 ||  
 Garib, kaashi mein achraj bhaya, gai jagat ki neend |  
 aise dulhe utre, jyun kanya var beend || 389 ||  
 Garib, khalak mulak dekhan gaya, raja prja reet |  
 jambudeep jihaan mein, utre shabd ateet || 390 ||  
 Garib, duni kahae yoh Dev hai, Dev kahat hain ish |  
 ish kahae Paarbrahm hai, pooran beesve bees || 391 ||

**Kabir Sahib alone is the eternal Supreme Guru. Kabir Sahib only gave updesb to Brahma, Vishnu, and Shiv etc gods, Rishi-Munis and saints on coming from His Satlok from time to time. Respected Garibdas Ji Maharaj has written in his speech that —**

Aadi ant humra nahin, Madhya milaava mool |  
 Brahma gyaan sunaaiya, dhar pinda asthool ||  
 Shwet bhoomika hum gaye, jahaan vishambharnaath |  
 hariyam heera naam de, asht kamal dal swaanti ||  
 Hum bairagi Brahm pad, sanyasi Mahadev |  
 sohM mantra diya Shankar koon, karat humaari sev ||  
 Hum Sultani Nanak tare, Dadu koon updesb diya |  
 jaati julaaha bhed na paaya, kaashi maahe Kabir hua ||  
 Satyug mein Satsukrit kahaen tera, treta naam Muninder mera |  
 Dwapar mein Karunamay kahlaaya, kaliyug mein naam Kabir dharaaya ||  
 Chaaron yugon mein hum pukaaraen, kook kahya hum hel re |  
 Heere maanik moti barsein, ye jag chugta dhel re ||

**It is proved from the aforesaid speech that Kabir Parmeshwar alone is the Eternal God. He only is eternal-immortal. This very God, Himself coming in all the four yugas, gives his true path of bhakti.**



**There is evidence in Vedas, Gita Ji etc Holy Scriptures that whenever there is decline of virtues and an uprise of sins and the form of the path of bhakti is distorted by the contemporary saints, mahants, and gurus, at that time, God either by coming Himself or by sending His most knowledgeable saint again establishes the virtues by means of the true knowledge. He explains the path of bhakti according to the scriptures. His identification is that the contemporary religious gurus stand in his opposition, and by misleading the king and the people, inflict atrocities on Him. Kabir Sahib Ji says in His speech that —**

**God Kabir Ji is explaining to His dear disciple Dharmdas in His speech that the saint of mine who will tell the path of true bhakti, all the saints and mahants will quarrel with him. This will be the identity of that Complete (Purna) Saint.**

“Satguru ke lakshan kahoon, madhure baen vinod |  
Chaar ved shat shastr, kahae athaara bodh | ”

**Satguru Garibdas Ji Maharaj is telling the identity of a Complete Saint in his speech that he will be a complete knower of all the four Vedas, six shastras, eighteen Purans etc i.e. he will explain their essence. It is written in Yajurved Adhyay 19 Mantra 25, 26 that he will elaborate the incomplete sentences of the Vedas i.e. the coded words and one-fourth shloks by completing them, and will tell the pooja of three times. In the morning, pooja of Purna Parmatma; in the afternoon, regard of the gods of the world, and will tell Sandhya Aarti (evening prayer) separately. He is a beneficent saint of the**

world.

### Yajurved Adhyay 19 Mantra 25

**Division of words:**

Arddh richaeH ukthanm' roopam' padaeH aapnoti nividH |  
PrnvaeH shastranam' roopam' paysa somH aapyate || 25 ||

**Translation:** A saint who (Arddh richaeH) by completing the incomplete sentences i.e coded words of the Vedas (nividH) fills in (padaeH) the fourth parts of the Shlok i.e. partial sentences (ukthanm') strotras (roopam') in the form of (aapnoti) receives i.e. completely understands and explains the partial description (shastranam') like, one who knows how to operate the weapons (roopam') uses them fully; similarly, a Complete Saint (prnvaeH) completely understanding and explaining the Omkaar i.e. Om'-Tat'-Sat' mantras (paysa) sieves milk-water i.e. provides the Tattavgyan which is similar to milk without water, by which (somH) Eternal Purush i.e. Eternal God (aapyate) attains. That Complete Saint is said to be the knower of the Vedas.

**Translation:** A saint who, fills in by completing the incomplete sentences i.e. coded words of the Vedas, receives the fourth part i.e. partial sentences of the shloks in the form of strotras i.e. completely understands and explains the partial description; just as one who knows how to operate the weapons uses them fully; likewise, a Complete Saint completely understanding and explaining the Omkaars i.e. Om'-Tat'-Sat' mantras, sieves milk-water i.e. provides Tattavgyan similar to milk without water, by which one attains the Eternal Purush i.e. the Eternal God, that Complete Saint is said to be the knower of the Vedas.

**Meaning:** A Tattavdarshi Saint is one who explains the coded words of the Vedas in detail; as a result of which Purna Parmatma is attained. He is said to be the knower of the Vedas.

### Yajurved Adhyay 19 Mantra 26

**Division of words:**

Ashvibhyam' praatH savnm' indren endrm' madhyandinm' |  
Vaishvdaivm' sarasvatya trteeyam' aaptm' savnm' || 26 ||

**Translation:** That Complete Saint tells the sadhna<sup>1</sup> of the three times (ashvibhyam') on the basis of a day formed by the rising and setting of sun

<sup>1</sup> Religious duty

(indren) foremost, the Master of all the gods, Purna Parmatma's (praatH savnm') tells to do pooja in the early morning, which (endrm') is for the Purna Parmatma. Second (madhyandinm') tells to do at midday, which (vaishvdainm') related to the regard of all the gods (sarasvatya) says to do sadhna by sacred speech, and (trteeyam') third (savn') pooja in the evening (aapm') attains i.e. one who tells to separately do the sahna of the three times, he is a beneficent Saint of the world.

**Translation:** That Complete Saint tells the sadhna of the three times. On the basis of a day formed by the rising and setting of sun, tells to foremost do the pooja of Purna Parmatma, the Master of all the gods, in the early morning, which is for the Complete God (Supreme God). Tells the second to be done at midday i.e. tells to do sadhna by sacred speech which is related to the regard of all the gods, and attains the third pooja in the evening i.e. tells to do sadhna of the three times separately. He is a beneficent Saint of the world.

**Meaning:** The Complete Saint about whom there is a mention in Mantra 25, he says to do sadhna three times (early morning – midday – and in the evening) in a day. Tells to do pooja of Purna Parmatma in the morning, regard of all the gods at midday, and in the evening Sandhya Aarti etc by means of sacred speech. He is a well-wisher of the entire world.

### Yajurved Adhyay 19 Mantra 30

#### Division of words:

Vrten deeksham' aapnoti deekshya aapnoti dakshinam' |

Dakshina shraddham' aapnoti shraddhya satyam' aapyate || 30 ||

**Translation:** (Vrten) by keeping fasts of the vices i.e. a sadhak<sup>2</sup> who abstains from bhaang, alcohol, meat and tobacco etc (deeksham') initiation from a Complete Saint (aapnoti) attains i.e. he becomes a disciple of the Complete Saint (deekshya) the Complete Saint, from the initiated disciple (dakshinam') charity (aapnoti) attains i.e. a saint only takes donation from one who takes naam from him. Thus, according to the rule (dakshina) one who performs meritorious acts by giving charity-donation as directed by Gurudev, by that (shraddham') devotion (aapnoti) attains (shraddhya) by doing bhakti with devotion (satyam') the ever-lasting happiness and God

<sup>1</sup> Worshipper / one who performs religious obligatory actions

i.e. the Eternal God (aapyaate) attains.

**Translation:** A sadhak who keeps fast of vices i.e. abstains from bhaang, alcohol, meat and tobacco etc obtains initiation from a Complete Saint i.e. becomes disciple of a Complete Saint. A Complete Saint receives charity from an initiated disciple i.e. a saint takes donation from only that person who obtains naam from him. Thus, one who adequately performs meritorious acts by giving charity-donation as directed by the Gurudev attains devotion. By doing bhakti with devotion, one attains the ever-lasting happiness and God i.e. the Eternal God.

**Meaning:** A Complete Saint only makes that person his disciple, who always maintains good conduct; who gives the assurance of not consuming the prohibited food and intoxicating substances. A Complete Saint accepts charity from only that person who becomes his disciple, and who after taking initiation from gurudev<sup>1</sup>, then gives charity-donation, by which devotion increases. By doing true bhakti with devotion, the Eternal God is attained i.e. one becomes completely liberated. A Complete Saint will not wander about asking for alms and donations.

Kabir, guru bin mala ferte, guru bin dete daan |  
Guru bin dono nishfal hain, poochho ved puran ||

**The third identity is that he will give updes of three types of mantras (naams) at three times. Its description is available in Kabir Sagar Granth, page no. 265 Bodh Sagar and in Gita Ji Adhyay no. 17 Shlok 23, and in Samved Sankhya<sup>2</sup> no. 822.**

**In Kabir Sagar<sup>3</sup>, Amar Mool Bodh Sagar, page no 265 —**

Tab Kabir as kaheve leenha, gyanbhed sakal kah deenha ||  
Dharmdas main kaho bichaari, jihite nibhae sab sansaari ||  
Prathmahi shishya hoy jo aai, ta kahaen paan dehu tum bhaai || 1 ||  
Jab dekhahu tum dridta gyana, ta kahaen kahu shabd prvaana || 2 ||  
Shabd maanhi jab nishchay aavae, ta kahae gyan agaadh sunaavae || 3 ||

**Has explained again —**

Baalak sam jaakar hai gyana | taaso kahhu vachan prvaana || 1 ||

<sup>1</sup> Spiritual Teacher

<sup>2</sup> Serial

<sup>3</sup> A Holy Book



Ja ko sukshm gyan hai bhaai | ta ko smaran dehu lakhaai || 2||  
 Gyan gamya ja ko puni hoi | saar shabd ja ko kah soi || 3||  
 Ja ko hoy divya gyan parvesha, tako kahe tatv gyan updesha || 4||

**It is clear from the aforesaid speech that *Kadihaar* Guru i.e. *Taaranhaar* (the Saviour) (Complete Saint) provides upto Saarnaam in three stages and in the fourth stage provides Saarshabd. I had seen the evidence in Kabir Sagar afterwards, but already venerable Grandfather Gurudev and Parmeshwar Kabir Sahib Ji had granted the method of updesha to my venerable Gurudev who, from the beginning, has been giving naam-daan to us in three stages.**

**Our Gurudev Rampal Ji Maharaj in the first time give jaap of naam of Shri Ganesh Ji, Shri Brahma-Savitri Ji, Shri Lakshmi-Vishnu Ji, Shri Shankar-Parvati Ji and Mother Sheranwali, who reside in the chakras built in our human body. By which the Kundalni power is awakened i.e. all the lotuses open up. Shri Ganesh Ji reside in ‘Mooladhar’ lotus chakra, Brahma-Savitri Ji in ‘Swaad’ lotus chakra, Lakshmi-Vishnu Ji reside in ‘Naabhi’ lotus chakra, Shankar-Parvati Ji in ‘Hridaya’ lotus chakra, and Mother Sheranwali resides in ‘Kanth’ lotus chakra, and all these gods-goddesses have Aadi naam (Original name) mantras, of which the contemporary gurus are not aware of. By the jaap of these mantras all these five lotus/chakras open up. A human being becomes suitable for doing bhakti after these chakras open up. The opening up of the lotuses/chakras is said to be awakening of the kundalni power. Satguru Garibdas Ji gives evidence in his speech that —**

Paanch naam gujh gayatri aatm tatv jagao |  
 — kiliyaM hariyam’ shriyam’ sohM dhyao ||

**Meaning: Awaken your soul by doing jaap of these five naams which are ‘Gujh Gayatri’. Some innocent devotees say that our Guruji arouse Kundalni power. It is a request to them that Kundalni Power can not be aroused without Gayatri mantra; they are only misleading you.**

**In the second time, gives jaap of two words, among which one is ‘Om’ and the second is Tat’ (which is a secret and is only told to an updeshi / follower), which are chanted through breaths.**

In the third time, gives Saarnaam which is a complete secret.

## Evidence of Naam Jaap<sup>1</sup> in Three Stages

### Gita Adhyay 17 Shlok 23

ॐ, Tat', Sat', iti nirdeshH, BrhmnH, trividhH, smritH,  
BrahmnaH, ten, vedaH, ch, yagyaH, ch, vihitaH, pura || 23||

**Translation:** (ॐ) ॐ/Om' is mantra of Brahm (Tat') Tat' - this is indicative mantra of ParBrahm (Sat') Sat' - this is indicative mantra of Purna Brahm (iti) in this way, this (trividhH) of three types (BrhmnH) of *sumiran*<sup>2</sup> of naam of Purna Parmatma (nirdeshH) an indication (smritH) is said to be (ch) and (pura) in the beginning of nature (brahmnaH) the sholars told that (ten) that same Purna Parmatma (vedaH) Ved (ch) and (yagyaH) yagya etc (vihitaH) created.

**Translation:** ॐ/Om' is mantra of Brahm, Tat' - this is indicative mantra of ParBrahm, Sat' - this is indicative mantra of Purna Brahm, in this way, this is said to be an indication of *sumiran* of three types of naams for attaining Purna Parmatma, and in the beginning of nature, Brahmins i.e. learned men used to do sadhna based on this only and they told that, that same Purna Parmatma created Ved and yagya etc.

### Mantra no. 822 Samved Utarchik Adhyay 3 Khand no. 5

#### Shlok no. 8 (Translated by Sant Rampal Das): -

ManeeshibhiH pavte poorvyaH kavirnrbbhiyatH pari koshaaM  
asishyadat' |

Tritasya naam janayanmadhu ksharannindrasya vaayuM sakhyay  
vardhayan' ||

ManeeshibhiH – pavte – poorvyaH – Kavir' - nrbbhiH – yatH – pari –  
koshaan' - asishyadat' - tri - tasya – naam – janayan' - madhu – ksharanH  
– na – indrasya – vaayum' - sakhyay – vardhayan' |

**Translation:** (PoorvyaH) Primordial i.e. Eternal (Kavir nrbbhiH) Kabir Parmeshwar, by acquiring a human form i.e. appearing as a Guru (maneeshibhiH) to a devout soul who does bhakti with devotion from heart; through Tattavdarshi saints (tri) three (naam) giving mantra i.e. naam upadesh

<sup>1</sup> Repetition of mantra

<sup>2</sup> Remembering the given naam/mantra

(pavte) by purifying (janayan') birth and (ksharanH) from death (na) makes free from and (tasya) his (vaayum') the countable life-breaths which are put according to destiny (koshaan') from His treasure/store (sakhyay) on the basis of friendship (pari) completely (vardhayan') increases (yatH) as a result of which (indrasya) of Parmeshwar (madhu) the real happiness (asishyadat') makes him attain by His blessings.

**Translation:** The Primordial i.e. Eternal Kabir Parmeshwar assuming a human form i.e. appearing as a Guru or through Tattavdarshi saints, giving three mantras i.e. *naam updesH* to a devout soul who does bhakti with devotion from heart, by purifying him, releases him from birth and death, and completely increases his countable life-breaths, which have been put according to the destiny, from His treasure on the basis of friendship. As a result of which, makes him attain the real happiness of Parmeshwar by His blessings.

**Meaning:** It has been clarified in this Mantra that Purna Parmatma Kavir i.e. Kabir manifesting in the form of a Guru in human body, by giving jaap of three naams to God-loving soul, makes him do true bhakti, and by purifying that devotee friend, by His blessings, makes him achieve complete happiness by attaining Purna Parmatma. He increases the age of the worshipper. This same evidence is in Gita Adhyay 17 Shlok 23 that “ॐ/Om' - Tat' - Sat' iti nirdeshH BrhmnH trividhH smritH” — meaning is that there is instruction of jaap *sumiran* of ॐ/Om'(1) Tat'(2) Sat'(3) this mantra for attaining Purna Parmatma. Obtain this naam from a Tattavdarshi saint. It has been mentioned about the Tattavdarshi saint in Gita Adhyay 4 Shlok 34, and in Gita Adhyay 15 Shlok 1 to 4, the identity of a Tattavdarshi saint has been given and it is said that he who individually describes all the parts of the tree of nature in detail, he is the knower of the Vedas i.e. he is a Tattavdarshi saint and after knowing the Tattavgyan (true knowledge) from that Tattavdarshi Saint, one should search for that Param Pad (supreme state) of Parmeshwar<sup>1</sup>. Having gone where, devotees do not return to the world i.e. they become completely liberated. That same Purna Parmatma has created the world.

---

<sup>1</sup> Supreme God

**Important:** It is clear from the above-mentioned description that even the four Holy Vedas are testifying that Purna Parmatma alone is worthy of being worshipped. His real name is KavirDev (Kabir God) and complete liberation is attained only by the jaap of the three mantras.

Parmeshwar Kabir Ji had forbidden Dharmdas Ji to give Saarshabd and had said that if any messenger of Kaal gets hold of Saarshabd, then the hans<sup>1</sup> of the intermediate generation will not get liberated. Like, in the beginning of Kalyug, the devotees of the first generation were illiterate and at the end of Kalyug the devotees of the last generation will become ungrateful and in the present time, the intermediate generation has started after the independence of India in year 1947 A.D. Now all the devotees are literate. Scriptures are available with us. Now this true path, true sadhna will spread in the whole world and the fake gurus, saints and mahants will keep hiding.

Therefore in Holy Book Kabir Sagar, Adhyay Jeev Dharm Bodh, Shaakha Bodh Sagar on page 1937—

Dharmdas tohi laakh dohaai, saar shabd kahin baahar nahin jaai |  
Saar shabd baahar jo pari hai, bichli peedi hans nahin tari hai ||

In the book “Dhani Dharmdas Jeevan Darshan Evam Vansh Parichay” on page 46, it is written that the eleventh generation did not get the native seat (*gaddi*). That Mahant Ji’s name was ‘Dheeraj Naam Sahib’ and he used to live in Kavardha. Thereafter the twelfth Mahant ‘Ugr Naam Sahib’ established the native seat in Damakheda and declared himself the Mahant. Prior to this, there was no native seat in Damakheda. It is clear from this that there is no one in the whole world who has the real path of bhakti except Satguru Rampal Ji Maharaj. It is a request to all the God-loving souls that considering me a Das, sent by God, get your welfare done.

Yeh sansaar samajhda naahin, kahanda shyam dopahre noo |  
Garibdas yeh vakt jaat hai, rovenge is pahre noo ||

Regarding the twelfth Panth (Garibdas Panth has been written as the twelfth panth in Kabir Sagar, Kabir Charitr Bodh, on page no

<sup>1</sup> Evilless devotee - A devotee free from evils or vices

1870), it is written in Kabir Sagar, Kabir Vaani page no 136, 137 that —

Samvat' satraasae pachahhtar hoi, taadin prem praktein jag soi |  
 Saakhi humaari le jeev samjhavae, asankhya janm thaur nahin paavae |  
 Baarvein panth pragat hai baani, shabd humaare ki nirnay thaani |  
 Asthir ghar ka maram na paavaen, ye baara panth humhi ko dhyaavaen |  
 Baarvein panth hum hi chali aavaen, sab panth meti ek hi panth chalaavein |  
 Dharmdas mori laakh dohaai, saar shabd baahar nahin jaai |  
 Saar shabd baahar jo parhi, bichli peedi hans nahin tarhin |  
 Tetis arb gyan hum bhaakha, saar shabd gupt hum raakha |  
 Mool gyan tab tak chhupaai, jab lag dwadash panth mit jaai |

Here, God Kabir Ji explains to His disciple Dharmdas Ji that in Samvat' 1775, my knowledge will spread which will be the twelfth *panth* (sect). In the twelfth *panth*, our vaani (speech) will manifest, but in the twelfth *panth* i.e. in the Garibdas Panth, the right path of bhakti will not exist. Because of which the devotees of the twelfth *panth* (Garibdas Panth of Chhudani) can not go to Satlok even in infinite births. Then in the twelfth *panth*, I will come and eradicating all the *panths* will only run one *panth*. But Dharmdas I administer lakhs of oaths to you that do not give this Saar Shabd to any unworthy person; otherwise, the *hans* of the intermediate generation will not be able to get across. Therefore until the twelve *panths* are eradicated and one *panth* is started, this fundamental knowledge and Saarnaam has to be kept hidden.

Important: Garibdas Ji has given this very evidence that Satguru (Tattavdrshita Sant) will come in Delhi region (*mandal*) who will be the courtier (*Takht khavaas*) of Parmeshwar Kabir Ji. Therefore Readers, Sant Rampal Ji Maharaj is that Purna Sant (Complete Sant) who has been sent by the Purna Parmatma (Supreme God) on this Earth for the salvation of the living beings. This evidence has also been given by Nostradamus, a world famous French Foreteller.

The importance of naam in Sant Garibdas Ji Maharaj's speech

—  
 Naam abhaeda ooncha santan, naam abhaeda ooncha |  
 Ram duhaai saach kahat hoon, Satguru se poochha ||

Kahae Kabir Purush bariyaamM, Garibdas ek nauka naamM ||  
 Naam Niranjan neeka santan, naam Niranjan neeka |  
 Teerth vrat thothre laage, jap tap sanjam feeke ||  
 Gaj turak paalki artha, naam bina sab daanM vyartha |  
 Kabir, naam gahe so sant sujaana, naam bina jag urjhaana |  
 Taahi na jaane ye sansaara, naam bina sab jam ke chaara ||

### **The importance of naam in Sant Nanak Ji's speech —**

Nanak naam chaddi kalaam, tere bhaane sabda bhala |  
 Nanak duHkhiya sab sansaar, sukhiya soy naam adhaar ||  
 Jaap taap gyan sab dhyaan, shat shastr simrat vyakhan |  
 Jog abhyas karm dharm sab kriya, sangal tyagvan Madhya firiya |  
 Anek prakaar kiye bahut yatna, daan punya homae bahu ratna |  
 Sheesh kataaye homae kar reeti, vrat nem kare bahu bhaanti ||  
 Nahin tulya Ram naam vichaar, Nanak gurumukh naam japiye ek baar ||

### **(Sacred speech of Param Pujya God Kabir (Kavir' Dev))**

Santo shabdaii shabd bakhaana || tek |  
 Shabd faans fasaa sab koi shabd nahin pahchana ||  
 Prathmahin Brahm swaM ichchha te paanchau shabd uchaara |  
 SohM, Niranjan, Rarankar, Shakti, and Omkaara ||  
 Paanchau tatv Prakriti teeno gun upjaaya |  
 Lok dweep chaaron khan chauraasi lakh banaaya ||  
 Shabdaii Kaal kalandar kahiye shabdaii bharm bhulaaya |  
 Paanch shabd ki aasha mein sarvas mool ganvaaya ||  
 Shabdaii Brahm prakaash meint ke baithe moonde dwaara |  
 Shabdaii nirgun shabdaii sargun shabdaii ved pukaara ||  
 Shuddh Brahm kaaya ke bheetar baith kare sthaana |  
 Gyaani yogi pandit au siddh shabd mein urjhaana ||  
 Panchaii shabd paanch hain mudra kaaya beech thikaana |  
 Jo jihsank aaradhan karta so tihi karat bakhaana ||  
 Shabd Niranjan chaanchri mudra hai nainan ke maanhi |  
 Taako jaane gorakh yogi maha tej tap maanhi ||  
 Shabd omkaar bhoochri mudra trikuti hai sthaana |  
 Vyaas Dev taahi pahichaana chaand surya tihi jaana ||  
 SohM shabd agochri mudra bhanvar gufa sthaana |  
 Shukdev muni taahi pahichaana sun anhad ko kaana ||  
 Shabd rarankar khechri mudra dasvein dwaar thikaana |

Brahma Vishnu Mahesh aadi lo rarankar pahichaana||  
 Shakti shabd dhyaan unmuni mudra base aakaash sanehi|  
 Jhilmil jhilmil jot dikhaave jaane janak videhi||  
 Paanch shabd paanch hain mudra so nishchay kar jaana|  
 Aage purush puraani NiHakshar tinki khabar na jaana||  
 Nau naath chauraasi siddhi lo paanch shabd mein atke|  
 Mudra saadh rahe ghat bheetar fir aondhe much latke||  
 Paanch shabd paanch hai mudra lok dweep yamjala|  
 Kahain Kabir akshar ke aage NiHakshar ujjiyaala||

Like, it has been mentioned in this shabd (hymn) “Santo shabdaii shabd bakhaana” that all the saints sing the glory of *shabd* (naam). Purna Brahm Kabir Ji has explained that *shabd* is of SatPurush also, which is a symbol of SatPurush, and the symbol of Jyoti Niranjana (Kaal) is also *shabd* only. Like the *shabd* ‘Jyoti Niranjana’ makes one attain *Chaanchri mudra*; Gorakh yogi attained this by doing a lot of meditation (*Tap*) which is not possible for a common man, and then Gorakh Naath became a *Siddh* by doing sadhna upto Kaal. He did not become liberated. When God Kabir gave him Satnaam and Saarnaam, then Gorakh Naath became free from Kaal. Therefore those who do jaap of ‘Jyoti Niranjana’ naam, they can not escape from Kaal’s trap i.e. can not go to Satlok. By doing jaap of shabd ‘Omkaar’ (Om’), a devotee reaches the state of *Bhoonchri mudra*. Ved Vyaas did sadhna of this and remained in Kaal’s trap. By jaap of ‘SohM’ naam, one attains the state of *Agochari mudra*, and reaches *Bhanvar Gufa* (cave) built in Kaal’s lok. Sukhdev Rishi did sadhna of this, and only went to heaven built in Vishnu Ji’s lok. With *shabd* ‘Rarankar’, one reaches *Khaichri mudra*, the tenth gate (*Sushmna*). Brahma, Vishnu, and Mahesh, the trio, considering Rarankar only to be true, remained entangled in Kaal’s web. Shakti (Shriyam’) *shabd*, this causes to attain *Unmani mudra*, which was attained by King Janak; but, he did not become liberated. Many saints have added ‘Satyanaam’ in the five naams in place of ‘Shakti’, when actually ‘Satyanaam’ is no jaap (mantra). This is an indication towards the Sachcha (true) naam. Like, Satlok is also known as Sachchkhand, similarly is Satyanaam and Sachcha naam. Only Satyanaam-Satyanaam is not any jaap. Even the nine Naaths and 84 Siddhs who do sadhna of these five naams remained limited to

heaven-great heaven only and kept enjoying by hearing the sound (*dhuni*) in the body (in *ghat*) only. The actual place Satlok is out of the body (*pind*) and brahmand (*And*), therefore again returned in the womb of mother (hung upside-down) i.e. the sufferings of birth and death did not end. Whatever achievement one attains in the body (*ghat*) is upto Kaal (Brahm) only, because the native place (Satlok) of Purna Parmatma is far away, and the light from His body is more than that of ParBrahm etc. For that only a Purna Saint will tell the complete sadhna which is different from the five naams (*shabds*).

Santon, Satguru mohe bhaavae, jo nainan alakh lakhaavae |  
 Dholat dhigae na bolat bisrae, sat updesch drdaavae ||  
 Aankh na moondae kaan na roondae, na anhad urjhaavae |  
 Praan poonj kriaaon se nyaara, sahaj samaadhi bataavae ||

**The author of Ghat Ramayan, Respected Tulsidas Ji of Haath Ras himself states that — (Ghat Ramayan, First Part, page no 27) —**

Paanchon naam Kaal ke jaanau tab daani man sankha aanau | surati  
 nirat lae lok sidhaaon, aadinaam le Kaal giraaon | satnaam le jeev ubaari,  
 as chal jaaon purush darbaari ||

Kabir, koti naam sansaar mein, inse mukti na ho | saar naam mukti ka  
 daata, vaako jaane na koye ||

**Evidence of three naams in speech of Guru Nanak Ji —**

Poora Satguru soye kahaavae, doy akhar ka bhed bataavae |  
 Ek chhudaavae ek lakhaavae, to praani nij ghar jaavae ||  
 Jae pandit tu padiya, bina dau akhar dau naama |  
 Paranvat Nanak ek langhaay, je kar sach samaava |  
 Ved kateb simrit sab saansat, in padi mukti na hoii ||  
 Ek akshar jo gurmukh jaapae, tis ki nirmal hoii ||

**Meaning: Guru Nanak Ji Maharaj wants to explain through his speech that only he who knows about the jaap of two letters is the Complete Satguru. Out of which one releases from the bondage of Kaal and Maya, the second shows the Parmatma (God), and the third which is one letter unites with God.**

**Evidence of naam of breath in the sacred speech of Saint Garibdas Ji Maharaj —**



Garib, swaansa paaras bhed humaara, jo khojae so utre paara |  
 Swaansa paara Aadi nishaani, jo khoje so hoy darbaani |  
 Swaansa hi mein saar pad, pad mein swaansa saar |  
 Dum dehi ka khoj karo, aaavagaman nivaar ||  
 Garib, swaansa surati ke Madhya hai, nyaara kade nahin hoye |  
 Satguru saakshi bhoot koon, raakho surati samoye ||  
 Garib, chaar padaarth ur mein jovae, surati nirati man pavan samovae |  
 Surati nirati man pavan padaarth (naam), karo iktar yaar |  
 Dwaadas andar samoye le, dil andar deedar |  
 Kabir, kahta hoon kahi jaat hoon, kahoon baja kar dhol |  
 Swaans jo khaali jaat hai, teen lok ka mol ||  
 Kabir, maala swaans uswaans ki, feringe nij daas |  
 Chaurasi bhrme nahin, kataen karm ki faans ||

### Evidence in Guru Nanak Dev Ji's speech —

Chahaoon ka sang, chahaoon ka meet, jaamae chaari hataavae nit |  
 Man pavan ko raakhae band, lahe trikuti trivaeni sandh ||  
 Akhand mandal mein sunn samaana, man pavan sachch khand tikaana ||

**Only he is a Complete Satguru who gives naam in three stages and tells the method of *sumiran* (rememberance) with breath. Only then the liberation of a living being is possible. Just as God is true, similarly, the interview with God and also the method of attaining liberation is also eternal and true, which never changes. Garibdas Ji Maharaj says in his speech —**

Bhakti beej paltae nahin, yug jaanhi asankh |  
 saain sir par raakhiyo, chaurasi nahin shank ||  
 Gheesa aaye eko desh se, utre eko ghaat |  
 samjhon ka maarg ek hai, moorkh baarah baat ||  
 Kabir bhakti mukti beej paltae nahin, aan padae bahu jhol |  
 jae kanchan bishta parae, ghatae na taaka mol ||

**Many greatmen do not know about the true naams. They give arbitrary naams, by which neither one attains happiness, nor liberation. Some say do *tap* (practice austerity), *hawan* (sacrificial fire), *yagya* etc, and some greatmen talk about meditating within by closing eyes, ears and mouth, which is a symbol of their self-made way of worship. Whereas supreme saints like Kabir Sahib, Saint Garibdas Ji Maharaj, Guru Nanak Dev Ji, etc, forbidding all the**

activities, have said about only doing *jaap* of one naam.

There was a Foreteller named Nostradamus whose all prophecies are coming true, which were written and said 450 years ago. He has said that in year 2006, a Hindu saint will appear i.e. he will become known in the world. That saint will neither be a Muslim, nor a Christian; he will only be a Hindu. The path directed by him will be distinct from all and will be based on facts. Nobody will be able to defeat him in knowledge. In year 2006, that saint's age will be between 50 and 60 years. (Sant Rampal Ji Maharaj was born on 8 September 1951. In July 2006 Sant Ji's age comes out to be exactly 55 years which is correct according to the prophecy.) The whole world will accept the knowledge given by that Hindu Saint. Under the chairmanship of that Hindu Saint, India will rule over the whole world and all the tasks will be performed by his permission. His glory will rise above the skies. The saint hinted by Nostradamus is Rampal Ji Maharaj who has become famous in year 2006. Although the saint has been made famous by the ignorants in a negative way, but there lies no fault in the saint.

All the above-mentioned qualities are present in Tattavdarshi Sant Rampal Ji Maharaj.



## The Punishment of Tormenting a Saint

Respected Garibdas Ji Maharaj was born in holy Village Chhudani, District Jhajjar in the family of Shri Balram Ji Dhankad (Jaat). Purna Brahm Kabir Parmeshwar (KavirDev) who after living in Kaashi for 120 years had gone to Satlok in 1518, also met you after coming from Satlok (Ritdhaam) in bodily form in 1727 A.D., and took your soul to Satlok. Subsequently considering you dead, your body was kept on pyre. At that very moment, God Kabir had returned your soul. Thereafter, Respected Garibdas Ji also started narrating the glory of Param Pujya KavirDev (Kabir God) to everyone. Whichever distressed soul used to take updes from you, used to become happy. Because of the disclosure of the hollowness of the incomplete knowledge of other gurus (Acharyas) in front of your growing glory and Tattavgyan, all the neighbouring gurus (Acharyas) with incomplete knowledge became extremely jealous of you. They misguided the main-main neighbouring chaudharys. As a result of which, the ordinary people of the neighbouring villages started hating the dear child of God Kabir, Respected Garibdas Ji.

You had a disciple in Vajidpur village in Delhi. The entire village used to hate him too. On his request you stayed in Vajidpur for a few days. At that very time, a swarm of locusts destroyed the millet crop of the neighbouring regions. But did not cause any damage to the crop of your disciple. All the villagers were impressed by your glory and accepting your knowledge got their welfare done.

On your orders, your devotee distributed that millet produce in the whole village, and even on repeated refusals by you (Garibdas Ji), put some in the bullock-cart and said that you do a bhandara on every Purnamasi (full moon day), some charity will be done by your Das also. Keeping the devotion of the devotees, you gave your approval (Respected Garibdas Ji had four boys and two girls as children and was the owner of approximately 1300 acre land.) Sitting in that very bullock-cart you left for Village Chhudani. On the way, when the bullock-cart reached near Village Kanounda, the selfish gurus (aacharyas) surrounded Sant Garibdas Ji as planned

beforehand. They looted the whole millet and informed Chaudhary Chhajuram Chhikkara of that village that we have captured that traitor of Hindu religion. By order of Chaudhary Chhajuram Ji, Garibdas Ji was tied in the assembly room. Chaudhary Chhajuram had some legal powers from the government, which included a six months sentence, a fine of Rs 500 and to put the culprit in the *kaath*.

Already misguided by those ignorant contractors of religion (guru-aacharyas), Chaudhary Chhajuram Chhikkara Ji put that highly respected Garibdas Ji Maharaj in *kaath* (putting in *kaath* was a type of punishment of intense imprisonment, in which two wooden rods were tied to the thighs and both hands were tied behind the back). The bullock-cart driver returned with an empty bullock-cart to Village Vajidpur, which was at a distance of 10 km from Village Kanounda. On getting all the information, some main persons of Village Vajidpur reached Kanounda, and requested Chhajuram Ji and tried to convince him a lot that this is not an ordinary man. He is endowed with supreme power. You may ask for forgiveness. Chaudhary Chhajuram Ji was a very noble soul, was very compassionate and a soft-hearted person. But those selfish and hungry-for-fame gurus (aacharyas) by telling a false story to that pious soul Shri Chhajuram Chhikkara Ji had invoked a lot of hatred towards the beloved child of God, Respected Garibdas Ji. Because of which Chaudhary Chhajuram Ji commenced the punishment without knowing the reason. Accepting the request of the devotees of Vajidpur, he released Respected Garibdas Ji. Respected Garibdas Ji Sahib did not say anything and came back to Village Chhudani.

A few days later, Chaudhary Chhajuram Ji early morning went to the pond for relieving himself (defecation). Two horse riders cut his both hands, and instantly disappeared in front of him. Many people present at the pond witnessed this sight. He took a lot of treatment but the pain and bleeding did not stop. He kept yelling badly for many days. Then one man said, “Go to Respected Garibdas Ji and beg for forgiveness; he is kind. The family members took him to Chhudani on a horse. On reaching there, Shri Chhajuram Ji fell at the feet of Respected Garibdas Ji and begged for forgiveness. Sant Garibdas Ji blessed him and gave him naam updesha and asked him

to do bhakti throughout his life. Chaudhary Chhajuram Ji said, “Daata, I was overly misled regarding you. I did not know that you are Purna Parmatma.” Respected Garibdas Ji said, “I am a Das sent by Purna Parmatma Kabir (KavirDev/God Kabir) weaver. You have been cured by His power only. I had not cursed you. You have received your fate. If you had not come here, your family was still under the effect of more sin, which now will not remain because you have taken updes. Chaudhary Chhajuram Ji made his whole family take updes. Even today, the descendents of that same pious soul Chhajuram do customary pooja of Respected Garibdas Ji. There are approximately hundreds of families which are called Chhajuwada. Because —

Tumne us dargaah ka mahal na dekhyaa|  
 dharmrai ke til-2 ka lekha||  
 Ram kahae mere saadh ko, duHkh na deejo koy|  
 Saadh dukhaay main duHkhi, mera aapa bhi dukhi hoy||  
 Hirnyakashyap udar (pet) vidaariya, main hi maarya kansh|  
 Jo mere saadhu ko sataavae, vaka kho-doon vansh||  
 Saadh sataavan koti paap hai, angin hatya apraadhM|  
 Durvasa ki kalp Kaal se, pralay ho gaye yadav||

In the above-mentioned speech, Satguru Garibdas Ji Sahib is giving evidence that Parmeshwar (Supreme God) says that do not give grief to my saint. One who gives grief to my saint, consider that he is giving grief to me. When tormented my devotee Prahlad, I split open Hirnakashyap’s abdomen, and I only killed Kans. And he who will torment my saint, I will finish his family line. Therefore one incurs crores of sins on torturing a saint, as if has committed infinite murders. These ignorant people are not familiar with the constitution of God, therefore commit terrible mistakes and then incur punishment. A person who tortures a saint gets the following punishment.

If a person kills another person, then it is made equal by killing him in the next birth. But there is a very big punishment for torturing a saint which does not even end in infinite births. Satguru states in his speech that —

Ardhmukhi garbhvaas mein, hardam baarambaar|

Jooni bhoot pishaach ki, jab lag srishti sanhaar||

**One who commits such a mistake, God puts him repeatedly in mother's womb i.e. that person dies again and again soon after birth, and until the nature comes to an end, keeps him in the lives of ghosts-spirits and in the womb of a mother, which is very agonising, and is not forgiven until the saint, who has been tormented, forgives him.**

**Once, Durwasa Rishi, out of arrogance, released a Sudarshan Chakra to kill Bhakt king Ambreesh. Sudarshan Chakra, after touching the feet of Ambreesh Rishi, returned to Durwasa Rishi to kill him. Durwasa Rishi realised that you have committed a big mistake. But realising that not much time is left, Durwasa started running ahead of Sudarshan Chakra. He went to Shri Brahma Ji and said, "Oh God! Please save me from this Sudarshan Chakra." On this Brahma Ji replied that it is not in my hands. Averting the problem from his head, said that you may go to God Shankar. Only he can save you. On hearing this, Durwasa Rishi went to god Shankar and said that oh Lord! You please save me from this Sudarshan Chakra. On this God Shiv turning him away like Brahma said that you may go to God Shri Vishnu. Only he can save you. On hearing this, Durwasa Rishi went to God Vishnu Ji, and said, "Oh Lord! Only you can save me from this Sudarshan Chakra; otherwise, it will cut and kill me." On this God Vishnu Ji said, "Oh Rishi Ji! Why does this Sudarshan Chakra want to kill you?" On this Durwasa Rishi narrated the whole story. Vishnu Ji said that Oh Durwasa Rishi! If you ask for forgiveness by holding Ambreesh Rishi's feet, then this Sudarshan chakra can forgive your life; otherwise no god can save you, let alone me. There is no other way out. What choice does a dying man have? Durwasa rishi returned to Ambreesh rishi and holding his feet started crying and asked for forgiveness from heart. Then Ambreesh Rishi held that Sudarshan Chakra in his hand and gave it to Durwasa Rishi, and said that one should never misbehave with saints/rishis. It has dire consequences.**

**"Shri Krishna guru kasni huii aur bachega kaun"**

**If this is the state of Rishis like Shri Durwasa, Shri Krishna Ji's Guru, then how can an ordinary man be saved?**

## True Path to the Misled

### God-Desirous Bhakt Basant Singh Saini Getting the True Path

I, Basant Singh Saini, am the resident of Village Gandhra, Rohtak, Haryana, and my old address is; House no. S - 161, Pandav Nagar, Near Mother Dairy, Trans-Yamuna, Delhi – 92. A mountain of sorrows had fallen on our family. Even then, in the desire of attaining God and for the removal of sorrows, we used to keep visiting saints and mahants. But did not find solace anywhere. Finally, we met a renowned saint, Sant Aasaram Bapu. At that time, Bapuji had an assembly of around one thousand people in Delhi, because of which I had an opportunity to meet him very closely. We expressed our sorrow and the desire to attain God to him. He told us seven mantras (ॐ Guru, Hari ॐ, ॐ En NamH, ॐ NamH Shivay, ॐ Namo Bhagwate Vasudevay, HreeM Ramay NamH, and Gayatri mantra etc). We were told to select one out of them and were told to do jaap of one ‘SohM’ mantra which is done by ‘So’ in and ‘hM’ out through breaths. He told us to keep fast of Ekadashi and Purnima, fast of Monday and fast of Ashtami, to do Tribadh Pranayam as much as possible, to meditate while sitting in Siddhasan, and to perform rituals. We took mantra and expressed our sorrows to him and told that our paternal uncle, who died 40 years ago, has become a very big ghost. He killed our two brothers, killed 8 – 10 buffallos, killed 5 – 6 cows, and no offspring of the animals remains alive. All the members of the family remain ill. We are in a wretched state and he does not let any business flourish. Now is saying that I will take your father. We prayed to Bapuji to save us. But six months later, that ghost took our father also. Bapu ji said that whatever happened was destined to happen; loss of animal and money etc and physical illness is the result of sin, which is written in a living being’s fate; it has to be borne. You may do bhakti. We kept ourselves engaged in attaining God. After Bapu Ji’s advice, we became engrossed in attainment of God with full devotion, and I (Basant Das), first of all, performed a

fourty-day ritual in Shri Aasaram Bapu Ashram, Delhi by the advice of Mahant Narender Brahmchari. After this, I performed six rituals of fourty days each in Aasaram Bapu Ashram Panched Rattam, Madhya Pradesh under the supervision of Mahant Kaka ji. After this, performed two rituals in Maun Temple in Aasaram Ashram, Sabarmati, Ahemdabad, Gujarat, where I got an opportunity to speak to Shri Aasaram Bapu ji in detail. Then I asked Bapu ji that Bapu ji, the God for attaining whom, I and the entire Bhakt community are engaged, who is that God? What is He like? And where does He live? Please tell me.

On hearing this, Bapu ji said that you carry on; you will get to know everything and asked me to do *paath* (study) of one Adhyay of Gita Ji everyday and if ever you have a desire to see me, then I will tell you a method, that lock yourself in a room for three days. A day prior to locking yourself in a room, leave eating and drinking so that you are free from defecation and urination by the evening. For the next three days, you do not have to eat or drink anything, nor have to come out. Remain in that room and do *tratak*. On returning home, I did this three times, but did not see Bapu. During the ritual faced illness and fought with life and death, but still carried on for attaining God.

In September 2000, I listened to the satsang of Sant Rampal Das Ji Maharaj in Kathmandi Rohtak, who explained Gita Ji on the basis of Tattavgyan. After that on doing *paath* of Gita, it started occurring in mind that what is God saying in Gita Ji and what Bapu ji is telling us. Is it that we are actually doing sadhna against God? When understood the translation of Gita Ji as told by Sant Rampal Ji, the inner soul started crying and thought of clearing all these doubts by meeting Bapu ji. I took Gita Ji to Bapu ji and showing Gita Ji asked about all the doubts. But Bapu ji did not clear any of my doubts. I said to Bapu ji that Bapu ji, if you do not know about God, then why are you entrapping the bhakt community. On this Bapu ji staring at me, said that what do you know about the subject of bhakti. I came back to my home crying.

Because of not attaining God and seeing the complicated life, and by forcefully (*hath*) doing rituals and fasts, the body became



very weak and death seemed close. Then went to other saints (Radhaswami Panth, Dhan-Dhan Satguru, Shri Satpal Ji Maharaj, Shri Balyogeshwar Ji Maharaj, Divya Jyoti, Brahmkumari, Nirankari Mission, Jai Gurudev of Mathura etc), but the decisive knowledge given by Sant Rampal Ji Maharaj is not available with any of the above-mentioned saints and *panths* (sects). I started repenting that probably there is no saint on the Earth at this time, who has attained God and who could tell that who that God is. What is He like? And where does He live? Thinking this, I kept crying badly and lost faith in saints. It started coming to my mind that when a well-known saint like Shri Aasaram Ji, abandoning the injunctions of the scriptures, is himself doing and making others follow arbitrary way of worship, then which saint should one trust. Although Sant Rampal Ji is imparting supreme knowledge, he does not have a big gathering. How can he be a Complete Saint? This doubt arose in the mind. After a few days, I met a follower of Sant Rampal Ji Maharaj from my village who after listening to my story took me again to the satsang of God-like Complete Saint Rampal Ji Maharaj. I listened to the satsang for an hour and afterwards while crying met Maharaj Ji. Maharaj Ji embraced me and said that the saint you go to, abandoning the injunctions of the scriptures, is doing and making others do arbitrary way of worship. As if he already knew what I wanted and Sant Rampal Ji Maharaj made me sit in his feet and cleared all my doubts in the following way.

Tattavdarshi Sant Rampal Ji Maharaj said that in Holy Gita Ji Adhyay 9 Mantra 25, it is prohibited to worship *Pitras* i.e. to carry out *shraadh*. Those who worship other gods-goddesses have been described as dim-witted (Gita Adhyay 7 Mantra 12 to 15 and 20 to 23). But Shri Aasaram ji in his book named “Shraadh Mahima” explains the best method of carrying out *shraadh*. In Sant Shri Aasaram ji’s newsletter “Rishi Prasaad”, Ank- 135, March 2004, published from Sabarmati Ahemdabad Ashram, it is written that what will the worshippers of ghosts and worshippers of pitras and worshippers of other gods-goddesses become, read in the next issue of the newsletter.... In the next issue of the newsletter ‘Rishi Prasaad’ Ank-136, April 2004, page no. 19, it is written that the

worshippers of ghosts will go to the loks of ghosts, and the worshippers of the Pitras will go to the Pitra loks, and the worshippers of Shri Krishna will go to the Baikunth lok of Shri Krishna Ji.

**Think:** In the book named “Shraadh Mahima” published by Shri Aasaram ji, the appropriate method of worshipping the Pitras is also written.

**Please think:** On one hand, someone is saying that those who fall in well die, and then on the other hand, is himself advising to jump in the well and is saying that let me tell you the best way of falling in the well, that lifting both feet simultaneously jump into the well. This is the best way of dying by jumping into the well. One who does not follow this is a culprit.

Is that person noble? Sant Shri Aasaram ji is playing this role that on one hand is saying that those who worship Pitra and ghosts, becoming Pitras and ghosts, will go to the lok of Pitras and to the lok of the ghosts, where they remain devoid of food and water. Then they are sated by shraadhs. Another thing to think about is that when our parents were alive, they used to have atleast two meals a day. Now after their death, by doing sadhna opposite to Gita Ji they have attained the miserable lives of ghosts and Pitras. Now how can they be sated by a *shraadh* of one day? What will they eat for 364 days? For this the saints and the gurus are the culprits who are misleading the innocent souls. Only the saints, who are not familiar with the knowledge of the scriptures, by making this living being do sadhna opposite to the scriptures, put him in miserable births.

Shri Aasaram ji tells the mantra of the way of worship of Shri Shiv Ji (ॐ NamH Shivay) and Shri Vishnu Ji (ॐ Namo Bhagwate Vasudevay). Apart from this asks to select any one mantra from the naams like, ॐ Guru, Hari ॐ etc according to one’s wish, and gives mantras like SohM etc to do *sumiran* through breaths by splitting it into two, which is not evident in any of the scriptures.

**Please think:** A patient with stomach ache requests a doctor for treatment. The doctor by placing six tablets in front of him says that pick up any one you wish. Can he be a doctor?

In Holy Gita Ji Adhyay 8 Mantra 13, it is said that —

Om', iti, ekaaksharam', Brahm, vyaharan', mam', anusmaran',  
YaH, pryati, tyajan', deham', saH, yati, parmam', gatim' || 13 ||

**Translation:** The narrator of Gita, Brahm i.e. Kaal, is saying that (mam' Brahm) my, Brahm's (iti) this (Om' ekaaksharam') is one syllable Om' / ॐ (vyaharan') by chanting (anusmaran') for doing sumiran (yaH) a worshipper who (tyajan' deham') at the time of leaving the body (pryati) goes while doing sumiran (saH) only that worshipper (parmam' gatim') my supreme salvation (yati) attains.

Its meaning is that the narrator of Gita, Brahm i.e. Kaal is saying that for doing my, Brahm's, *sumiran* by chanting, there is only one syllable this 'Om' / ॐ. A worshipper who at the time of leaving the body goes while doing *sumiran*, he attains my supreme salvation.

The purport is that Brahm i.e. the thousand-armed Jyoti Niranjan Kaal, by entering like ghost into Shri Krishna Ji's body, is saying that a worshipper who does my i.e. Brahm's sadhna by only Om' / ॐ naam unto death, he attains the benefits obtained from me; there is no other mantra for my bhakti. And has also told his state/salvation as Anuttamam' i.e. very bad/inferior in Gita Adhyay 7 Mantra 18. Its evidence is also given in Gita Adhyay 9 Mantra 20 to 25, that those who do my sadhna according to the way of worship mentioned in the three Vedas (Rigved, Yajurved and Samved) and worship other gods, their birth-death and heaven-hell remain, and those who worship the Pitras (who carry out shraadh) they by becoming Pitras go to the Pitras. The worshippers of ghosts (terahvin, satarhvin, barsi, scattering ashes in Ganga after performing last rites, to offer pind etc is the worship of ghosts), becoming ghosts, will go to the lok of the ghosts, and then will also keep wandering on the earth. This way of worship is opposite to the ordinances, devoid of knowledge, and arbitrary. Therefore is useless. Evidence in Gita Adhyay 16 Mantra 23 – 24.

**Important:** Here the fourth Ved, Atharved, has not been mentioned because in this Ved, there is less description about the way of worship and more about the Creation of nature. Therefore in Gita Adhyay 18 Mantra 62, it is said that go in the refuge of that God, by whom you will get completely liberated and will attain

Supreme Peace and Eternal Place i.e. Satyalok; and in Gita Adhyay 15 Mantra 4, it is said that after finding a Tattavdarshi Saint, one should do sadhna as directed by him in accordance with the scriptures. Then one should search for that Param Pad of Parmeshwar (Supreme State of the Supreme God), having gone where a worshipper never has birth-death i.e. attains eternal liberation. (The narrator of Gita, Kaal i.e. Kshar Purush-Brahm is saying that) I am also in the refuge of that same Aadi Purush Parmeshwar (Ancient God).

Sant Rampal Ji Maharaj, through spiritual discourse, told that other saints say that the result of sin because of being written in the fate has to be borne by a living being. One should continue doing bhakti; the next life will become happy.

Please think: Someone has a thorn in his foot because of which he is having a lot of pain. If he requests someone for the removal of the thorn-related pain, then he gets an answer that let the thorn be there, wear a shoe so that you do not get pricked by a thorn in the future. Is that person giving a correct advice? Because one can not wear a shoe in a foot which has thorn in it. First of all the thorn has to be removed, and then one will wear the shoe with this fear that I might get pricked again by a thorn. Similarly, by coming in the refuge of the Complete Saint of Purna Parmatma, the pain of sin-like thorn ends. Then the devotee will wear the shoe of the scripture-based sadhna of the Supreme God with this fear that a sin-like thorn might become painful once again.

All the saints have done translation of Holy Gita Ji by giving wrong meanings. In Gita Adhyay 7 Mantra 18 and 24, have given the meaning of 'Anuttamam' as 'Ati Uttam' (very good) and in Adhyay 18 Shlok 66 have given the meaning of 'vrj' as 'to come'; whereas the meaning of 'Anuttamam' is 'very bad' and that of 'vrj' is 'to go'. Because of the absence of Tattavgyan, and the unknowledgeable gurus, the entire bhakt community, by doing sadhna opposite to the scriptures, is wasting the human life. (Holy Gita Adhyay 16 Mantra 23-24.) All the sacred souls of all the holy religions are not familiar with the Tattav Gyan (True Spiritual Knowledge). As a result of which, the fake gurus, saints, mahants and Rishis are taking advantage of it. When the holy bhakt society will become

acquainted with the spiritual (Tattavgyan) true knowledge, then these fake saints, gurus and acharyas will not find a place to hide.

Seeing the aforesaid truth with my own eyes, I and other family members are engaged in Sant Rampal Ji's feet. The whole family is healthy and the ghosts who sometimes used to kill some member of the family, sometimes used to kill some animal and who did not let the business flourish, they have run away, not only from our home but also from the village, and have gone to the houses of other relatives who are still the worshippers of Shri Aasaram ji. After going there the ghosts say that God resides in the house of Basant and others; they have found a God-like Complete Saint; we can not go near them. Since we have taken initiation from Sant Rampal Ji, we have been living a completely healthy and happy life. Nearly 200 members of our family and that of the relatives, who were earlier disciples of Shri Aasaram Ji Maharaj, have obtained upadesh from Sant Rampal Ji Maharaj. After understanding the Tattavgyan explained by Sant Rampal Ji, approximately ten thousand disciples of Shri Aasaram Ji have also come in the refuge of Sant Rampal Ji Maharaj. They are also repenting like me. I have a request to the Bhakt society that whoever has the craving to attain God and is in the search of God, it is a request to them that they, by coming in the feet of God-like Complete Sant Rampal Ji Maharaj, may make their life happy and may attain God.

**Bhakt Basant Das**

## **A Wondrous Miracle**

**Venerable Gurudev Ji, Dandwat Pranaam,**

I want to respectfully inform about the happiness of my family that in the beginning of January 2000, your satsang was going on in Tajpur village, Delhi at the residence of Shri Murari Bhakt. A daughter of another bhakt said to my wife Shrimati Bimla Devi (Chhavla) that Aunt Ji, if you take naam from that Maharaj Ji whose satsang is going on in the neighbouring village, then your incurable illness (a gap of one inch in the backbone) can be cured. My wife

said to that girl that two and a half (2½) years of treatment of my problem at the All India Institute of Medical Science, Delhi has already failed, then what power does that one naam or shabd has that my incurable illness will get cured? They both kept debating for quite some time. In the end decided to go to that satsang by walking slowly. On hearing the discourse / sacred speech of the Most Venerable Sant Rampal Ji Maharaj, the wire of the left out incomplete bhakti again got connected with Bandichhor and the incurable illness, which did not get any relief from the treatment for two and a half (2½) years, became cured only by *sumiran* of naam for five days. Prior to this, the doctors had strictly prohibited her from sitting and standing, which is written on the treatment slip even today, and even the X-rays of that gap of one inch are available. The biggest problem which my wife had was that she could not sit for defecation, and used to cry for 10 – 15 minutes while washing hands because on bending more, she used to experience severe pain. Now with the blessings of the Most Venerable Satguru Rampal Ji Maharaj, she can lift a load of 50 kg on her own and is completely healthy. It is my request to all the readers that by taking free-of-cost naam as soon as possible from the God-like Sant Rampal Ji Maharaj, who is a recipient of complete grace of KavirDev (Kabir Parmeshwar), get your and your family's welfare done, and attain complete liberation and Satlok (Shashvatm' Sthanm').

Your servant, Bhakt Nathuram

Village Chhavla, Delhi

Phone no. 20913936

## God Did the Impossible

I, Bhakt Surender Das, am a resident of Village Gandhra, Tehsil Sampla, District Rohtak. I am 31 years old and was engaged in the search of God since childhood, and also used to perform arbitrary poojas (going to the temples, keeping fasts, carrying out shraadhhs etc). But physical suffering and mental disturbance was constantly present. Even then the trust in God and the desire to attain God was maintained. This very desire took me to Sant Aasaram Bapu in year

1995. I took initiation from him and whatever path of bhakti Bapu ji told, did vigorous sadhna according to that. But neither did any physical suffering go away, nor gained any spiritual achievement, rather the sufferings kept on increasing. I kept on doing sadhna as directed by Aasaram Bapu. For instance, used to drink 250 ml of milk in the morning and 250 ml in the evening, and based on the number of words in my mantra, used to do jaap of those many lakh mantras and used to meditate. This activity was done for forty days and was considered as one ritual. I performed fourteen such rituals.

Once, I heard in Bapu ji's discourse that by doing mantra jaap while starving for seven days, by meditating and doing Pranayam, one can attain God. Considering these words to be true, I did the same. But instead of attaining God, because of starvation, reached near death and because of doing Pranayam, had a nervous breakdown and became insane.

During that period, Satguru Purna Sant Rampal Ji Maharaj looked upon me with favour and I obtained naam updesh from Venerable Gurudev Sant Rampal Ji Maharaj in September 2000. As soon as obtained updesh, I felt as if someone had put oil in the lamp and my life started remaining peacefully organised.

A Complete Saint can finish the sinful deeds, this became clearly evident in my life when in May 2004, in Aurangabad Maharashtra, while doing the service of tent for the satsang of Sant Rampal Ji Maharaj, I fell from a height of 25 feet on a stony ground. Here Kaal had some other plans and my backbone broke and the lower half of my body became paralysed. Immediately, I thought of my Satguru Dev Ji Sant Rampal Ji Maharaj. By the grace of my Gurudev instantly my both feet started functioning normally.

Garib, Kaal darae Kartaar se, jai jai Jagdish |  
Jaura jauri jhadti, pag raj darae sheesh ||

After that I was taken to a private hospital (Patvardhan Hospital) in Aurangabad. There Dr. D.G. Patwardhan examined my body and took X-rays of my backbone. It was found in the report that the backbone was broken. On seeing the report, the doctor said in great amazement that your spine is fractured and one of the fragments has separated. The doctor repeatedly kept feeling my

feet and said that there is a special grace of God on you that your feet are functioning normally. Because according to this report you should have developed paralysis. I remained admitted in that hospital for three days. After that I took leave and returned to my home in Haryana. Here, in Rohtak, I got myself treated by a renowned orthopaedic specialist Dr. Chaddha. Even Dr. Chaddha was astonished to see my report and said that how are you moving about. You should have developed paralysis according to the report. Dr. Chaddha again did a coloured X-ray and said that its treatment is not possible and it can be stabilized in whatever state it is by operation so that the bone does not break any further. He started giving me injections to make the bones strong and the injections finished in three months. Then he said that you will have to certainly get the operation done; otherwise, the rest of the bone can also break and said that the expense of the operation will be Rs two lakh. Then at that very time the doctor told that according to the report, you were supposed to die within three months. Today you are alive by the grace of God. I was not capable of spending two lakh rupees on operation, therefore, went to another doctor for treatment. He was also astonished to see my report and said that if there will be a delay in the operation, then the bone can break further. He also told that according to the report you should have developed paralysis, how are you moving about?

Finally I gave up and requested in the feet of my Gurudev Sant Rampal Ji Maharaj. At that time, my Venerable Gurudev showed mercy on me and keeping his hand on my head said, “Son, you will become alright. If today you had not been in the refuge of God Kabir, then you would have died in suffering. You had no life left. You may once again show yourself to a doctor.” According to Guru Ji’s orders the very next day I saw a doctor, who took my X-ray, and on seeing the X-ray, the doctor was struck with amazement and said, “The bone which had separated after breaking off, how can it move up and join itself.” The doctor told that the state of this bone was such as if a car is going up a steep slope. If some fault occurs in its engine, then it can only come down or can be stopped there by putting in first gear by placing stones etc behind the tyres; it can not go upwards. Your bone moved upwards and united in a way which is beyond



explanation in medical history. Even I feel from this that there is some power which can make the impossible possible. This could not even be achieved by the operation. By doing operation, this gap could only be filled by filling in some substance. Even then, if you would have performed some task of lifting weight, then this bone would have again slipped and you would have died by suffering in a cot. Even the doctor was not able to comprehend. I said that my Most Venerable Gurudev Sant Rampal Ji Maharaj, the form of Purna Brahm Kabir Sahib, has severed my sinful deeds and averting my death, has given me a new life. Parmeshwar Kabir Sahib's speech is —

“Jo meri bhakti pichhodi hoii, to humra naam na leve koi”

Now I am completely healthy and am doing selfless service in the feet of Satguru Ji for self-welfare. I can lift a weight of 50 kg on my own. The real aim of our Gurudev is, to make this living being free from defects by making him do bhakti and to take him to His supreme abode Satlok. Our Gurudev gives the little pleasures of this world from his treasure so that the living being remains engaged in the path of bhakti. Therefore, it is a request to the whole society that by coming in the feet of our Gurudev, do true bhakti and along with the worldly pleasures also obtain the path of self-welfare. SatSahib !!

**Important:** In Rigved Mandal 10 Sukt 161 Mantra 2, Purna Parmatma (the Supreme God) has said that oh scripture-based worshipper! You may take my refuge with full faith i.e. do my bhakti becoming free from doubts, I will even cure your incurable illness, even if your life is not remaining, I will increase the breaths of your life and make it 100 years. The above-mentioned tale proves the capability of God.

**Bhakt Surender Das**

## **God Listened to the Poor**

I, Karmvir, S/o Shri Ghasiram S/o Shri Chhoturam, am a permanent resident of Village Bharaan, District Rohtak. First of all, my entire family and I took naam from Nirankari Baba Hardev

Singh Ji Maharaj in 1986. At that time, I used to doff and don bangles in sisters' hands. Financial state was good. Gradually the situation started getting worse. Then after a few days, various types of illnesses manifested in my wife's body. She had piles and gallstones. Doctor told us that the operation would cost twenty thousand rupees. There were not even twenty thousand grains of food in my, Das's, house at that time and even I was suffering from Asthma. My wife and I, thinking about our sufferings, with an upset mind were going to the bus stand in an auto while discussing with each other that we do not have any money, now how will the operation take place? We will surely die. In that same auto, a sister was sitting. She asked about our whole matter and said that you may go to Karontha. There is a Maharaj Ji there who gives free-of-cost medicines for illnesses. My wife Bhaktmati Mewa Devi went to Satlok Ashram on 27-07-2003, and explained all her illnesses and the condition at home to Bandichhor Satguru Rampal Ji Maharaj. Satguru Dev affectionately listened to everything and said that daughter, no medicinal herb is given here; only the path of self-welfare is explained and the scripture-based way of doing bhakti based on the Holy Vedas and Gita Ji is told. By the grace of Purna Parmatma Kabir Sahib Ji, all the sufferings are removed only by doing jaap of mantra, and the main benefit is of releasing the living being completely from birth and death. Social reform and other comforts occur automatically as a bonus i.e. free-of-cost. By giving the medicine of the naam of Ram blessed my whole family. Now we are living life happily. All the illnesses ended by naam *sumiran* and the blessings of Gurudev alone. We pray to Bandichhor Ji that Oh Lord, the happy life that you have given to us, may you grant to everyone.

Bhakt Karmvir Das S/o Shri Ghasiram  
Village Bharaan, Tehsil Maham, District Rohtak

### God Should Be Like This

I, Bhakt Mahabir Singh S/o Shri Kehar Singh, am resident of Village Dharana, District Jhajjar (Haryana). Earlier I was a staunch devotee of Shiv. I had developed pus in my liver and kidney, and my

brother Bhakt Mahender Singh, took me to hospital (P.G.M.I.S.) for treatment. Prior to this also, a lot of money had been spent. But I did not get any relief. In the hospital following the ultrasound three operations were advised. I became frightened. I refused to get operated upon. I could not even eat food. My condition had become very serious. My elder brother Mahender used to say that you may take updesha from Sant Rampal Ji; he is an incarnation of Purna Parmatma. Kabir Parmeshwar is Purna Brahm. I used to say that what calibre does your weaver (*Dhaanak*) Kabir has in front of God Shiv Ji. Kabir was a poet; he can not be God. The family of elder brother, Mahender Singh S/o Shri Kehar Singh was also in ruins. Ever since they have been in the refuge of Sant Rampal Ji Maharaj, they are completely happy. They have abandoned all the previous ways of worship. They are still happy. Even I used to accept this, but even then I did not use to consider anyone superior to my God Shiv Ji. My elder brother Mahender used to say to me that Mahabir, everybody has this misconception. KavirDev (Kabir Parmeshwar) only is Purna Brahm. In front of His power, Brahma, Vishnu, Shiv, Brahm and ParBrahm have minimal power, as is the power of a minister of state in front of a country's prime minister or president. This is the scale of difference between the power of Parmeshwar Kabir Ji (consider Him to be the president or P.M.) and Shiv Ji (consider him to be a Divisional Minister). Now you may think yourselves that "where thaana-thaan (KavirDev/Supreme God Kabir) and where myaana-myaana (God Shiv Ji) i.e. a bull being compared to a billy goat. Sant Rampal Ji Maharaj has done an intense study of all the true scriptures, and has also found this to be true by his own experience through the power of bhakti, and then has jumped into the arena of bhakti after resigning from his job as a J.E.. Today has surpassed all the saints, mahants and aacharyas. He has failed all the sects and even people like, Maharishi Dayanand on the basis of their own literary works. He has even challenged everyone openly in the newspapers. No one dares to speak. Some ignorants of Aryasamaj tried to revolt, but suffered a severe reverse blow. Because Maharaj Rampal Ji talks with evidences. Others are only guiding on the basis of baseless and false stories. Falsehood can not

stay in front of truth.

Hearing the above-mentioned talks of my elder brother Mahender, I used to feel like fighting, but because of him being elder to me, used to keep quiet. If someone else had said, “Where thaana-thaana (Kabir Parmeshwar) and where myaana-myaana (God Shiv Ji)”, then I (Mahabir) would have definitely fought with him. But now came to know that Kabir Ji only is Purna Parmeshwar in reality. What choice does a dying man have? That day I said to my brother Mahender that save my life. My brother Mahender said that come to Karontha Ashram; only there your life will be saved. I was clothed in operation clothes and laid in a trolley to be taken to the operation theatre. I stood up, wore my own clothes and said to my brother Mahender that I will take naam. We hired a taxi from P.G.I.M.S. Rohtak and straightaway came into the refuge of Bandichhor Satguru Rampal Ji Maharaj. I took naam upadesh (initiation), and subsequently had food in the ashram. I again went to P.G.I.M.S. and got myself examined. The doctor was amazed and did not find anything wrong with me. I became healthy. I did not spend any money in the ashram and got a booklet of naam and mantra jaap free-of-cost. My whole family used to worship other gods-goddesses, but after taking upadesh abandoned everything, and became happier and healthier than before. We sing praises of Bandichhor Purna Parmatma Satguru Rampal Ji Maharaj day and night.

The main aim of Sant Rampal Ji Maharaj is to liberate one from Kaal’s trap by giving naam upadesh and making one do bhakti. Social reform and other comforts occur automatically as a bonus i.e. free-of-cost.

“Sat Sahib”

Bhakt Mahabir

### Support to the Ruined

I, Bhakt Jiyaram (Raju) S/o Shri Ganeshi Ram, am a resident of Village Dharana. My wife and I were suffering from an incurable illness, some used to say that you are under the effect of evil spirits. Doctors reported it as T.B. We received a lot of medical treatment

and did extensive pooja of gods-goddesses, and also went to U.P., Haryana, Bala ji in Rajasthan etc for treatment. A lot of money was spent. We kept wandering like this for 10-12 years. We must have spent atleast two lakh rupees, but did not get any relief. We became very frustrated. I became impoverished, used to earn 50 rupees and spend 100 rupees. Many a times thought of committing suicide. Even performed hawan. The pandit got terrified while performing hawan and told that there is a very big jinn in him. Pandit said that I will again do the hawan, and then will tell you. Bhakt Mahender S/o Kehar Singh (who is of my village) had taken naam from Sant Rampal Ji Maharaj. Many a times he used to say to me that Jiyaram, whether you wander anywhere or be looted by thugs, no one can remove your sufferings. Bhakt Mahender used to say that even I, after wandering everywhere and being looted and ruined, have settled again by the blessings of Sant Rampal Ji Maharaj and by the naam given by him. I used to say to Bhakt Mahender that the Karontha Ashram has been built just recently. I have been to very big-big temples. But after becoming frustrated I met Bhakt Mahender. The next day we went with Bhakt Mahender and took free naam from Satguru Rampal Ji Maharaj. We became absolutely fine after taking naam updes. It has been nearly two years in 2005 since we took naam updes. Now our whole family is healthy. We sing praises of Purna Parmatma Bandichhor Satguru Rampal Ji Maharaj day and night.

The main aim of Satguru Rampal Ji Maharaj is to liberate one from Kaal's trap by giving naam updes and making one do bhakti. Social reform and other comforts occur automatically as a bonus i.e. free-of-cost. "Sat Sahib"

Bhakt Jiyaram

### A Sant Should Be Like This

I, Shashi Prabha, am employed as the Principal in Government Senior Secondary School, Digana, District Jind. I was distressed by the fighting and quarrelling and mental tension in my home for nearly 35 years. My husband also used to beat me up. He used to take

away all of my income and used to give whatever trouble he could give me. Despite being the owner of 32 acre land, always used to feed us like dogs. I asked for help from all of his and my relatives. I even asked for help from the members of the panchayat (village council) who live in the community. Nobody helped me. Thinking that saints can improve matters which have gone wrong, I made the one from Anandpur (Bina) Madhya Pradesh my guru. But the same disputes continued at home. By grace of God I educated my daughters with my own efforts. Now they were not getting married. Their father stopped searching for a groom. I went to Bala Ji because of this problem, went to Bagad (Rajasthan), Dhauli Dhaar Himachal Pradesh. Relied on Peer, Fakir and Gurudwaras. When alone at home, used to cry that there is no God on this Earth. By constantly bearing cruelty and injustice, my state had become like that of mad people.

Then one day, this distressed soul reached the court of that God who ends all the sorrows. A *Paath*<sup>1</sup> was held in my neighbourhood. My neighbour came to my house to call me for *prasaad*. After going to her house, I had a chat with her. She told me about the *Paath*, that this *Paath* is a true speech of God, by which sufferings are removed. But this *Paath* is beneficial only if it is done with the permission of Sant Rampal Ji. There is no use of getting *Paath* done by anyone else. For instance, at the time of narrating (*Katha*<sup>2</sup>) tale to king Parikshit, no Rishi dared to do *Paath* (narrate tale from scripture) because they were not authorised and the result had to be declared on the seventh day. Therefore Rishi Sukhdev came from heaven; he, after giving naam (making him disciple) to king Parikshit, did 'Katha' (Paath) for seven days. Then king Parikshit got some relief. In the present time, no one is familiar with the real knowledge and the true sadhna. Therefore anyone who wishes does *Paath*. As a result of which, the sadhak does not get any benefit. That sister with whom I was discussing, used to listen to the view points of Sant Rampal Ji Maharaj. Despite being uneducated, she told me the hidden mystery of the scriptures as

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<sup>1</sup> Recitation of a Holy book

<sup>2</sup> Story about God from a holy scripture

heard from the Sant Ji. Despite being a principal, I was amazed. I felt as if God is about to hold my hand. That sister told that our Guru Ji ends all sorrows. I asked her, “Can you take me to your Guru Ji.” By grace of God (Maalik/Master) the next day I found Satguru Rampal Ji Maharaj sitting in an ordinary chair. I never knew what saints are like and what their glory is. The greater a person is, the simpler he looks. Our place is even below the ground. We can not understand the glory of God. My Guru Ji listened to my tale of woe and said, “You may take naam; everything will become alright.” He gave me upadesh the next day. Within a month a marriage proposal came for my daughter and she got married. I felt as if something improbable is happening. My husband, who was not even looking for a groom previously, is marrying away his daughter today! Then after sometime, my older daughter developed tumour in her abdomen (uterus). She did not have any children which caused tension. I said to my son that have you noticed that when we watch a film, on one side, one prays to God and on the other side, a person who is being operated upon, becomes alright. He agreed and I went to serve in the satsang of Satgurudev in Tajpur (Delhi). From there I went to see my daughter in hospital. Operation went well. Even the suspicion of cancer got cleared. Then my daughter became pregnant. Meanwhile we heard news about our son-in-law’s accident between a tractor and a motor cycle. I can not think of anything else other than my Venerable Gurudev Ji; whatever glory I may sing of my Lord, will be insufficient. Within a month and a half, my son-in-law became alright and returned home. This world can not understand that God listens to my prayers.

The day I took this upadesh I burnt the photos of those fake saints in my courtyard. From that day onwards the train of my life came back on track. On 23 September 2003, at around 4-5 o’clock, I saw a dreadful figure with my own eyes. It was such a dreadful figure that if I had not taken naam, my heart would have exploded. But at that time, I did not feel scared. But had realised that this is Yamdoot (a messenger of Yam). The next day I told this to my Guru Ji, who clarified that my life was over on the said date. Now I am living by the grace of my God-like Guru Ji. By His grace only, my younger daughter got married to an engineer boy last year. There

was a suspicion about me losing my job on 2-3 occasions, but again my God supported me; gave me two promotions. Sant Rampal Ji Maharaj says that even a king is a child of God. In him also, the power of God works. God only by giving inspiration to the king makes all the changes for the sake of His devotee. Although it appears that the king is doing everything, but actually it is God who makes him do it. Try taking refuge of my Satguru Rampal Maharaj Ji, your thorns will be removed just as mine. God really gives support to the helpless. He listens to the voice of the soul. Only God can do whatever happened to me in the last few years. I do not have words to express the glory of my Guru Ji. He himself is the incarnation of God Kabir. One, who wants to see God, should not forget coming to Karontha. How did you uplift this insignificant living being like me? I am grateful to you. In what words shall I sing your glory? The readers may imbibe these words in their heart and make the most of it.

A very insignificant being  
Bhaktmati Shashi

### Releasing Own Devotee from Dharmraj's Court

I, Bhakt OmPrakash S/o Shri Matadin, am resident of Najafgarh, Delhi. It has been one and a half year since I have taken naam from Param Pujya Sant Rampal Ji Maharaj. I own a sweets shop in Najafgarh. On 19 May 2005 at 9:30 in the night, I developed a severe stomach ache. While at the shop my condition had become very bad because of pain. I reached home while doing jaap of the naam given by Guru Ji. As I entered into the house, I prostrated in reverence before the picture of Guru Ji in front of me. As I stood up after prostrating, I did not feel the stomach ache. Then I laid down on the cot. The messengers of Yam (Yamdoot) started going around me and frightening me. I fell unconscious in fear. Then the Yamdoots covered me with a white bed sheet and took me to Yamraj's court. In Yamraj's court, I saw that there was a queue. When my turn came, Yamraj said that throw him in the pond. I looked at the pond and saw that it was full of crocodiles. I became frightened on seeing the



crocodiles. At that time, I thought of my Param Pujya Gurudev Sant Rampal Ji Maharaj. At that time, the messengers of Dharmraj were ready to throw me in the pond. I called out my Guru Ji, “Oh Guru Ji, save me.” Then I saw that my Guru Ji came in the form of God Kabir and took me out of the pond even before falling. Yamraj fell in the feet of God Kabir and prostrated (*Dandwat Pranaam*) before Him. Then Guru Ji appeared in his form and said to me that why are you feeling scared now; now I am with you. Then my fear was dispelled. Dharmraj argued with Guru Ji that why are you saving him again and again. He is my food. You have also saved him twice before from dying. On the first occasion, even on a head-on collision between a scooter and a jeep, I did not get a single graze. And on the second occasion, my motor cycle skidded and I fell under a moving truck. Gurudev Ji saved me from under that truck.

Then Gurudev Ji said to Dharmraj, “He had done my bhakti in the previous birth, therefore I saved him.” Then Dharmraj said, “Why did you save him this time, even when I had got his *naam* disconnected.” Then Guru Ji said, “You had got his *naam* disconnected; he did not disconnect it wilfully. Therefore I saved him, he does my worship.” Then Kaal said that I will see for how long you will save him. Then Guru Ji said that I am with him every moment; you can not cause him any harm.

Then Satgurudev Ji said to Dharmraj that if you cause him any trouble this time, then I will make your state worse than what you do to other people.

After that Satgurudev Ji brought me down from Dharmraj’s court and said to me that tell your family members as soon as possible that you are fine, and to take you home. Two doctors had already refused saying that it is out of our hands. My family members were taking me to the P.G.I.M.S. hospital. I said to my family members that take me home as soon as possible; I am absolutely fine. Those who were with me were quite surprised that he had died, how come he regained consciousness? How is he talking like this? When my family members were returning home from midway, I saw Satguru Dev Ji sitting on a lotus flower. Sometimes was being visible in Guru Ji’s form and at other in God Kabir’s form, and I saw him going

waving at me. I started crying loudly that my Guru Ji is going, my Guru Ji is going. My family members again panicked that how is he behaving like this, and again started going to the hospital. Then Guru Ji said to me that Bhakt, what are you doing, I have told you to go home as soon as possible. Then I said to my family members that I am absolutely fine; I had seen my Guru Ji. Then my relatives took me home and other family members were quite amazed that he had died, how did he become alive? I narrated my whole experience to my family members that such and such thing happened to me, and my Satguru Dev Ji dropped me home and went away.

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### **Purna Parmatma Making a Devotee Free From a Horrible Illness, Increases His Life Evidence of Bhakt Dr. OmPrakash Hudda (C.M.O.)**

Evidence is Rigved Mandal 10 Sukt 161 Mantra 1, 2, and 5, in which God says that if someone is suffering from a visible or hidden deadly disease like, tuberculosis, I even cure that, and if some patient's life has finished, whose life is no more balance, I will save your life and grant you an age of 100 years; will grant you all the comforts. In Mantra 5, has said that oh living being with a new life! You may attain my refuge in all respects. Even if you had to become blind as a result of the punishment of the sinful deeds, I will again grant you lifelong eyes. Making you free from all the diseases I will grant you all the organs, and will meet you.

Jam jaura jaase darein, mitein karm ke lekhl  
Adli adal Kabir hain, kul ke Satguru ekll

The above-mentioned lines proved in my life. I, Bhakt Dr. OmPrakash Hudda (C.M.O. – M.B.B.S., M.S. (Eye Specialist)), live in 18 A, Circular Road, Rohtak. My mobile no. is 9813045050. I was born on 12 April 1953 in Village Kiloi, District Rohtak. My education from fifth to twelfth class took place in D.A.V. School and

D.A.V. College, Amritsar. In Amritsar, my elder brother was working as a Librarian in D.A.V. School. The acquaintances over there used to call him Master ji and myself, Junior Master ji in affection. When I was studying in the sixth class, a Mahatma, who used to serve in Durgyana Mandir Amritsar, seeing the lines on the palm of my hand told me that Junior Master ji, you will become a doctor and you have a life of only fifty years. While saying this he became scared that I did a mistake by telling this truth to the child; but I, like a child, ignored what the Mahatma said. I grew up and became a doctor, and I have done M.B.B.S. and also M.S. (Eye Specialist) from P.G.I.M.S. Rohtak.

When exactly my fifteenth year had to end i.e. on the night of 10/11 April 2003 at around 12 o'clock, that day I was in Rohtak with my family, I started having pain in both my hands and heaviness in my chest. We went to P.G.I.M.S. for treatment. Prior to this, neither I had any problem with blood pressure, nor had diabetes (sugar). I had certainly smoked for 25 years before taking *naam*.

There, I introduced myself to the duty doctor that I am posted as a S.M.O. in the H.C.M.S.I. (Group A). After giving my introduction, the doctor after proper examination immediately started my treatment. I was aware of all the activities until shifted to the Intensive Care Unit. But I do not know what happened sometime onwards after being shifted to the I.C.U. Approximately one and a half hours later, I felt as if the messengers of Kaal are standing surrounding me from all sides and are saying that let's go, your time is over; we have come to take you. I was not even able to say anything to them, instantly, Purna Parmeshwar Kabir Sahib in the form of my Satguru Rampal Ji Maharaj appeared next to my bed. Those messengers of Kaal with dreadful faces and bulky bodies disappeared instantly on seeing Maharaj Ji.

My Satguru Dev Ji blessed me and said that Kabir Parmeshwar has increased your age from His quota (by His power), so that you can complete your bhakti and can go to Satlok. I said while crying that Lord, You are Yourself Parmeshwar; You have disguised Yourself in this body. Parmeshwar, only You can make me able to do Bhakti. Who am I to do Bhakti? Saying this, my eyes opened and there was

nothing but tears in my eyes. Three days later, when I was being taken from the I.C.U. to the ward, I stood up and started walking. A doctor came running, held me and said that what are you doing? You are not supposed to walk at all; you have had a heart attack.

After shifting me to the special ward, the doctor told me that we are amazed that on the night of 10/11 date, the reports of E.C.G. / B.P. etc were showing that you are not going to survive, but in the morning, your E.C.G. etc was again normal.

I had taken initiation (*naam-daan*) from Tattavdarshi Sant Rampal Ji Maharaj on 25-12-1999. Prior to this, I remained disciple of Brahm Kumari, Jaini and Radhaswami and because of being a student of D.A.V. School/College, had an indelible impression of Aryasamaj on me. I must have chanted Gayatri mantra a several lakh times. There were approximately hundreds of photos of all the gods-goddesses at home. We immersed the photos of all the gods-goddesses in water after naam-daan and stopped all kinds of other ways of worship; and started doing bhakti of Purna Parmatma Kabir Parmeshwar (KavirDev) according to the directions of Satguru Rampal Ji Maharaj. Because Satguru Ji has said that —

Ekae saadhae sab sadhae, sab saadhae sab jaaye |  
Maali seenchae mool ko, fale-foole aghaaye ||

By being firm in bhakti of one Kabir Parmeshwar and that too after taking naam from only a Tattavdarshi Saint, the benefit which I obtained was this that Sant Rampal Ji Maharaj increased my age from his quota. My family members and I told these things to the doctors and other staff members working in P.G.I.M.S., but they did not understand anything. Because only he will understand these things, whose channel Parmeshwar will switch on; otherwise, it is not possible that anybody can understand this knowledge.

When on 25-12-1999, I took naam-daan from Tattavdarshi Sant Rampal Ji Maharaj, I did not know that this is Purna Brahm Kabir Sahib Himself as an incarnation. But when the above-mentioned incident happened to me, then I became sure that —

Maansa ghate na til bade, vidhna likhe jo lekh |  
Saacha Satguru met kar, oopar maare mekh ||

**Kabir Parmeshwar has come as Sant Rampal Ji Maharaj in a bodily form, who is a True Satguru, and who erasing the writings of the sinful deeds of the fate, writes new pieces of writing by His own power.**

### **Curing the Eye of Bhaktmati Sushila**

**Likewise, my wife Shrimati Sushila Hudda had developed double vision in her right eye on 6/12/2004. We got all the tests like, M.R.I. and M.R.I. Angiography etc, done in P.G.I.M.S. Rohtak; got her checked by all senior doctors and also took treatment but did not get any relief. Also showed her to private doctor Ishwar Singh etc, but did not get any relief. We had done all this after taking permission from Satguru Ji. But when did not get any relief from medications, then we requested to Satguru Ji that Parmeshwar when you can increase the age then what is this for you? Please show this grace also to your kids. Satguru showed grace and as soon as Satgurudev Ji placed his hand on her head, the right eye became straight and she stopped having double vision. It became absolutely normal as before. Now if we do not call him Purna Parmatma, God who burns and destroys the sinful deeds, then what shall we call him? Please the readers may themselves read, think and decide, and as soon as possible, giving up their false-ego and baseless sadhna, may come to Satlok Ashram Karontha and taking naam updesha from Param Pujya Satguru Rampal Ji Maharaj, may get their and their family's welfare done. "Sat Sahib"**

**An Earnest Requester  
Bhakt Dr. OmPrakash Hudda**

**Only Purna Parmatma Can End the Three *Taaps* (the three types of sufferings: physical, material, spiritual)**

**Evidence of Bhakt Ramkumar Dhaka  
(Ex. Headmaster M.A. B.Ed.)**

**I, Ramkumar Dhaka 'Retired Headmaster Delhi' (M.A. B.Ed.), live in Village Sundana, District Rohtak. Present address is: Aazad**

Nagar, Rohtak; Phone no. 9813844747. My wife and both the sons were suffering from a terrible illness since 1996. They became so much distressed by this illness that both the boys said that they can not do job because the throat used to get choked due to this illness and breathing used to stop. Immediately, we used to bring a doctor and he used to give a sedating injection, but where can we take them when they are on night duty. It used to create a lot of problem. Their officer also used to call me. When I used to explain to them, they used to say that get them treated. When at home, sometimes the doctor had to even come twice in the night for one or the other member of the family. If anyone has any doubt, then one can ask Dr. Sachdeva at his shop (clinic) at the double gate about the state of Master Ji's home.

Whichever place anybody told, I went there. In Uttar Pradesh near Karana Shamli, Khekhra in U.P., several times to Bala ji in Rajasthan, Khatushyam Ji and at several places to those who do incantations; I did not leave any place in Haryana, but did not get any relief; Kheda Kanchni near Kandela, Bohtawala, villages near Gohana, Samchana, Sikanderpur, Khidwali etc; went to several places and spent around three lakh rupees, but of no use.

I was fed up and my family was ruined. My wife said to me, "My life is going to end and the Sant Rampal Ji whose glory the Policeman Bhakt Subhash S/o Mahender sings, get me naam from him. Previously, I never used to trust anyone's talks and used to say that I am your Guru; I am M.A. B. Ed., who can be a greater guru than me? But the circumstances made me helpless and I even gave this permission to my wife that you may take naam. You do not have any life left. Because at that time, my wife's weight had reduced to 50 kg, when previously it used to be 80 kg. She could not even sit and get up, let alone walk.

I said, "You have nearly died; now may also try by taking naam. You may also fulfill this desire of yours. Now I will not stop you; take naam. It is O.K." Because our nephew Subhash used to come every two-three months to persuade us to take naam from Sant Rampal Ji. He used to say that Aunty, take naam, otherwise, you will die. I used to say that we have not left any doctor, we have

visited all the Tantriks, Bala Ji etc, now what does your sant have?

But when became frustrated and did not find any respite anywhere, then sent her to take naam. Because even I was strictly against my family's going to the Ashram. She took naam on 16 January 2003 and brought home the book 'Gahri Nazar Gita Mein' with her. Within a month, she illuminated as if oil has been put in a lamp, every month started gaining 3 kg in weight.

Then the older son, even though he had not taken naam, also started getting good sleep because his mother had taken naam. Subsequently he made his wife take naam. Then I read the book 'Gahri Nazar Gita Mein'. When I went in depth, I found that I had never read or heard such knowledge, and I also took naam in 2003. Today everybody in my family from an adult to a child has taken naam.

When that illness used to occur, the whole house used to shake. It used to cause unrest at home, problems at work, visits from doctor, or we used to take them to emergency in the P.G.I.M.S hospital. Today our house is like heaven and we desire to go to Satlok.

One month ago, in a dream Parmeshwar Kabir Sahib Ji booked a plot in sector 57 in Gurgaon. When the draw was held, we got the same plot no. as told by Kabir Sahib in the dream. On reading the newspaper in the morning, I found that the same plot has been allotted to us.

We had such an illness in our family that nobody can be as miserable as we were. Now after taking updesha from Sant Rampal Das Ji Maharaj we have become very happy in a very short duration.

A Jinn (ghost) appeared in my house. He said, "I go to your Ashram, and I see everything, but I do not go inside the glass where Sant Ji sits and does Satsang because I know everything. If I will go there, then I will be thrashed; therefore, I come outside. And whether you went to the Tantriks or Bala Ji, I never went inside and stayed outside. Nobody can bind me. My mates were cowards. They ran away, but I will not go. I have been released by incantation. I have to destroy your and your daughter's family. I have been released in such a way that wherever you may run, one after the other all of you

will be destroyed.

After a few days, that same ghost again appeared in the house and started shouting, “Where is your Guru Rampal? Where is your Master KavirDev (Kabir Parmeshwar)? Whenever he used to appear, he used to talk like a human being. At that time, my wife went to the place of worship in our house and prostrated (did Dandwat Pranaam), instantly, bashing of the Jinn (ghost) started, and he said that what bashing you are giving me, I will knock these walls down.” He got a good beating. He said, “Haay, these are not walls; this is an iron lattice, these are rods. From where has this Maalik (Master) Rampal Ji come; he had gone to Barwala to do satsang. (That day Sant Rampal Ji Maharaj had gone to Barwala, District Hisar, to do satsang). I had come here knowing that Maalik (Master) is not here.”

The Jinn said, “I had come to raze you to the ground, but instead I have myself been razed to the ground. I will be put in hell; I will go away, get me released. Do not consider Sant Rampal Ji Maharaj sitting in Karontha Ashram to be an ordinary man. He is Supreme God. Do not leave Him; otherwise, you will suffer.”

Likewise, the Pandit from Kheda Kanchni also used to do treatment. When I went to Kheda Kanchni that Pandit told me that one by one your whole family will be destroyed. I did not listen to him. But my brother’s daughters have been married in Shahpur and that Pandit is also from Shahpur. Then Pandit Ji told our Chaudhary that there is a dangerous illness in the family of Chaudhary Ramkumar of Rohtak and his whole family will be destroyed. Call them. Then our Chaudhary Sahib sent our son-in-law to us. Our son-in-law Jile Singh explained everything to us and took us with him. It was easy to call us, but then the treatment became very difficult. He (Jinn) did not come in his (Pandit’s) control. On Tuesdays and Saturdays, five *chaukis* (evil spirits) used to come in the night. He used to exorcise them and simultaneously put in the pond. (Some articles are used in exorcising a spirit, which are passed over or around the subject’s body and then put in a pond.) This program went on for four years, but later gave up.

I visited an exorcist in Bohtawala (Jind). He said that I will



remove your illness. I know about your illness. He also took us to Bala Ji several times; neither did he (Jinn) come in the control of that exorcist, nor in his temple. Because the appearance of the *chaukis* on Tuesdays and Saturdays troubled him so much that he also gave up, because when the *chaukis* used to come even I used to receive a message that I have to keep awake from 9 to 2 o'clock in the night, by lighting fire, holding a pot of water and with a stick in hand. This program went on from 1996 to 2002. When the *chauki* came to the one from Bohtawala, a note was found in it. It was written in it for Bohtawala to stay away, we will give you fifty thousand rupees; otherwise you will also suffer. He refused me out of fear. In the daytime, I used to work in Delhi, and used to guard at night. Sometimes we used to call the doctor in the night. I was in a miserable state. I was frustrated because of the extra work and the whole family because of the illness. When used to tell someone, they used to ridicule us; nobody helped us. A lot of money (approximately 3 lakhs) was spent.

My wife Chandkaur had developed a thyroid problem. In January 2003, Dr. O.P. Gupta advised to get her admitted in a hospital in Timarpur, Delhi for the treatment of thyroid. But instead of going there, I took her to P.G.I.M.S. Rohtak to a specialist Dr. Chugh, and took treatment from him. He said that she will have to take medicine for it throughout life. But now in 2003, the need for medicine has finished since she has taken naam. I even got her checked by Dr. Chugh. He was also surprised that how did this happen. I told him everything.

Now Bandichhor Ji has cured all the illnesses of my sons and my wife. My older son's name is Surender Kumar and the younger son's name is Manoj Kumar. Both work in Haryana Police. When they were both possessed by Jinn ghost and also when *Ghaal* (evil spirit) attacked them several times, because they had taken naam, Parmatma Kabir Sahib saved them.

Tattavdarshi JagatGuru Sant Rampal Ji Maharaj has incarnated for us because what will happen to a family which has two sons and both are possessed by Jinn. What life does that woman has whose both the sons are possessed and who herself is possessed

by a Jinn? Those people who do not acquire knowledge about Karontha Ashram, they are in dark. Because for reading a brain has been provided; read and think what the reality is.

Our family had become destroyed. When my children and my wife became alright, immediately I surrendered myself into the feet of Satguru Rampal Ji.

Even my daughter and son-in-law have taken naam. Today, even my daughter's house has become a heaven. My son-in-law used to drink alcohol, he gave up alcohol. Within a short period of time, my daughter got promotion, plot, house etc, and everybody is enjoying.

In 2003, Bandichhor Satguru Rampal Ji Maharaj destroyed our sinful deeds in the form of a heap of dry grass by burning with the fire of Satnaam. Neither any amulet (ganda), nor any cord, nor ashes, nor any tabeez etc, nothing. All the illnesses were destroyed only by the mantra (naam updesh) of Bandichhor Ji. The mantra is for attaining liberation; for going to Satlok after being released from all the bondages. All these illnesses end by the grace of KavirDev as a bonus. If this does not happen, then one loses faith in Bhakti. Now we all are very happy. Now even if somebody does anything, nothing can happen to our house, because we are the *hans* of Bandichhor Kabir Sahib; we are in His feet. Even I did not use to believe all this, and used to call these things as pretence. But when one by one used to take everyone to doctor and also spent a lot of money on the illness, became frustrated also, then my eyes opened that really we have been ensnared. Therefore forget about his misconception of yours that there is nothing like ghosts and spirits. I say that this is not an idle talk. This is a reality. Because I would have destroyed my family in haughtiness. Therefore I request to all the readers that to get rid of all your sorrows and to do true bhakti, you may also obtain free-of-cost updesh from Param Pujya Sant Rampal Ji Maharaj in Karontha Ashram and make your human life successful.

Petitioner

Headmaster Ramkumar (M.A. B.Ed.)

You read the above-mentioned autobiographies of some of the devotees. There are thousands and lakhs of such devotees who want

to get their autobiographies written in the books, but because of shortage of space here, we could only present the life stories of only a few of the bhakts. If we start writing the life stories of all the devotees, then perhaps hundreds of books will get published. Therefore only a hint is enough for a wise man.

**Difference in Bhakti:** There is a lot of difference in different types of Bhakti. Whether you do bhakti of any god or goddess, you will definitely get its fruit, which will be perishable, but you will not get liberated, and the sinful deeds will also not end. And to bear them you will have to take birth again and again. You will attain liberation only by going in the refuge of a Purna (Complete) Saint i.e. by taking naam upadesh from him and doing bhakti of Purna Parmatma; otherwise not.

Ye sansaar samajhda naahin, kehnda shaam dupahre noo |  
Garibdas ye vakt jaat hai, rovenge is pahre noo ||



## Conversation of God Kabir with Kaal

When the Supreme God (Parmeshwar) created all the brahmands and took rest in His lok, after that we all while living in Kaal's brahmand started experiencing the punishment of the sinful 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 practicing fierce *tap* (austerity) and started activities like hawan, yagya, 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, Dev-Mahadev, 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 (Purna Pita Parmeshwar) that Oh Kind God! Show us the path to our home. We do your bhakti from heart. 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 Sahaj Das, came to Kaal lok from my Satlok. 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/subtle bodies was being taken out. On my arrival, their burning ended. On seeing me, they said that Oh 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 that I am PaarBrahm Parmeshwar Kabir. You all living beings have come from my Lok and become trapped in Kaal Brahm's lok. Everyday, this Kaal takes out the grime from the immaterial/subtle 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 that Oh Kind Parmeshwar! Please rescue us from the jail of this Kaal. I told them that Kaal has obtained these brahmands from me

by doing bhakti three times. And all these things which you are using here are of Kaal, and you have come to roam here by your own wish. Therefore you have a lot of debt of Kaal on you and it cannot be paid off without the jaap of my true (sachcha) naam.

Until you become free from debt, you can not go out of Kaal Brahm's jail. For this you will have to do bhakti by taking naam updesha 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 that you are elder to me, have some mercy on me and tell me that why have you come in my lok? Then I told Kaal Purush that 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 are behaving like God. I will tell them that whose bhakti you do, he is not God, is Kaal. On hearing this, Kaal said that 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 less number of souls in the three yugas and to not disclose my secret to everyone that I am Kaal; I eat everyone. When Kaliyug arrives, take as many souls as you wish. Kaal took these promises from me. Telling further to Dharmdas, God Kabir said 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 that now no matter how hard you try, nobody will listen to you. First of all, 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. I have engaged them 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 Panth (sects) similar to your Panth, will mislead the living beings. They will sing the glory of Satlok, will narrate the knowledge given by you, but will do jaap of

my naam. As a result of which, they will become my food. 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 one, who will listen to my knowledge, will never be misled by you.

Satguru God Kabir said that Oh Niranjani! If I wish, I can end your whole game in a moment, but by doing this I break my promise. Thinking this that imparting true knowledge to my beloved *hans* and granting them the power of Shabd, I will take them to Satlok, said that —

Suno Dharmraya, hum sankhon hansa pad parsaaya |  
Jin linha humra prvana, so hansa hum kiye amaana ||

**(In Holy Kabir Sagar, description of different ways of putting the living beings in a maze and of satisfying own hunger)**

Dwadas panth karun main saaja, naam tumhara le karun avaja ||  
Dwadas yam sansaar pathho, naam tumhare panth chalaeha ||  
Pratham doot mm prgate jaai, peechhe ansh tumhara aai ||  
Yahi vidhi jeevanko bhrmaaun, purush naam jeevan samjhaaun ||  
Dwadas panth naam jo laehe, so humre mukh aan same hae ||  
Kaha tumhara jeev nahin maane, humaari aor hoy baad bakhaanae ||  
Main drid fanda rachi banaai, jaamein jeev rahe urjhaai ||  
Deval Dev pashan poojaai, teerth vrat jap-tap man laai ||  
Yagya hom aru nem achaara, aur anek fand mein daara ||  
Jo gyaani jao sansaara, jeev na maanae kaha tumhara ||

**(Statement of Satguru)**

Gyaani kahe suno anyaa, kaato fand jeev le jaai ||  
Jetik fand tum rache vichaari, satya shabd tae sabae bindaari ||  
Jaun jeev hum shabd dridaavae, fand tumhara sakal mukaavae ||  
Chauka kar prvaana paai, purush naam tihi deon chinhaai ||  
Take 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 who 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, mile na barambar |  
Taruvār se patta toot gire, bahur na lagta daar ||

**Meaning: - Kabir Ji has said that a human life is very rare. It is not attained again and again. Like, a leaf after falling from a tree, does not attach to it again; similarly, after death a living being can not attain the same body. Therefore do the bhakti of Purna Parmatma according to the scriptures while you are alive.**



**Note: For circulation amongst like-minded persons only**

# **Who is that Hindu Saint Under Whose Leadership Hindustan (India) will Rule Over the Whole World?**

## **The Prophecy of “Nostradamus” about Saint Rampal Ji**

The famous French Foreteller Nostradamus in 1555 A.D. has written the true predictions of the future in coded language in one thousand quatrains. He has made ten centuries of hundred quatrains each. Of which todate all have come true. Among those prophecies which have come true in India are: -

1. It was written that the first woman P.M. of India, Late Shrimati Indira Gandhi, will be assassinated by her personal bodyguard, which came true.

2. Thereafter, her son will be her heir and he will rule for a very short period of time and will meet a sudden death, which proved true. (Regarding former P.M. Late Shri Rajiv Gandhi Ji.)

3. The prophecy of Nostradamus regarding Saint Rampal Ji Maharaj, which has been written in detail.

(a) In the end of Century 5 of his prophecy and in the beginning of Century 6, Nostradamus has written that from today i.e. 1555 A.D., exactly 450 years later i.e. in year 2006, a Hindu Saint (Chyren<sup>1</sup>) will appear i.e. he will be talked of in the whole world. At that time, the age of that Hindu religious Saint (Chyren) will be between 50 and 60 years. Parmeshwar (Supreme God) showed the middle-aged body of Saint Rampal Ji Maharaj to Nostradamus and showed and explained all the events like a film. Nostradamus was born in the Fifteenth Century. He has mentioned the events occurring in the future by forming centuries of the future from the time of his birth. Like, has called the 1500 A.D. as the First Century, and likewise, the Nineteenth century as the Fifth Century. Similarly, has called the Twentieth Century as the Sixth Century. Nostradamus

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<sup>1</sup> Nostradamus has called the world-religious-leader Hindu Saint as ‘Chyren’ in his prophecies. It is pronounced as ‘Shyrun’.



has said that, that religious Hindu leader i.e. Saint (Chyren) in the last year of the Fifth Century i.e. in 1999 A.D., abandoning doing satsang<sup>1</sup> from home to home i.e. stepping over the thresholds will come out and will guide the path of bhakti<sup>2</sup> in accordance with the injunctions of the scriptures to his followers. The followers will obtain unparalleled spiritual and physical benefits from the path directed by that great saint. On understanding the scripture-certified Tattavgyan<sup>3</sup> given by that Tattavdrshta<sup>4</sup> Hindu Saint, the God-desiring devouts will become so astounded as if someone has woken up from a deep sleep. The spiritual revolution started by that Tattavdrshta Hindu Saint in 1999 will go on until 2006. By then, a large number of God-desiring devotees, after understanding the Tattav Gyan<sup>5</sup> and becoming followers, would have become happy. After that he will also step over the threshold of that place. Thereafter from 2006 onwards, the golden age will begin.

**Note:** Dear Readers may please read the following prophecy which the French Nostradamus had written in 1555 that “In 1998, an astrologer in Maharshatra by clarifying the coded language lettered in the prophecies of Nostradamus and by giving meaning to the future events mentioned in it, will publish his future book.” Read in the words of the translator from the book translated authentically by the same astrologer.

**1. (On Page no. 32, 33):** - Wait, the Golden Age (Ram Rajya) is coming. A middle-aged noble matchless great-power-holder will bring a golden age not only in India but on the whole Earth and reawakening his Sanatan (immemorial) Dharm (religion) and by telling the true path of bhakti will form the greatest Hindu nation. Thereafter in other countries like Pakistan, Bangladesh, Sri Lanka, Nepal, Tibet, Afghanistan, Malaya (Malaysia) etc, he only will be the universal religious leader. He will have authority over those authoritative groups of people who fulfill their selfish objectives by deceiving common people. That leader (Chyren) will suddenly

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<sup>1</sup> Spiritual discourse

<sup>2</sup> Worship

<sup>3</sup> True spiritual knowledge

<sup>4</sup> A God-realised saint who has complete knowledge of all the religious scriptures.

<sup>5</sup> Tattav = True; Gyan = knowledge, Tattavgyan = True spiritual knowledge

become known to the world; just keep watching.

2. (Then on Page no. 40, has written): - Wait, Ram Rajya (the Golden Age) is coming.

In the special revolution from June 1999 A.D. to 2006 A.D., there will be ascent of the Golden Age. The Taaranhaar (Saviour) Chyren who will appear in Hindustan will grant happiness, prosperity and peace to the world. Nostradamus has said with certainty that the Chyren, who will appear, is not known yet, but he is definitely not a Christian or a Muslim. He will only be a Hindu and I, Nostradamus, am wholeheartedly proud of him even now because as soon as that divine, independent, sun Chyren will rise, all the former great leaders who were called learned, becoming dull, will have to become polite in front of him. That Hindustani<sup>1</sup> Great Tattavdrshta Saint will grant an unprecedented State to everyone. He will form equal rules, equal regulations, and will not discriminate between men-women, rich-poor and castes and creeds; he will not let injustice happen to anyone. All the people will show special respect to that Tattavdarshi<sup>2</sup> Saint. Mother and father are indeed respectable, but on the basis of holiness that Chyren (Tattavdarshi Saint) will hold a special devotional place distinct from the mother and father. Nostradamus himself was a Jew and a citizen of France. He had adopted Christianity. Even then Nostradamus has said without doubt that the Chyren, who will appear, will only be a Hindu.

3. (On Page 41): - Making everyone follow the same rule, regulation and discipline, will bring them on the true path. I (Nostradamus) prove one thing indisputably that, that Chyren (religious leader) will discover a new knowledge. That True-path-directing Taaranhaar (Saviour) will take birth in that country in Asian region which has an ocean by its name (Indian Ocean). He will neither be a Christian, nor a Muslim, nor a Jew; he will definitely be a Hindu. He will be more intelligent than the former religious leaders and will be invincible. (Nostradamus in the Century 6 Quatrain 70 of the prophecy is telling an important hinted message.) Everybody will love him. He will be highly renowned. He will also be feared. Nobody

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<sup>1</sup> Indian

<sup>2</sup> A God-realised saint who has complete knowledge of all the religious scriptures.

will think of doing any wrong. His name and fame will reverberate beyond the sky in the three worlds. He will awaken the society deeply asleep in the slumber of ignorance until now, with the light of Tattavgyan. The entire mankind will wake up in alarm and will do bhakti-sadhna<sup>1</sup> based on his Tattavgyan. He will make the entire society do true sadhna. As a result of which, taking all the worshippers to their ancestors in their eternal place (Satyalok), will make them attain a permanent place there (will make them heir). He will liberate them from this cruel Earth (Kaal lok); this word will sound.

4. (On Page 42, 43): - Who is this cruel Krurchandra (MahaKaal), where is he, only Chyren (Tattavdarshi Saint) will tell this. Only that Chyren will liberate from that Krurchandra. Under the leadership of Chyren (Tattavdarshi Saint), the Golden Age will descend on the sacred land (Hindustan/India) of this Earth, and then it will spread in the whole world. The glory of that world-leader and his virtuous qualities will be sung even after him. There will be so much popularity of the serenity, humility and nobility of his heart that the description in the last line of Century 6 Quatrain 70 mentioned earlier that, his word sounds itself and Chyren himself is saying that “Chyren only says three words about himself “A Victorious Scholar”. Do not attach any other adjective to it; it will not be acceptable to me. (This is from description 4 on page no. 42, Century 6 Quatrain 70). Hindu Chyren will again unconditionally bring to light the unique, eminent legislation (Tattavgyan) brightened by his knowledge, (Chyren will be chief of the world, loved, feared and unchallenged) and will honestly reform the human culture; there is no doubt in this. Nobody knows yet, but when his time will come, just as Narsinh appeared suddenly, likewise, that great world-leader (Great Chyren) will become renowned by his logical, infallible knowledge and the brilliance of his Bhakti<sup>2</sup>. I (Nostradamus) am astounded. Neither do I know his country (from where he will incarnate i.e. Satlok country), nor him; I am even seeing him in front of me. No one can illustrate his glory in words. I only call him Great Chyren (Great Religious Leader). Disturbed by the contemporary problems and pitiable state of his religious brothers, arising the sun

<sup>1</sup> Worship / Religious acts worthy of being done

<sup>2</sup> Devotion/Worship

of independent knowledge, by the brilliance of his bhakti, the saviour of the world, at the end of the 5<sup>th</sup> Century (in the last year of 19<sup>th</sup> century) in 1999 A.D., a middle-aged great world-leader like a glorious lion-man (Great Chyren) stepping over the threshold, in a perplexed state, is probing my (Nostradamus) heart and I, while welcoming him, am struck with wonderment; I am also feeling sad because, because of the world not being aware of him, my Chyren (Tattavdarshi Saint<sup>1</sup>) is becoming a subject of contempt.

Do not disdain my (Nostradamus's) soul-piercing prophecy, and that Universal lion-man. On his manifestation and the rise of his brilliant sun of Tattav Gyan, there will be resurrection of idealistic eminent persons and the dawn of the Golden Age will begin in the 6<sup>th</sup> century i.e. in 2006, after 450 years from today i.e. 1555 A.D. (1555 + 450 = after 2005 i.e. in 2006). I (Nostradamus) am being the spectator of this successful beginning.

5. (Page 44, 45, 46): - (Nostradamus is again confirming) In the island surrounded by ocean on the three sides, that Great Saint will be born. At that time, because of the absence of Tattavgyan<sup>2</sup>, there will be darkness of ignorance. There will be tumult after decline of morality. That Chyren (Religious Leader) regarding Guruvar i.e. Guru Ji as the *Var* (most honourable) will do his sadhna and make others do it.

(Note: - The prophecy of Nostradamus was written in French. Later an Englishman named Paul Brunton lived in France for a few years and understood this prophecy of Nostradamus, “Century Book”, and then wrote it in English. He, considering the word ‘Guruvar’ as ‘Guruvaar’ i.e. ‘Thursday’, wrote that he (Chyren) will make (Brahspativaar) Thursday the basis of his worship. Actually it is ‘Guruvar’ word; its meaning is, one Tattavgyata (knower of the True Spiritual Knowledge) who is the most superior among all the gurus, and to do sadhna<sup>3</sup> regarding Guru as the chief. In Ved language, the meaning of ‘Brahspati’ is Supreme Lord i.e. Parmeshwar; the second meaning of ‘Brahspati’ is also Jagatguru.

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<sup>1</sup> A God-realised saint who has complete knowledge of all the religious scriptures

<sup>2</sup> True spiritual knowledge

<sup>3</sup> Worship

Jagatguru and Parmeshwar are also meanings of Brahspati. Another meaning of ‘Guruvaar’ is that — ‘Guru’ means ‘heavy’; ‘Vaar’ means ‘attack or blow’. Therefore, the meaning of ‘Guruvaar’ becomes ‘A heavy attack’. The purport is that that Tattavdarshi Saint, by telling the truth of Tattavgyan, will attack with genuine words. The blow of that true knowledge will be so heavy that no saint will be able to stand before it. For this reason also, Guru (heavy) Vaar (attack/blow) has been said to be the basis of worship.)

When in his middle-age, he, becoming a (Gyata) knower of the Tattavgyan and a (Gyey) giver of the knowable knowledge (i.e. will start delivering discourses), will acquire fame in the three worlds. His new solution, Sadhna-mantra, is seeming so unrelenting to me (Nostradamus), like, a Gardu, a snake-charmer overpowers a highly venomous snake by a mantra. That maker of the new solution and new regulation, Tattavveta (Knower of the Truth) will emerge before the world. I (Nostradamus) am calling him only as “Great Chyren” in amazement. By the influence of the divine brilliance of his knowledge, an aggressive storm, commotion, will be raised in that dweepkalp<sup>1</sup> (India) i.e. he will be revolted by the unknowledgeable saints. Only he will know the way to pacify it; like, a cruel female snake is subjugated. He will be powerful like a lion and will have a body composed of masses of light. I, Nostradamus, am telling this in clear words that he is endowed with Kundalini Shakti (power). The next clear statement is that, at that time, that ocean, in which there is an (dweepkalp) island where that Chyren will appear, will have its name derived from the name of that island/country. The distinguishing feature would be that the True Master will be fully acquainted with the *Bhujang Sarpini Shakti* (Kundalini Shakti) of that country. That Chyren (Great Religious Leader) will be noble-minded, merciful, kind, brilliant, holder of the immemorial empire, follower of the Aadi Purush<sup>2</sup> (Satya Purush<sup>3</sup>). His authority/power will be universal, his glory, solution — faith in Guru, devotion to Guru i.e. no sadhna is successful without a Guru; he will consolidate

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<sup>1</sup> Imaginary island

<sup>2</sup> The Oldest God who was present even before the creation

<sup>3</sup> Eternal/ True God

this principle. By doing satsang<sup>1</sup> of Tattavgyan, awakening the religious brothers (Hindus) sleeping in the slumber of ignorance, tearing the veil of the sadhna opposed to the scriptures, which they are doing with blindfaith, will spread the light of hidden profound knowledge (Tattavgyan). By making follow his Sanatan Dharm<sup>2</sup>, will make them attain supreme peace. Nobody will be able to equal his (Great Tattavdarshi Saint) knowledge i.e. nobody will be able to match him. Even the brightness of the sun will be less before his profound knowledge (Tattavgyan). Therefore, that Universal Lion-greatman would be so great that I (Nostradamus) will not be able to express his glory in words. I (Nostradamus) am seeing that great Chyren.

The meaning of the above-mentioned description is that “the Tattavgyan will become evident in the scriptures to that world-leader at the age of 50 years i.e. at the age of 50 years, in the year 2001, after reading the holy scriptures of all the religions, he will become knowledgeable (Tattavgyani) about them and thereafter will become the Gyey<sup>3</sup> of that Tattavgyan, and his spiritual birth will occur on an Amaavasya<sup>4</sup>. At that time (in the year 2006), his spiritual age will be young i.e. will be around 16, 20 or 25 years. The age of his body will be between 50 and 60 years i.e. he will be middle-aged, and when he will become famous, at that time his age will be between 50 to 60 years.

6. (Page 46, 47): - Nostradamus says that, undoubtedly, regarding the supreme Tattavgyata (Great Chyren), if you will try to match word for word of my prophecy to any of the leaders in the world and argue it, then nobody will match the standard. I (Nostradamus) am boldly saying word for word that the method of action of my Chyren and his profound hidden knowledge (Tattavgyan) only will flay everyone. Just let 2006 year come. Chyren only will fully confirm each and every word of this rule.

7. (Page 52): - Nostradamus has said in his prophecy that in the beginning of the 21<sup>st</sup> century, there will be rise of ‘Chyren’ on the

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<sup>1</sup> Spiritual discourse

<sup>2</sup> Immemorial religion

<sup>3</sup> Giver of the knowable knowledge

<sup>4</sup> The last day of the dark fortnight of a lunar month

horizon of the world. Whatever change will take place, will not be by my (Nostradamus's) wish; rather, all the changes will inevitably take place by the order of Chyren according to the wish of *Niyati* (destiny). Among that, the new change means Hindustan (India) will become the most superior country. Not seen for many centuries, such prosperous empire of the Hindus will become visible. The religious saint born in that country only will be Tattavdrsha, the saviour of the world and the giver of the knowledge to the world. The knowledge of that Tattavdarshi Saint will be different and even more advanced than the knowledge of Ramayan, Mahabharat<sup>1</sup> etc., which is famous among the Hindus in the regions of Asia. He will be a follower of SatPurush<sup>2</sup>. He will be an unequalled saint.

8. (Page 74): - Numerous Saint-leaders will come and go. All will be the traitor of God and arrogant. I (Nostradamus) have had an inner (interview with) audience of that Chyren. The Hindu saint of Hindustan, provider of a new light to the imminent benighted (blind because of the lack of knowledge of bhakti), catastrophic (out of selfishness, a brother is killing a brother, a son has turned away from the father, a Hindu is enemy of a Hindu, a Muslim has become enemy of a Muslim) and gloomy (the impatient society in the race for wealth) world, the greatest world-conqueror religious world-leader will have no desire apart from his sadness i.e. except the worry for the salvation of the mankind, he will have no self-interest, nor will have arrogance. It will be a matter of pride for my prophecy that in reality that Tattavdarshi Saint will definitely become famous in the world. The knowledge imparted by him will prevail for centuries. That Saint will dazzle the eyes of the modern scientists; he will perform such spiritual miracles. All his knowledge will be evident in the scriptures. I (Nostradamus) say that wise men should not disdain him; should not consider him a small lamp of knowledge. Establishing (making him sit on a seat) that Tattaveta greatman (Chyren) on a throne, worship him regarding him as a worshipping God. That follower of Aadi Purush (SatPurush) will be the deliverer of the world.

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<sup>1</sup> Epics

<sup>2</sup> Eternal God / True God

## A Brief Introduction of Saint Rampal Ji Maharaj

Saint Rampal Ji was born on 8 September 1951, in Village Dhanana, District Sonipat, Haryana, in a family of farmers. After finishing his education, he remained employed on the post of a Junior Engineer in the Irrigation Department in Haryana State for 18 years. In the year 1988, he obtained initiation from Supreme Saint Ramdevanand Ji, and actively did sadhna<sup>1</sup> by body and mind according to the way of worship directed by Swami Ramdevanand Ji, and saw and met God.

Saint Rampal Ji obtained naam-deeksha<sup>2</sup> on 17 February 1988, in the month of Falgun (Feb-March) on the night of Amaavasya<sup>3</sup>. In the year 2006, Saint Rampal Ji Maharaj's spiritual age turns out to be 18 years, and the age of his body turns out to be 55 (between 50 and 60). In Saint-opinion, the day of *updesha* (day of initiation) is considered as the spiritual birthday of the initiated devotee.

The above-mentioned description completely matches with that prediction of Shri Nostradamus Ji which is written on Page no. 44, 45 — “The time when the spiritual birth of that Tattavdrshita Chyren will take place, it will be dark *Amaavasya* that day. At that time (in year 2006) the spiritual age of that world-leader will be around 16, 20 or 25 years, (from spiritual viewpoint) he will be young, and the age of his body will be between 50 and 60 years i.e. he will be middle-aged and he will become famous in the world at the age between 50 and 60 years. That will be the year 2006.”

In the year 1993, Swami Ramdevanand Ji Maharaj ordered you to do satsang and in 1994, gave you order to give *naam* (mantra / spiritual instruction). Because of being engrossed in the path of bhakti<sup>4</sup>, you gave your resignation letter from the post of J.E., which is accepted by the Haryana Government in letter no. 3492-3500, dated 16/5/2000. From the year 1994 to 1998, Saint Rampal Ji Maharaj did satsang by going to every house, every village and every city. Large number of people became his followers.

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<sup>1</sup> Worship / Religious acts worthy of being done

<sup>2</sup> Initiation / spiritual instruction

<sup>3</sup> The last day of the dark fortnight of a lunar month

<sup>4</sup> Devotion / Worship



Simultaneously, the revolt from the unknowledgeable saints also escalated. In the year 1999, established Satlok Ashram Karontha in Village Karontha District Rohtak (Haryana), and by organising a seven-day long satsang from 1 June 1999 to 7 June 1999, on the occasion of the manifestation day of Parmeshwar Kabir Ji, commenced the Ashram and started a three-day long satsang on the full-moon day (Purnima) of every month. Devotees started coming to hear the satsang<sup>1</sup> from far-off places and after understanding the Tattavgyan, started becoming disciples in large numbers. Within a few days, the number of the followers of Saint Rampal Ji Maharaj reached in lakhs.

The followers of the unknowledgeable saints and rishis<sup>2</sup> who started coming to Saint Rampal Ji and started becoming disciples, then started questioning those unknowledgeable gurus, saints and aacharyas that you are telling all the knowledge opposite to our true scriptures. In Yajurved Adhyay 8 Mantra 13, it is written that Purna Parmatma<sup>3</sup> destroys (forgives) all the offences (sins) of His devotee. Your book which we have bought, in that it is written that “Parmatma<sup>4</sup> does not forgive (destroys) the sins of His devotee”. It is written in your book that just like Earth, human beings and other living beings reside on sun. Similarly, there are all the materials like Earth; parks, gardens, rivers, waterfalls etc; is it possible. In Holy Yajurved Adhyay 5 Mantra 1, it is written that Parmatma has a body “Agne TanuH Asi| Vishnve Tva Somasya Tanur’ Asi||” It has been stated twice in this Mantra that Parmeshwar<sup>5</sup> has a body. That Eternal Purush<sup>6</sup> has a body for nurturing everyone i.e. when God, comes as a guest in this world for some time to explain Tattavgyan to His devotees, He comes by wearing a body of lighter masses of lights over His actual effulgent body. That is why, the evidence has been given twice in the aforesaid Mantra. Being without an answer to this kind of argument and with the fear of exposure of their lack

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<sup>1</sup> Spiritual discourse

<sup>2</sup> Sages

<sup>3</sup> Full-fledged God / Complete God

<sup>4</sup> God

<sup>5</sup> Supreme God

<sup>6</sup> God

of knowledge, those unknowledgeable saints, mahants and aacharyas to destroy Saint Rampal Ji Maharaj's reputation started making bad propaganda in the neighbouring villages of Satlok Ashram Karontha, and on 12-7-2006, themselves attacked and made their followers attack Satlok Ashram to kill Saint Rampal Ji and to destroy the Ashram. The police tried to stop them because of which some trouble-makers became injured. The government seized the Satlok Ashram and by making a false case, put Saint Rampal Ji Maharaj and some of the followers into jail. In this way, in the year 2006, Saint Rampal Ji Maharaj became famous. Even though, the ignorants by making false allegations made the Saint famous, but the Saint is innocent. Dear readers, after reading the prophecy of Nostradamus, will think that Saint Rampal is in jail, neither is there any ashram, how will it be possible that he will spread the knowledge in the world. It is again a request to them that God can change the circumstances in a moment.

Kabir, Saheb se sab hot hai, bande se kachhu naahin |  
Raai se parvat kare, parvat se fir raai ||

Parmeshwar Kabir Ji through Sant Rampal Ji, for the salvation of His children, will soon make the society familiar with the reality through Tattavgyan<sup>1</sup>. Then the entire world will acknowledge the calibre of the knowledge of Saint Rampal Ji Maharaj.

Saint Rampal Ji Maharaj, since year 2003, through the medium of newspapers and T.V. channels has been spreading the true knowledge and has been saying to all the saints that, your knowledge is opposite to the scriptures. You are making the bhakt<sup>2</sup> society do worship devoid of the injunctions of the scriptures and are becoming culprits. If I am telling wrong, then give an answer to this. Todate, no Saint has dared to give an answer.

In (year) 2001 A.D. on the first Thursday of the month of October, Saint Rampal Ji Maharaj suddenly got an inspiration that "Study the true scriptures of all the religions in depth". On this basis, first of all studied the Holy Shrimad'bhagwat Gita Ji and composed the book 'Gahri Nazar Gita Mein', and based on that only, first of

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<sup>1</sup> True spiritual knowledge

<sup>2</sup> Devotee

all, started satsang in the Jodhpur city of Rajasthan state in March 2002. That is why, Nostradamus Ji has said that the world-religious-Hindu-Saint (Chyren) at the age of 50 years i.e. in 2001, becoming (Gyey<sup>1</sup>-Gyata<sup>2</sup>) knowledgeable will spread the knowledge. Saint Rampal Ji Maharaj was born in the holy Hindu religion in year 1951 (A.D.) on 8 September in Village Dhanana, District Sonipat, state Haryana (India) in a family of farmers. Thus, in the year 2001, Saint Rampal Ji Maharaj's age turns out to be 50, which is correct in accordance with the statement of Nostradamus. Therefore that world-religious-leader is Saint Rampal Ji Maharaj only, in whose chairmanship, India will rule over the whole world. Only one knowledge (Path of Bhakti) will prevail in the whole world. There will be only one legislation, nobody will remain distressed, and there will be complete peace in the whole world. Those, who will revolt, will also repent in the end and will be forced to accept the Tattavgyan, and the entire human society will follow the religion of mankind and those who will do bhakti<sup>3</sup> by following the rules throughout their lives, after attaining complete liberation/salvation, will go to Satlok.

Regarding that Tattavgyan, Nostradamus has mentioned in his prophecy that, in front of the scripture-certified Tattavgyan told by that world-conqueror Saint, all the former saints will become dull (unsuccessful) and will have to become mild and submit to him. Regarding this only, Parmeshwar Kabir Bandichhor<sup>4</sup> Ji has said in His sacred speech in holy book “Kabir Sagar” (which has been written by Saint Dharmdas Ji approximately 550 years ago) that a time will come when only my knowledge will prevail in the whole world. The whole world will do bhakti peacefully. There will be special love among each other; there will be time like Satyug (Golden Age). Saint Rampal Ji Maharaj has understood the knowledge told by Parmeshwar Kabir Bandichhor. Regarding this knowledge only, God Kabir has said in His speech that —

Kabir, aur gyan sab gyaandi, Kabir gyan so gyan|  
Jaise gola tob ka, karta chale maidaan||

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<sup>1</sup> Giver of the knowable knowledge

<sup>2</sup> Knower

<sup>3</sup> Worship / Devotion

<sup>4</sup> Liberator from prison

The meaning is that this Tattavgyan is so powerful that the knowledge of other saints and rishis will not be able to stand in front of it. Like, wherever a cannon ball drops, razing all the forts there, makes the ground level.

Saint Garibdas Ji (of Chhudani, District Jhajjar, Haryana) has given the same evidence that Satguru (the Tattavdarshi Saint sent by Parmeshwar Kabir Bandichhor) will come in Delhi region.

Garib, Satguru dilli mandal aaysi, sooti dharni soom jagaaysi

He will wake the people who have become miser without the bhakti of God. The Village Dhanana, District Sonipat earlier used to fall in the region governed by Delhi. That is why Saint Garibdas Ji Maharaj has said that Satguru (the Saint who knows the real knowledge i.e. Tattavdrshta Saint) will come in the Delhi region. Then, has said that —

Saheb Kabir takht khavaasa, dilli mandal leejae vaasa

The meaning is that the '*khwaas*' (servant) of the '*Takht*' (court) of Parmeshwar<sup>1</sup> Kabir Bandichhor<sup>2</sup> i.e. the representative (delegate) of Parmeshwar will reside in the Delhi region i.e. will be born there. The above-mentioned speech (speech of Saint Garibdas Ji and Parmeshwar Kabir Ji) is also supporting the prophecy of Nostradamus. Nostradamus has also said that Chyren will first of all make his Hindu brothers familiar with the Tattavgyan. Wise Hindus will wake up in alarm i.e. on understanding the Tattavgyan imparted by that Saint will soon take his refuge. Then the whole world will accept the knowledge of that Tattavdarshi Hindu Saint. Nostradamus has also written that I am sad about this thing that because of not being acquainted with him, my Chyren (Tattavdrshta Saint) has become a subject of contempt. Oh wise man! Do not disdain him. He, by being established on a throne (by making him sit on a seat) is worthy of being revered in the form of a worshippable deity. That Hindu religious Saint (Chyren), the follower of Aadi Purush (Purna Parmatma), is the saviour of the world.

The foreteller Nostradamus has mentioned three words on the page 41, 42 of the book. He has said that, that world-conqueror

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<sup>1</sup> Supreme God

<sup>2</sup> Liberator from prison

Tattavdrshta Saint, releasing from Krurchandra i.e. from the tormenting Earth of Kaal, will make heir along with our *aadi-anaadi* (eternal) ancestors and will make attain liberation. Here there is an indication towards updesha-mantra that, that Chyren will give mantra jaap of only three words (Om' + Tat' + Sat'). He will not stick any other word of liberation with these three words. This evidence is also in Holy Rigved Mandal 10 Sukt 90 Mantra 16, in Samved Shlok Sankhya 822 and in Shrimad' Bhagwat' Gita Adhyay 17 Shlok 23 that a Purna Sant<sup>1</sup> (Tattavdarshi Saint<sup>2</sup>) by giving three mantras (Om' + Tat' + Sat'; in which Tat' and Sat' are coded), by making one do bhakti of Purna Parmatma<sup>3</sup> (Aadi Purush<sup>4</sup>), liberates a living being from Kaal's web. Then that worshipper, by the power of the earnings of bhakti, goes there where the virtuous souls of the (Aadi Srishti) Primordial Nature live. From where this living being, leaving his ancestors, coming along with Krurchandra (Kaal God), being entangled in this miserable lok, is suffering grief one after another. Nostradamus has also clarified this, that the middle period i.e. the intermediate generation will lead an ideal life of Hindu religion. Chyren (Tattavdrshta Saint) will again unconditionally bring to light the unique eminent legislation i.e. the most superior scripture-based ordinance of bhakti<sup>5</sup> brightened by his knowledge and will honestly reform the human culture i.e. the characteristics of the virtues of mankind. Madhalya kaalaat Hindu dharmaanche va hinduchya aadarshvat' jhaalel — this is written in Marathi language on page no. 42. The meaning of the aforesaid statement is that Chyren will salvage the intermediate generation. This account was missed in the Hindi translation of page no. 42, therefore, has been written here and has also been explained. Purna Parmatma Kabir Ji has Himself given this very evidence that —

Dharmdas tohe laakh duhaai, Saargyan va Saarshabd kahin baahar na jaai |  
 Saarnaam baahar jo parhi, bichli peedi hans nahin tar hi ||  
 Saargyan tab tak chhupaai, jab tak dwaadas panth na mit jaai |

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<sup>1</sup> Complete Saint

<sup>2</sup> A God-realised saint

<sup>3</sup> Full-fledged God / Complete God

<sup>4</sup> Primordial God

<sup>5</sup> Worship

Like, in (year) 1947 A.D. India became liberated from English rule. Prior to that, there was nearly no education in India. In year 1951, Parmeshwar Ji sent Saint Rampal Ji Maharaj on Earth. Know the period prior to 1947 as the first generation of Kalyug<sup>1</sup>, and the intermediate generation has started since 1947. It will do true bhakti for one thousand years. During this, one who will do bhakti with full determination will go to Satlok. Those who will not be able to go to Satlok and sometimes did bhakti, sometimes left it, but did not become traitor of Guru, they will again attain thousands of human births in this very Kalyug because this will be the result of their scripture-based sadhna. In this way, for several thousand years, the time of Kalyug will run better than the present time. Then the last generation will be born devoid of bhakti<sup>2</sup> because the auspicious earnings gained in the bhakti-yug<sup>3</sup>, would have been spent (finished) by taking repeated births. In this way, the last generation of Kalyug will be ungrateful. It will not be able to do bhakti. Therefore it has been said that now (since 1947) the intermediate generation is going on. Since year 2006, that Chyren has appeared before everyone; he is “Saint Rampal Ji Maharaj”.

The aforesaid knowledge about the intermediate generation, the first and the last generation, which Saint Rampal Ji Maharaj has been telling for years in his discourses, has now even been clarified by the prophecy of Nostradamus. Therefore Saint Garibdas Ji Maharaj has said that — Do the bhakti of Kabir Parmeshwar by taking spiritual instruction from a Complete (Purna) Saint; otherwise, this opportunity will not come again.

Garib, samjha hai to sir dhar paanv, bahr nahin re aisa daav ||

The meaning is that if you have understood the Tattavgyan, then take to your heels i.e. as soon as possible, taking updes<sup>4</sup> from Saint Rampal Ji Maharaj, get your welfare done. This good opportunity will not be available again. Like, this period of

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<sup>1</sup> There are four Yugas. Among them the last Yug is Kalyug, which is currently prevailing and which began approximately five thousand years ago.

<sup>2</sup> Worship

<sup>3</sup> The time, when true bhakti is commenced by the Tattavdarshi Saint. Then that goes on properly for some years. That time is called Bhakti Yug

<sup>4</sup> Spiritual instruction / initiation

**intermediate generation (middle-period) and your human body and the presence of Tattavdrshita Saint. If even now you will not engage in the path of Bhakti, then about this it is said that —**

Yeh sansaar samajhda naahin, kahanda shaam dupahre noo|

Garibdas yeh vakt jaat hai, rovenge is pahre noo||

**The purport is that Saint Garibdas Ji Maharaj is saying that this innocent world is doing sadhna opposite to the injunctions of the scriptures, which is very afflicting, and is considering this only as happiness-giving. Like, someone is standing in the scorching heat of midday (12 o'clock) of June and is telling it to be an evening. For instance, if a drunkard is lying drunk on the road and someone says to him that why are you burning in the midday sun, come in shade. He says in drunken stupor, “No, it is evening. Who says it is afternoon?” Similarly, those worshippers, who abandoning the injunctions of the scriptures, are following arbitrary way of worship, they are ruining their lives. They do not want to relinquish it, rather, considering it only to be most superior are burning in the fire of miseries in Kaal’s lok. Saint Garibdas Ji Maharaj is saying that even after getting so many evidences, if you will not do true sadhna according to the directions of a Purna Sant<sup>1</sup>, then this invaluable human body and the bhakti period of the intermediate generation will get out of your hand. Then you will cry on remembering this time; you will repent a lot. Then nothing will be possible. Parmeshwar Kabir Ji Bandichhor Ji has said that —**

Aachchhe din paachhae gaye, Satguru se kiya na het|

Ab pachhtava kya kare, jab chidiya chug gayi khet||

**We request the whole human society to recognise the Purna Sant Rampal Ji Maharaj and get your and your family’s welfare done. Also tell your relatives and friends and attain complete salvation. The Golden Age has begun. Lakhs of pious souls, recognising the Tattavdarshi Saint Rampal Ji Maharaj, are doing true bhakti. They have become very happy. Relinquishing all the evil habits, they are leading a pure life.**




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<sup>1</sup> Complete Saint

# Enlightenment of True Knowledge

## What do the Scriptures tell about Parmeshwar<sup>1</sup>?

**Prabhu – Swami – Ish – Ram – Khuda – Allah – Rab – Maalik/ Master – Sahib – Dev – Bhagwan – God — all these are power-denoting words, which are said and written in different languages.**

**Every living being appreciates the glory of “Prabhu” (God) that there is some power which is supreme-happiness-giving and removes sufferings. Who is He? What is He like? Where is He? How is He attained? This sign of interrogation has not been completely removed until now. This doubt will be completely cleared by this book.**

**The power which grants eyes to the blind, voice to the dumb, makes a deaf person hear from ears, gives son to a barren woman, makes a pauper wealthy, makes an ill-person healthy, whose sight if one obtains, then feels blissful; who is the Creator of all the brahmands, giver of complete peace, Jagatguru and omniscient, without whose orders even a leaf cannot move i.e. All-powerful, for whom nothing is impossible. He, who has these qualities, in reality, is called Prabhu (Swami, Ish, Ram, Bhagwan, Khuda, Allah, Rahim, Maalik, Rab, God etc.).**

**Here one thing particularly deserves consideration that the knowledge of any power is gained from some scripture only. Based on that very scripture, gurus guide their followers. Those scriptures (religious books) are — the four Vedas (Rigved, Samved, Yajurved, and Atharvaved), Shrimad’ Bhagwat Gita, Shrimad’ Bhagwat Sudhasagar, eighteen Purans, Mahabharat, Bible, Quran etc. These are certified Holy Scriptures. By the order of Purna Parmatma Himself, Jyoti Niranjan (Kaal) secretly hid the four Vedas in the ocean by his breaths and at the time of churning of ocean for the first time, Shri Brahma Ji obtained these four Vedas, which Brahma Ji (the eldest son of Kshar Purush) read and whatever he could**

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<sup>1</sup> Supreme God



understand, based on that only, got the knowledge spread in the world by his descendents (Rishis<sup>1</sup>). Purna Parmatma had also given the fifth “Swasam” (Sukshm) Ved to Brahm (Kaal), which this Jyoti Niranjan kept hidden with him and finished it.

After some time i.e. after one kalp (one thousand chaturyug) all the living beings of the three lokas (Earth, Nether world, Heaven) are destroyed. Then by the order of Jyoti Niranjan (Kaal), Brahma, on the completion of his night (Brahma’s night is of one thousand chaturyugas and same is the duration of the day), when the day begins, by influencing with Rajogun<sup>2</sup>, starts the production of living beings in the three lokas.

Then in the beginning of Satyug, Kaal (Brahm) himself again provides the same four Vedas to Brahma and then because of natural disasters, the knowledge of the four Holy Vedas ends. After that, then according to the time, by entering into other Rishis makes them write again. Even then with time, after the natural disasters, changes are made in the Vedas by selfish people and the real knowledge is vanished from the world. That very Kaal (Brahm / Jyoti Niranjan), at the time of the battle of Mahabharat, by entering into Shri Krishna Ji’s body gave the concise description of all the four Vedas in the form of Shrimad’bhagwat Gita and said that Arjun, I had said this very knowledge previously to sun. Sun had said to his son Vaivashvat’ i.e. manu and Vaivashvat’ i.e. Manu had said to his to Ikshvaku. But, in the interim, this supreme knowledge had almost ended.

This Kaal (Brahm / Jyoti Niranjan) by entering into the body of Shri Vedvyas Rishi again got the four Vedas, Mahabharat, eighteen Purans, Shrimad’bhagwat Gita, Shri Sudhasagar written (in Sanskrit language), which are available to everyone today. All these scriptures are excellent. Now the Kaliyugi Rishis by translating these scriptures in Hindi have tried to add their viewpoints, which clearly appear wrong and do not match with the interpretation. All these scriptures were again written by Maharishi Vyas Ji approximately 5300 (five thousand three hundred) years ago. At that time there was no Hindu religion, Christianity, Muslim religion, and Sikh religion etc. There

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<sup>1</sup> Sages

<sup>2</sup> The effect of the feeling of having sex

used to be only Aryas who believed in Vedas. There used to be castes on the basis of occupation and there were only four castes (Kshatriya, Vaishya, Brahmin and Shudra).

One thing it proves is that all these scriptures are not for any particular religion or person. These are only for the welfare of the mankind. Secondly, this is proved that our ancestors were one, whose sanskars<sup>1</sup> are similar to each other.

First of all, let us reflect on the Holy Scripture Gita Ji.

### **“Who Delivered the Knowledge of Holy Gita Ji?”**

The knowledge of Holy Gita Ji was delivered at that time when the battle of Mahabharat was about to happen. Arjun had refused to fight. Why was the battle taking place? This battle cannot even be given the title of a religious battle (crusade) because it was a matter of division of wealth between two families. The division of property of Kauravs and Pandavs was not happening. Kauravs had even refused to give half of the kingdom to the Pandavs. God Shri Krishna Ji went thrice as a peace-messenger to intervene between the two sides. But both the sides were unrelentingly adamant. Shri Krishna Ji also warned them of the catastrophic aftermaths of the war that who knows how many sisters will become widows and how many children will be orphaned. You will not gain anything, but heinous sin. No one knows who will die and who will live in the battle? When the third time Shri Krishna Ji went for negotiation, both the sides showed the list of all the kings along with their armies on their sides, and said that these many kings are in our favour and these in ours. When Shri Krishna Ji saw that both the sides are rigid and ready for the war, then Shri Krishna Ji thought that there is one more trick; let me use that too today. Shri Krishna Ji thought that may be Pandavs, because of being my relatives, are being adamant thinking that Shri Krishna Ji is with us; we will certainly be victorious (because Shri Krishna Ji's sister Subhadra was married to Shri Arjun Ji). Shri Krishna Ji said that on one side, there will be my whole army and on the other side, I. Besides this, I also pledge that I will not take up

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<sup>1</sup> The interpersonal relationships of the previous and the future births.

any arms. The ground slipped from under Pandavs' feet on hearing this announcement. They felt that now our defeat is certain. Considering this, the five Pandavs went out of the assembly saying that let us think about it. After some time, they requested Shri Krishna Ji to come out of the assembly. When Shri Krishna Ji came out, the Pandavs said, "Oh Lord! Get us five villages; we don't want war. Our self-esteem will also be maintained and as per your wish, the war will also be averted."

Shri Krishna Ji was very pleased with this decision of Pandavs and thought that bad time has been obviated. Shri Krishna Ji returned to the assembly. There were only Kauravs and their allies left in the assembly. Shri Krishna Ji said, "Duryodhan, the war has been averted. It was also my heartfelt desire. You may give five villages to Pandavs. They are saying that they do not want a war." Duryodhan said that for Pandavs, there is not even land equivalent to a needle's tip. If they want, they may come to the field of Kurukshetra for a battle. Shri Krishna becoming annoyed on this said, "Duryodhan, you are not a human being, but a devil. On one hand, is half kingdom, and on the other, just five villages. Follow my advice, give five villages." Duryodhan became agitated with Shri Krishna and ordered other warriors, present in the assembly, to arrest Shri Krishna, and imprison him. On getting the order, the warriors surrounded Shri Krishna from all sides. Shri Krishna Ji showed his '*Viraat*' (huge) form; as a result of which, all the warriors and Kauravs hid under the chairs in fear, and their eyes were shut by the strong light of Shri Krishna's body. Shri Krishna left from there.

Let us ponder: - The evidence of the exhibition of the above-mentioned '*Viraat*' form is available in '*Sankshipt Mahabharat*', published from Gita Press Gorakhpur. While delivering the knowledge of Gita Ji in the field of Kurukshetra, in Adhyay 11 Shlok 32, the God narrating the Holy Gita has said, "Arjun, I am an enlarged Kaal. I have appeared now to eat all the loks." Just think that Shri Krishna Ji was already with Shri Arjun Ji. Had Shri Krishna Ji been delivering the knowledge of Gita Ji, then he would not have said that I have appeared now. Shri Krishna Ji was not Kaal. Pleased by just a sight of him, human beings and animals (cow etc) used to come

to Shri Krishna Ji and obtain love. Without whose audience, *gopis* used to leave eating and drinking. Therefore Kaal is some other power. He, by entering into Shri Krishna Ji's body like a ghost, narrated the gist of the four Holy Vedas in the form of the knowledge of Shrimad'bhagwat Gita Ji. Kaal (Brahm) has one thousand arms. Shri Krishna Ji was an incarnation of Shri Vishnu Ji, who has four arms. Then in Adhyay 11, Shlok 21 and 46, Arjun is saying that Oh Lord! You are even eating the sages, gods and *siddhs* (endowed with supernatural powers), who are praising you only by reciting mantras from the Holy Vedas and are praying for the protection of their lives. Some are hanging in your jaws and some are going into your mouth. Oh *Sahasrbaahu* i.e. God with thousand arms! You please come in that same *chaturbhuj* (with four arms) form of yours. I am unable to stay composed after seeing your dreadful appearance.

In Adhyay 11 Shlok 47, Kaal, the God narrating Holy Gita Ji, is saying, "Oh Arjun! This is my real 'Kaal' appearance, which nobody has seen before you!"

One fact that has been proved from the aforesaid explanation is that in Kaurav's assembly, Shri Krishna Ji had shown the '*Viraat*<sup>1</sup>' form and here in the battlefield, Kaal (by entering into Shri Krishna Ji's body like a ghost) had shown his 'Viraat' form. Otherwise, he would not have said that nobody has seen this 'Viraat' form before, except you. Because, Shri Krishna Ji had already shown his 'Viraat' form in Kaurav's assembly.

Secondly, this has been proved that the narrator of Holy Gita Ji is Kaal (Brahm / Jyoti Niranjana), and not Shri Krishna Ji because Shri Krishna never said before that I am Kaal and never said afterwards that I am Kaal. Shri Krishna Ji can not be Kaal; men and women from far-off places used to long for a sight of his.

Note: - What is 'Viraat' form?

Viraat form: - If, during daytime or in a moonlit night, when your body's shadow is small, nearly the size of your body or slightly bigger, you gaze at the area of the chest of that shadow for two minutes, even if your eyes water, and then look at the sky ahead; you will see your own 'Viraat' form which will be white in colour and

<sup>1</sup> Huge

touching the sky. Likewise, every human being has his ‘Viraat’ form. But those, whose power of *bhakti*<sup>1</sup> is more, their light becomes equally stronger.

Similarly, Shri Krishna Ji was also equipped with supernatural powers because of the power of previous *bhakti*. He also displayed his ‘Viraat’ form by his supernatural power, which was less effulgent than the effulgent body (Viraat) of Kaal.

The third thing that has been proved is that God, who is the narrator of Holy Gita Ji, is *sahasrbaahu* i.e. he possesses thousand arms, whereas Shri Krishna Ji is an incarnation of Shri Vishnu Ji who has four arms. Shri Vishnu Ji possesses 16 *kalaas* (skills/art); whereas, Shri Jyoti Niranjana, Kaal God, is equipped with thousand *kalaas*. For instance, one bulb is of 60 watt, one bulb of 100 watt, and another bulb is of 1000 watt. Every bulb has light, but there is a lot of difference. Similarly, the powers of both the gods and the brightness of their ‘Viraat’ forms were different.

Prior to acquiring this *Tattavgyan* (true spiritual knowledge), this Das (Rampal Das) used to question the Mahatma Ji who used to explain the knowledge of Gita Ji, that previously Shri Krishna Ji had gone thrice as a peace-messenger and had said that it is a heinous sin to fight, but when Shri Arjun Ji himself while refusing to fight, said, “Oh Devkinandan, I do not want to fight. Foreseeing the destruction of the near and dear ones, relatives and of soldiers, standing in front of me, I have firmly decided that even if I get the kingdom of the three lokas, I will not fight. Rather I wish that Duryodhan and others may kill, the unarmed me, with arrows, so that my death can prevent the destruction resulting from the war. Oh Shri Krishna! I consider subsisting by eating begged food, better than fighting. Oh Krishna! By killing near and dear ones, we will only incur sin. My mind has stopped working. You are our Guru; I am your disciple. Suggest me whatever is in our favour. But I do not believe that any suggestion of yours will be able to persuade me to fight. In other words, I will not fight.” (Evidence – Holy Gita Ji, Adhyay 1 Shlok 31 to 39, 46, and Adhyay 2 Shlok 5 to 8.)

Then Kaal, entered in Shri Krishna Ji’s body, is repeatedly

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<sup>1</sup> Worship

saying, “Arjun, don’t be a coward, fight! Either you will die in war and go to heaven, or will win the war and rule the Earth.” By saying all this, Kaal (Brahm) caused terrible destruction. To date, no saint - mahatma or a civilized person can be found with such a bad character.

Then those foolish guruji (quack) used to say that Arjun was abandoning the moral duty of a *Kshatriya*<sup>1</sup>. This would have caused damage to *Kshatriyatv*<sup>2</sup> (status of a Kshatriya) and destruction of bravery forever. To make Arjun fulfil *Kshatriya Dharm* (religious and social obligation of a Kshatriya), Shri Krishna Ji had caused this battle of Mahabharat. Earlier, I used to remain silent after listening to this foolish story of theirs, because I was myself ignorant.

Please ponder again: - God Shri Krishna Ji was himself a Kshatriya. After the assassination of Kans, Shri Agrasen Ji had handed over the reins of Mathura to his grandson Shri Krishna Ji. One day, Narad Ji told Shri Krishna Ji that a demon king ‘Muchkand’, who possesses supernatural powers, is sleeping in a nearby cave. He sleeps for six months and remains awake for next six months. While awake, he keeps fighting for six months and during the six months, when he is asleep, if anyone disturbs his sleep, then his eyes emit fire arrows and the person in front of him dies immediately. You beware! After saying this, Narad Ji left.

After some time, on seeing Shri Krishna sitting on the throne of Mathura at such a small age, one king named Kalyavan, attacked Mathura with his army of eighteen crore soldiers. (King Kalyavan wanted to avenge the death of his son-in-law Kans.) Shri Krishna Ji saw that his enemy has a very large army and thought that God knows how many soldiers will loose their lives; why not get Kalyavan killed by Muchkand. On planning this, God Shri Krishna Ji challenged Kalyavan for a fight and leaving the battle, ran away (forgetting Kshatriya Dharm and considering it essential to avert the destruction). He entered into the cave in which Muchkand was sleeping. Putting his *pitambar* (yellow cloth) over Muchkand’s body, Shri Krishna Ji went deeper into the cave and hid there. Kalyavan

<sup>1</sup> Member of a royal /warrior Hindu caste.

<sup>2</sup> Status of a Kshatriya

also entered the cave, following him. Considering Muchkand to be Shri Krishna, Kalyavan held Muchkand's foot and twisted it, and said, "Coward, I won't leave you hiding here." Muchkand's sleep got disturbed because of pain, fire arrows came out of his eyes and Kalyavan got killed. Kalyavan's minister and soldiers took the body of their king and returned. Because in a war, the death of the king was considered the defeat of the army. While leaving, they said that we will appoint a new king and soon return, and Shri Krishna, we won't leave you.

Shri Krishna Ji called his Chief Engineer, Shri Vishwakarma Ji, and said that find a place, which is surrounded by sea on its three sides, and has only one way (gate). Construct a Dwarika (having one gate) city there, as soon as possible. We will soon depart from here. These foolish people will not let us live here in peace. Shri Krishna Ji was such a noble soul and anti-war that he averted battle on the cost of his *Kshatriyatv*. Can the same Shri Krishna Ji then give an evil advice to fight to his dear friend and relative? Never. Jyoti Niranjan by entering like a ghost into Shri Krishna Ji's body had got all these evil deeds done. Other examples —

Shri Vishnu Ji himself had incarnated in the form of Shri Krishna Ji. Once, Shri Bhrigu Rishi (sage) kicked in the chest of God Vishnu Ji (Shri Krishna Ji) who was sitting comfortably. Shri Vishnu Ji caressed Shri Bhrigu Rishi Ji's foot and said, "Oh Rishiwar! I hope your soft foot did not get hurt because my chest is like a hard rock." Had Shri Vishnu Ji (Shri Krishna Ji) been a war-lover, he would have cut Shri Bhrigu Rishi Ji into infinite pieces with his *sudarshan chakra*<sup>1</sup>.

The reality is that God Kaal, who is the master of twenty-one brahmands, has pledged that he will not appear before any one in his manifested bodily form (in his actual human-like visible form). He only entering into Shri Krishna Ji's body like a ghost by assuming an immaterial body gave the knowledge of Gita (the essence of Vedas) correctly, but left no shortcomings in conjectures to cause the war. Who is Kaal (Brahm)? To know about this, read "Creation of Nature" in this very book. Until the battle of Mahabharat ended, Jyoti Niranjan (Kaal / Brahm / Kshar Purush) kept entering into

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<sup>1</sup> Name of a circular weapon

Shri Krishna Ji's body from time to time, and he made Yudhishtir lie, that say that Ashwatthama has died; he got Bheem's grandson and Ghatotkachh's son Shri Barbrek alias Babru Bhan's head cut off and himself lifted the wheel of the chariot as a weapon. All this turmoil was caused by Kaal only, and not by God Shri Krishna Ji. As soon as the battle of Mahabharat ended, Kaal came out of Shri Krishna Ji's body.

Shri Krishna Ji installed Shri Yudhishtir on the royal throne of Indraprasth and planned to leave for Dwarika. Then Arjun and others requested him, "Oh Shri Krishna Ji! You are our revered Gurudev; deliver a spiritual discourse (*satsang*) to us before leaving, so that we may follow your true words for our welfare.

Shri Krishna Ji accepted this request and fixed a date, time, and place. On the fixed date, Shri Arjun said to God Shri Krishna Ji, "Lord! Deliver that very knowledge of Gita Ji, in its entirety, today, as I have forgotten it because of mental aberration." Then Shri Krishna Ji said, "Oh Arjun! You definitely are very devotionless. Your memory is not good. Why did you forget such a sacred knowledge?" Then he himself said that now I cannot say that whole knowledge of Gita i.e. I don't know it. He said, "At that time I had said it by being connected with God (*yog-yukt*<sup>1</sup>)."

It is a matter of consideration that if God Shri Krishna Ji had got connected with God during the war, then it would not have been difficult to connect with God during peacetime. Whereas, years later, Shri Vyas Ji wrote that very knowledge of Holy Gita Ji in its entirety. At that time, that Brahm (Kaal / Jyoti Niranjan) entered into Shri Vyas Ji's body and got the Holy Shrimad'bhagwat Gita Ji written down, which is now in your hands.

For reference: Sankshipt (concise) Mahabharat, page no. 667 and page no 1531 of the old book: -

Na shakyaM tanmya bhooyasttha vaktumsheshatH||

ParM hi Brahm kathitM yogyukten tanmya|

(Mahabharat, Aashrv0 1612-13)

God said – 'Repeating all that again in that very form is out of my hands

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<sup>1</sup> Connection with God



now. At that time, I had explained the *Parmatavtattav* (reality about God) by being connected with God (*yog-yukt*).’

Extract from Sankshipt Mahabharat, Part Two, Page no. **1531**:

(‘Shri Krishna’s enquiring about Gita from Arjun; Sidh Maharishi Vaishampayan and Kashyap’s dialogue’) – Pandunandan Arjun was very happy in the company of Shri Krishna. He once glanced at that captivating assembly and said these words to God – ‘Devkinandan! At the time of war, I became conscious of your magnificence and witnessed the sight of your Godly form; however, Keshav! The knowledge, which you had affectionately imparted to me earlier, I have forgotten all that now because of mental aberration. An eager desire continually arises in my heart to hear those subjects. Here, you are soon going to leave for Dwarika. Hence, please narrate all those subjects again to me.

Vaishampayan Ji says – On Arjun’s saying this, the greatest of the orators, highly glorious God Shri Krishna embraced him and answered this.

Shri Krishna said – Arjun! At that time, I had made you hear the most secretive subject and had introduced my *swaroopbhoot dharm sanatan Purushottamtattav* (the immemorial religion and the reality of myself and the Supreme God form) and (exhibiting dark-bright state) had also described the eternal loks. But the fact that you have not remembered that *upadesh* (spiritual instruction) because of your foolishness, I feel very sorry to learn this. It does not seem possible to recall all those things fully now. Pandunandan! You are certainly very devotionless. Your memory does not seem to be efficient. Now, it is difficult for me to repeat that *upadesh* in its entirety, because at that time, I had explained the *Parmatamtattav* (the reality about God) by being connected with God (*yog-yukt*). (For more information, read – ‘Sankshipt Mahabharat, Part Two’)

**Please think: - It has been proved from the above-mentioned description that Shri Krishna Ji did not narrate the knowledge of Shrimad’bhagwat Gita; it was narrated by Kaal (Jyoti Niranjan i.e. Brahm).**

**Other evidences of Jyoti Niranjan i.e. Maha Vishnu’s entering like a ghost into body: - After some time, Shri Yudhishtir Ji started having nightmares. When asked the reason and solution from Shri Krishna Ji, he was told that the sins you have committed during the war, the crime of that homicide is causing you distress. Perform a**

*yagya*<sup>1</sup> for this. On hearing this from Shri Krishna Ji, Shri Arjun became very upset and thought in his mind that God Shri Krishna Ji while narrating Holy Gita was saying that Arjun, you will not incur any sin; you may fight (Holy Gita, Adhyay 2 Shlok 37-38). Even if you die in war, you will enjoy the pleasures of heaven; otherwise, on winning the war, you will enjoy the kingdom of Earth. Arjun thought that the solution, which Shri Krishna Ji has told for the removal of misery, will involve an expenditure of crores of rupees. As a result of which, big brother's suffering will be dispelled. If I will argue with Shri Krishna Ji that while giving the knowledge of Gita Ji, you were saying that you will not incur sin, now you are saying contrary to this, then my elder brother might think that seeing the expenditure of crores of rupees, Arjun has become agitated and is not happy with the removal of my suffering. Therefore, considering it appropriate to remain silent, gave consent happily that we will do as you say. Shri Krishna Ji fixed the date for that *yagya*. That *yagya* also became successful only when Shri Sudarshan Swapach had food.

After some time, the whole Yadav community perished as a result of Rishi Durvasa Ji's curse and a hunter (who was the soul of Sugreev's brother, Baali in Tretayug) shot a poisoned arrow in the sole of Shri Krishna's foot. On arrival of the five Pandavs on the incident site, Shri Krishna Ji said that you are my disciples and I am also your religious Guru. Therefore, listen to my last order. One is that Arjun, you may take all the women of Dwarika to Indraprasth (Delhi) because there is no man left here and second, you all Pandavs may abandon your kingdom and by meditating in Himalayas may mortify your bodies there. Because you have the terrifying sins of the murders, you committed during the war of Mahabharat, on your head. At that time, Arjun could not stop himself and said, "Lord! Although you are in such a state that I should not say such things, but Lord, if today, my doubt is not cleared then I will not even be able to die in peace. I will keep crying for the rest of my life." Shri Krishna Ji said, "Ask whatever you want to ask, these are my final moments." Shri Arjun, with tears in his eyes, said that Lord, please don't mind. When you had given the knowledge of Holy Gita Ji, at

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<sup>1</sup> Sacrificial ceremony

that time, I was refusing to fight. You had said that Arjun, you have the best of both worlds; if you die in war, you will go to heaven and if you are victorious, you will rule the Earth and you will not incur any sin. We fought the battle under your very guidance and according to your orders. (Evidence: Holy Gita Adhyay 2 Shlok 37-38). Oh Lord! We do not have the best of either world. Neither did we die in the war and attain heaven and now, you are ordering us to abandon the kingdom, so, nor are we able to enjoy the kingdom of Earth. What interest did you have in doing this deceitful act? On hearing these words from Arjun's mouth, Yudhishtir Ji said that Arjun, at this moment when God is counting his last breaths, your ill-natured behaviour is not justified.

Shri Krishna Ji said, "Arjun, today I am in my final state, you are very dear to me; today I will tell the truth that there is another villainous power which kept us operating like a machine; I don't know what I said in Gita. But whatever I am saying now is in your benefit. Saying these words with tears in his eyes, Shri Krishna Ji passed away. It has been proved from the above-mentioned description that Shri Krishna Ji did not say the knowledge of Gita Ji. It has been said by Brahm (Jyoti Niranjan / Kaal), who is the master of twenty-one brahmands. Who is Kaal (Brahm)? To know this, please read 'Creation of Nature'.

After performing the last rites of Shri Krishna along with all the Yadavs, the four Pandav brothers, left Arjun and returned to Indraprastha (Delhi). Subsequently, Arjun was bringing Dwarika's women along with him. On the way, wild people looted all the *gopis* (women of Dwarika) and abducted a few and beat Arjun. Arjun had the same 'Gandeev' bow in his hand, with which he had committed infinite killings in the Mahabharat war. Even that did not work. Then Arjun said that this Shri Krishna was actually a liar and a deceitful person. When he had to make me commit sin in the war, he granted me power. I used to knock down hundreds of warriors with one arrow, and today he has snatched that power away; I am standing here helplessly while being beaten. In this very matter, Purna Brahm God Kabir (KavirDev) says that Shri Krishna Ji was not a fraud or a liar. Kaal (Jyoti Niranjan) is committing all these wrongdoings. Until this

soul comes in the refuge of God Kabir (SatPurush) by means of a Complete Saint (Tattavdarshi), Kaal will keep on inflicting atrocities like this. One gains full information through *Tattavgyan* (True spiritual knowledge). Therefore, who is Kaal? To know this, please read ‘Creation of Nature’.

**Special Consideration:** It has been proved from the above-mentioned evidences that the knowledge of Shrimad’bhagwat Gita was not narrated by Shri Krishna, rather it was said by Brahm (Kaal i.e. Jyoti Niranjan) by entering into Shri Krishna Ji’s body like a ghost.

## Essence of Shrimad’Bhagwat Gita

The soul has been engaged in the search of God for ages. Like, a thirsty person craves for water. The soul after separating from God is experiencing great suffering. The happiness which was in Purna Brahm’s (SatPurush’s) Satlok (Ritdhaam), that happiness is not present here in Kaal (Brahm) God’s lok, whether someone is a millionaire or the lord of the Earth (King of the whole Earth), or lord of the gods (the king of heaven, Indra), or is lord of the three worlds (Trilokpati), Shri Brahma, Shri Vishnu and Shri Shiv. Because birth, death and the result of the performed deed has to be borne (Evidence: Gita Adhyay 2 Shlok 12, Adhyay 4 Shlok 5). Therefore God (Kaal God), who is the giver of the knowledge of Holy Shrimad’bhagwat Gita, has said in Adhyay 15 Shlok 1 to 4 and Adhyay 18 Shlok 62 that Arjun, go in the refuge of that God in every respect. By only His grace you will attain supreme peace and Satlok (Shaasvatam’ Sthanm’ - Eternal Place). I (the giver of knowledge of Gita) do not know the Tattavgyan (true spiritual knowledge) and the path of bhakti of that Parmeshwar. To know about that Tattavgyan, go to Tattavdarshi saints, prostrate before them in reverence and ask them politely, then those Tattavdrshta Saints will tell you the Tattavgyan of Parmeshwar. Then follow the path of bhakti directed by them wholeheartedly (Evidence: Gita Adhyay 4 Shlok 34). Describing the identity of a Tattavdarshi saint in Gita Adhyay 15 Shlok 1, has said that this world is like an upside-down hung tree, which has roots above and the branches below. He who knows about this world-like

tree is a Tattavdarshi Saint. In Gita Adhyay 15 Shlok 2 to 4, has said that, that world-like tree has the branches in the form of the three *gunas* (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv), which are extended in the three lokas (Heaven, Nether World and Earth) above and below. I will not be able to tell about that upside-down hung tree of the world i.e. about the nature's creation in this knowledge of Gita Ji. Here in this discussion (knowledge of Gita), the knowledge which I am telling you, this is not complete knowledge. For that, has indicated in Gita Adhyay 4 Shlok 34, in which has said that for complete knowledge (Tattav Gyan), go to Tattavdarshi saints; only they will tell. I do not have full knowledge. Kaal has said in Gita Adhyay 15 Shlok 4 that after finding a Tattavdarshi saint, one should search for that Param Pad of Parmeshwar (Supreme state of the Supreme God, about whom has mentioned in Gita Adhyay 18 Shlok 62). Having gone where, a worshipper does not return again i.e. attains complete liberation. The Purna Parmatma from whom the upside-down tree of world has extended; meaning is that the Parmeshwar who has created all the brahmands. And I (the giver of the knowledge of Gita, Brahm) am also in the refuge of that same Aadi Purush<sup>1</sup> Parmeshwar i.e. Purna Parmatma. By doing His sadhna, one attains Anaadi Moksh / Eternal Salvation (complete liberation).

Only he is a Tattavdarshi saint who gives full information about the root above and the three *gunas*-(Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji)-like branches below and the trunk and the bigger branch. (Please see the picture of the upside-down hanging world-like tree.)

Purna Parmatma KavirDev (God Kabir) has Himself given the complete knowledge (Tattavgyan) of the nature created by Him by playing the role of a Tattavdarshi Saint through (KavirgurbhiH) Kabir Vaani/Kabir Speech (Evidence in Rigved Mandal 9 Sukt 96 Mantra 16 to 20 and Rigved Mandal 10 Sukt 90 Mantra 1 to 5 and Atharvaved Kaand 4 Anuvaak 1 Mantra 1 to 7)

Kabir, Akshar Purush ek ped hai, Jyoti Niranjana vaaki daar |

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<sup>1</sup> Primordial God

Teeno deva shaakha hain, paat roop sansaar||

**In Holy Gita Ji also there is description of three Gods 1. Kshar Purush i.e. Brahm 2. Akshar Purush i.e. ParBrahm 3. Param Akshar Brahm i.e. Purna Brahm). Evidence is in Gita Adhyay 15 Shlok 16, 17 and in Adhyay 8 Shlok 3, which is an answer to Adhyay 8 Shlok 1 that He is Param Akshar Brahm and one more evidence of the three Gods is Gita Adhyay 7 Shlok 25, in which Kaal (Brahm), the giver of the knowledge of Gita, has said about himself that I am unmanifested/invisible. This is the First Unmanifested God. Then in Gita Adhyay 8 Shlok 18 has said that this world has originated from the unmanifested (ParBrahm) during the daytime. Then at night, vanishes into him only. This is Second Unmanifested. Kaal (Brahm) has said in Adhyay 8 Shlok 20 that apart from that unmanifested (ParBrahm), He who is another unmanifested (Purna Brahm), that Param Divya Purush<sup>2</sup>, even after the destruction of all the living beings, does not get destroyed. This very evidence is also in Gita Adhyay 2 Shlok 17 that know that God to be imperishable, whom nobody is capable of destroying. God, the giver of the knowledge of Gita (Brahm), has said about himself in Adhyay 4 Mantra 5 and Adhyay 2 Shlok 12 that I am in birth and death i.e. I am perishable.**

**Only he is a Tattavdarshi Saint who gives full knowledge about the world-like tree i.e. of nature. Like, the base (root) of the above-mentioned tree of world is Param Akshar Purush i.e. Purna Brahm KavirDev (God Kabir). This only is called the Third Unmanifested God. The whole tree receives nutrition from the root of the tree. Therefore has said in Gita Adhyay 15 Shlok 17 that in reality, Parmatma is someone else other than Kshar Purush i.e. Brahm and Akshar Purush i.e. ParBrahm; who entering into the three loks, nurtures and sustains everyone. He only is Imperishable/eternal in reality.**

**1. The meaning of Kshar is Perishable. Because Brahm, the narrator of the knowledge of Gita, has himself said that Arjun you and I are in birth and death. (Evidence: in Gita Adhyay 2 Shlok 12 and Adhyay 4 Shlok 5.)**

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<sup>2</sup> Supreme Divine God

**2. The meaning of Akshar is Imperishable.** Here even ParBrahm has been called as permanent i.e. imperishable, but in reality even he is not imperishable. Like, there is a cup of porcelain, which is white in colour and used for drinking tea. It breaks as soon as it falls. Know this to be the state of Brahm (Kaal i.e. Kshar Brahm). Second cup is of steel. It appears to be more durable (imperishable) than the cup of porcelain, but it also rusts and gets destroyed, though it may take a long time. Therefore, in reality, even this is not imperishable. The third cup is of gold. The metal ‘gold’ is actually imperishable, which does not get destroyed.

Like, ParBrahm (Akshar Purush) is also called Imperishable and in reality Imperishable is someone else other than these two; therefore, Akshar Purush is also not Imperishable. Reason — After the death of seven Rajgun Brahma, there is death of one Satgun Vishnu. After the death of seven Satgun Vishnu, there is death of one Tamogun Shiv. When Tamogun Shiv has died seventy thousand times, then there is death of one Kshar Purush (Brahm). This is one yug of ParBrahm (Akshar Purush). One thousand such yugas make one day of ParBrahm and the night is of the same duration. Thirty days-nights make one month, twelve months make a year and ParBrahm’s (Akshar Purush) age is 100 years. Then this ParBrahm and all the brahmands, which are below Satlok, become destroyed. After some time, Purna Brahm i.e. Param Akshar Brahm creates all the lower brahmands (loks of Brahm and ParBrahm). In this way, we have to understand this Tattavgyan. But Param Akshar Purush i.e. Purna Brahm (SatPurush) and along with His Satlok (Ritdhaam), the upper Alakh lok, Agam lok and Anami lok never get destroyed.

Therefore in Gita Adhyay 15 Shlok 17, it is said that in reality the Supreme God i.e. Purushottam is, however, someone else other than than Brahm (Kshar Purush) and ParBrahm (Akshar Purush), who is Purna Brahm (Param Akshar Purush). He only is Imperishable/Eternal, in reality. He only, the nurturer and sustainer of all, is the root-like Purna Parmatma of the tree of the world. The part of the tree which is visible immediately above the ground is called trunk. Consider it to be Akshar Purush (ParBrahm). The trunk also receives nutrition from the base (root). Then beyond the trunk

there are many branches of the tree. Of them, one bigger branch is Brahm (Kshar Purush). This also receives nutrition from the base (root) i.e. Param Akshar Purush / Purna Brahm. Consider that bigger branch (Kshar Purush / Brahm) to have three *gunas*-(Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv)-like smaller branches. These also obtain nutrition from the root (Param Akshar Purush i.e. Purna Brahm) only. The other living beings in the form of leaves are dependant on these three smaller branches. They also, in reality, obtain nutrition from the root (Param Akshar Purush i.e. Purna Brahm) only. Therefore it has been proved that Purna Parmatma only is worthy of being worshipped by everyone. This can also not be said that in supplying the nutrition to the leaves, the trunk, bigger branch and the smaller branches do not have any contribution. Therefore all are respectable, but worshipping is only the base (root). There is a difference between worship and respect. For example, a wife, who is loyal to her husband, shows respect to everyone; like, to elder brother-in-law like an elder brother, to younger brother-in-law like a younger brother, but only worships her husband; which means the feelings a loyal wife has for her husband, she can not have for another man.

Second example: - Once, Haryana state was hit by flood. At that time, a loss of 600 crore rupees was incurred. The Haryana government could not compensate the loss because the budget of the Haryana government for the whole year was only 900 crore rupees. The prime minister of the country had compensated for it. The distribution of those six hundred crore rupees was done by the officials and workers of the Haryana government. Those who receive aid, who are ignorant, they consider the distributors only to be the giver of the aid. They keep worshipping (bribing etc) them. But those who are educated, they know how much contribution these workers have. They show respect to them, but do not worship (bribe) them. Nor do they expect accomplishment of any other task by them.

After the distribution of the flood relief money, the minister of the state visited that place. He said that I gave ten lakh rupees to your area and read names from the list of that same village. 1. Gave ten thousand rupees to Ramavtar ..... etc. Then the Chief Minister



of the state visited that same village. He also read the same list and said that I gave ten lakh rupees to your village. 1. Gave ten thousand rupees to Ramavtar.....etc. The Prime Minister of the country came in the same village. He also said that I gave ten lakh rupees to your village and read the same list, in which it was written 1. Gave ten thousand rupees to Ramavtar. Ramavtar is saying all these are lying. The Registrar gave me the money. That ignorant Ramavtar, out of ignorance, by only worshipping the Registrar of the village, wishes his all other tasks to get accomplished. Those who are educated, they understand that had the Prime Minister not given the aid, the chief minister, minister and the registrar could not give anything. If the chief minister had distributed money from his relief fund, he would have been able to give hundred rupees each with difficulty to those affected by flood, which would have been nominal. In this way, a wise man understands what capability one has, and based on that only, has faith in them. Nobody is unrespectable, but for the sake of worship he makes a selection discreetly. Similarly, in Gita Adhyay 2 Shlok 46, has said that after attainment of a very large reservoir of water (whose water will not end even if it does not rain for ten years), the faith which is left in a small reservoir of water (whose water ends if it does not rain for a year); after becoming acquainted with the knowledge of the benefit obtained from Purna Parmatma you will have same faith left in the other gods. That small reservoir of water does not appear bad, but we know its capacity, that it is a makeshift.

In Gita Adhyay 7 Shlok 12 to 15, has said that whatever is happening from the three *gunas* (like, production of living beings from Rajgun-Brahma, preservation from Satgun-Vishnu and destruction from Tamgun-Shiv), I (Brahm/Kaal) only am the main cause of it. Those worshippers who worship the three *gunas* (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv), they, with demoniac nature, the lowest among men, the evil-doers, fools, do not even do my, Brahm's, bhakti<sup>3</sup>. Then has called his bhakti as very bad/inferior (anuttamam') in Gita Adhyay 7 Shlok 18. That is why, has said in Gita Adhyay 15 Shlok 4 and Adhyay 18 Shlok 62 that only by doing

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<sup>3</sup> Worship

**bhakti of the Purna Parmatma<sup>1</sup>, full benefit – complete liberation is attained, which is scripture-based bhakti, and the sadhna of the other gods as deity, because of being against the scriptures, is useless (evidence in Gita Adhyay 16 Shlok 23, 24).**

**For example, bringing a mango plant from a nursery we dig a hole in the ground and plant its roots in it. Then when we will water (worship) the roots, the plant will grow and become a tree. Then the branches will bear fruits. If someone will plant the branches in the ground and keeping the roots above will water the plant, then plant will die (Please see the picture of an upright planted and upside-down planted plant of bhakti in this book on page no. 46 ).**

**The meaning is that if a worshipper does sadhna (worship) of Purna Parmatma (root) regarding Him as the deity, then the trio, Brahma, Vishnu and Shiv (smaller branches), only will provide its result to him. Because these gods give the result of the actions performed as it is.**

**If you have to attain a job in a company, then you have to worship the owner of the company (factory). You have to request him through an application form to attain a job. One does service (worship) of the owner only. Like, whatever task is given to that servant he does it during his working hours. This is worship (service) of the owner. The wages of the service (worship) are given by another servant (worker or an officer) of that owner. Like, a shift officer based on the attendance calculates the wages (the reward of the work done) and sends it to the cashier. From there that servant receives the reward of his service (worship). Shift officer and the cashier only give the work done. They can not make any changes in it. Neither can they give a Rupee extra, nor can deduct it. If that servant (worshipper) of the owner of the company does service (worship) of the owner with honesty, then that owner only increases the wages of that servant and as an adjunct gives extra money as a reward. If someone giving up the service (worship) of the owner, starts doing service (worship) of other officers, then he stops getting the reward of money from the owner. Because of which that fool becomes poor. The officers can not remunerate him equally. Because of getting**

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<sup>1</sup> Complete God / Full-fledged God

very less facilities compared to those given by the factory owner that servant of the other officers, i.e. a person who relinquishing one master worships others, becomes highly distressed.

Please understand the knowledge of Holy Shrimad'bhagwat Gita Ji on the basis of Tattavgyan in this manner.

By abandoning the worship of Purna Brahm, the Master of the lineage and by doing the worship of other gods, a worshipper does not obtain full benefit and the worshipper even while doing sadhna keeps experiencing intense sufferings.

Therefore in Holy Gita Adhyay 7 Shlok 12 to 15 and 20 to 23, Brahm has called the worshippers of the three *gunas* i.e. the three gods (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv Ji) to be of demoniac nature, the lowest among men and evil-doers that they do not worship (serve) me (Brahm / Kshar Purush i.e. the shift officer of the factory owner). Meaning is that those who worship the three gods and other gods (who serve the cashier), they have been called as demons with demoniac nature. Like, a person whose means of earnings is low, he surely does some manipulation. Sometimes resorts to deceitful ways like theft or adulteration. As a result of which is rejected by the society and becomes poor. Likewise, by worshipping the three gods (Shri Brahma Ji, Vishnu Ji and Shiv Ji) and the other gods, one does not attain full benefit. Because of which the worshipper continues to lie and deceive and do other wrongdoings. Then also has to bear the punishment of sinful acts. Therefore Brahm i.e. Kshar Purush (shift officer) is saying that these foolish worshippers do not even worship (service) me. I can give more wages (money for work done) than these Brahma, Vishnu and Shiv. Then has mentioned in Gita Adhyay 7 Shlok 18 that my worship (service) is also not fully beneficial. Therefore, God, who is the giver of the knowledge of Gita (Brahm / Kshar Purush), has described his pooja<sup>1</sup> to be utterly useless i.e. of a lower order (anuttamam'). Therefore in Gita Adhyay 15 Shlok 4 and Adhyay 18 Shlok 62, has said that, go in the refuge of that Parmeshwar<sup>2</sup>. By whose grace you will attain supreme peace and Satlok (Shaashvat Sthaan). After going there, a

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<sup>1</sup> Worship

<sup>2</sup> Supreme God

worshipper is never reborn i.e. attains eternal liberation (complete salvation), and the God, who is the giver of the knowledge of Gita (Kshar Purush / Brahm) is saying that I am also in the refuge of that Aadi Purush Parmeshwar<sup>1</sup>. To understand the Gita Adhyay 7 Shlok 12 to 15, 18 and 20 to 23, please read the following description carefully.

### “What are the Three *Gunas*? – With Evidence”

“The three *gunas* (qualities) are Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun Shiv Ji. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are perishable.”

**Evidence:** - Shri Shiv Mahapuran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, on page no. 110, Adhyay 9, Rudra Sanhita “In this way, Brahma, Vishnu, and Shiv, the three gods have *gunas* (qualities), but Shiv (Brahm-Kaal) is said to be beyond *gunas* (qualities).”

**Second evidence:** - Shrimad'devibhagwat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chiman Lal Goswami, Skand 3, Adhyay 5, page no. 123: - God Vishnu prayed to Durga: said that I (Vishnu), Brahma, and Shankar are existing by your grace. We have birth (*aavirbhaav*) and death (*tirobhhaav*). 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. We, Brahma, Vishnu, and Shankar, born of these three *gunas* (qualities) remain devoted to work according to the regulations.

**The above-mentioned description is from Shri Devimahapuran which is translated in Hindi only, and in which some of the facts have**

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<sup>1</sup> Primordial Supreme God who was present even before the creation

**been concealed. Therefore, see these very evidences in Shrimad'devibhagwat Mahapuram Sabhashtikam' Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, besides translation in Hindi, text is also given in Sanskrit. Skand 3, Adhyay 4, Page no. 10, Shlok 42: -**

BrahmaAham' maheshwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana | (42)

**Translation: -** (Vishnu Ji said) Oh Mother! Brahma, I, and Shiv take birth from your influence only, are not eternal i.e we are not immortal, then how can other Indra – etc gods be eternal. Only you are immortal, are *janni* of all of us i.e. are the mother who gave birth to us; are Prakriti and Sanatani Devi (42).

**Page no. 11-12 Adhyay 5, Shlok 8: -** Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunH kamalshch rajogunsambhavH suvihat kimu satvguno hariH | (8)

**Translation: -** God Shankar said, “Oh 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?” i.e. why did you engage us in the evil deed of the birth and death of the living beings?

**Shlok 12: -** Ramayse swapatiM purushM sada tav gatiM na hi vih vid'am' shive | (12)

**Translation: -** You are always doing sexual intercourse with your husband purush i.e. Kaal God. Nobody knows your state.

**Third Skand, page no. 14, Adhyay 5 Shlok 43: -** Ekameva dwitiyM yat' Brahm veda vadanti vae | Sa kiM tvam' vaaapyasau va kiM sandehM vinivartay (43)

**Translation: -** Brahma asked — The one, who has been called as unequalled only one Purna Brahm in the Vedas, is that you only or is it some one else? Dispel this doubt of mine. On Brahma Ji's request Devi said—

Devyuvaach sadaektvaM na bhedosti sarvdaev mamaasya ch ||  
yosau saahamahM yosau bhedosti mativibhrmaat' || 2 ||  
AavyorantarM sookshmM yo ved matimaanhi saH ||  
vimuktH sat u sansaaranmuchyate naatra sanshayH || 3 ||

**Translation:** Devi said – What this is, I am; what I am, this is. Because of mental confusion, a difference is perceived || 2|| He, who knows the subtle difference between the two of us, only is intelligent i.e. is Tattavdarshi; becoming separate from the world he gets liberated. There is no doubt about this || 3||

SumarnaaddarshanM tubhyaM daasyehM vishme sthite ||  
 SwartvyahaM sadaa devaH parmatma sanatanH || 80||  
 UbhyoH sumarnaadev karyasiddhir sanshaym' || Brahmovaach ||  
 Ityukta vissarjasmaand tva shaktiH susanskrtan' || 81||  
 Vishnveth mahalakshmi mahakaaliM shivaay ch ||  
 mahasarasvatiM mahayM sthaanaattsmadwisarjitaH || 82||

**Translation —** In a situation of crisis I will appear before you only when you will remember me. Gods! Always remember me as the power of the Parmatma Sanatan Dev || 80|| Your tasks will definitely be accomplished by the remembrance of both of us. Brahma Ji said – in this way endowing power, bade us farewell || 81|| MahaLakshmi to Vishnu, MahaKaali to Shiv and giving MahaSarasvati to me, bade us farewell || 82||

Mm chaev shareerM vae sootramityabhidheeyate ||  
 sthoolM shareerM vakshyami brahmanH parmatmanH || 83||

**Translation:** Durga said — My body is said to be like a beautiful cloth; Parmatma<sup>1</sup> Brahm is said to have a material body || 83||

## The Essence of the Above-mentioned Statements of Purans

It has been clarified that Shri Brahma Ji is Rajgun, Shri Vishnu Ji is Satgun and Shri Shiv Ji is Tamgun. These three gods are perishable and they have birth and death. Durga is also known as Prakriti. Durga's husband is Brahm (Kshar Purush / Kaal). She keeps doing sexual intercourse with him. Durga and Brahm are both in form in material bodies.

This very evidence is also in Gita Adhyay 14 Shlok 3 to 5. Brahm (Kshar Purush / Kaal), the giver of the knowledge of Gita, is saying that Prakriti (Durga) is my wife. I place the seed in her womb, by

<sup>1</sup> God

which all the living beings are born. I am the father of all (the living beings of the twenty-one brahmands). And Prakriti (Durga / Ashtangi) is the mother of all. The three *gunas* (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv), born of this very Durga (Prakriti / Ashtangi), bind the other living beings to the bondage of actions.

**Trigun Maya, Rajugun Brahma Ji, Satgun Vishnu Ji and Tamgun Shiv Ji, do not let a Living Being Get Liberated**

In Holy Gita Adhyay 7 Shlok 1 and 2, Brahm is saying that Arjun! Now I will narrate that knowledge to you, after knowing which there does not remain anything else to be known.

Gita Adhyay 7 Shlok 12: The giver of the knowledge of Gita, Brahm (Kshar Purush / Kaal) is saying that whatever is happening from the three *gunas*, consider it to be happening from me only. Like, the cause of the production by Rajgun (Brahma), preservation by Satgun (Vishnu) and destruction by Tamgun (Shiv) is Kaal God only. Then, has said that I do not exist in them. Because Kaal is quite far away (resides in the twenty-first brahmand in his personal lok) but Kaal only enjoys in the form of *man* (mind) and operates all the living beings and Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji like a machine through a remote. The narrator of Gita, Brahm, is saying that for the living beings of my twenty-one brahmands the scripture-based sadhna begins from my worship only, which is mentioned in the Vedas. The intellect of all the living beings, who are under me, is in my hand. I am the master only in the twenty-one brahmands. Therefore (Gita Adhyay 7 from Shlok 12 to 15) whatever is happening from the three *gunas* (production of living beings by Rajgun-Brahma Ji, preservation by Satgun-Vishnu Ji, and destruction by Tamgun-Shiv Ji) I (Brahm / Kaal) only am its main cause. (Because Kaal has the curse of killing one lakh human beings and eating their grime.) Those worshippers who, instead of doing my (Brahm's) sadhna<sup>1</sup>, by performing sadhna of the *Trigunmayi Maya* (Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji)

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<sup>1</sup> Worship

obtain the shortlived benefits, consequently suffer more; besides, has indicated that I (Brahm-Kaal) can give more benefits than these, but these foolish worshippers because of absence of Tattavgyan (True spiritual knowledge) keep doing sadhna only upto these three *gunas* (Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji). Their intellect is limited to only these three gods. Therefore these with demoniac nature, lowest among men, who perform evil acts like doing sadhna opposite to the scriptures, fools do not worship me (Brahm). This evidence is also in Gita Adhyay 16 Shlok 4 to 20 and 23, 24; Adhyay 17 Shlok 2 to 14 and 19 and 20.

Please think: Ravan did bhakti considering God Shiv Ji as *Mrityunjay* (one who has won over death), *ajar-amar* (immortal), and *Sarveshwar* (Lord of all, the Supreme Being); offered his head by beheading himself ten times. In return for which, Ravan obtained ten heads during the battle, but did not get liberated; rather, came to be known as a demon. This fault is of Ravan's Gurudev. That fool (a quack) did not understand the Vedas properly and from his own thought, described God Shiv only as the Supreme God, and the innocent soul, Ravan, trusted his fake Gurudev and ruined his life and family.

1. There was a devotee named Bhasmagiri, who, regarding Shiv Ji (Tamgun) as his deity, did sadhna for 12 years in *Sheershaasan* (headstand); bound Shiv Ji with a promise and obtained *bhasmkanda* (a bracelet which when kept over someone's head turns that person into ashes on saying 'Bhasm'). He tried to kill God Shiv only. The aim was that after obtaining *bhasmkanda*, I will kill God Shiv Ji and make Parvati Ji my wife. God Shri Shiv Ji ran in fear. Then Shri Vishnu Ji made that Bhasmasur do *Gandath* dance and turned him into ashes with the same *bhasmkanda*. That worshipper of Shiv Ji (Tamgun) came to be known as a demon.

Hrinyakshipu worshipped God Brahma Ji (Rajgun) and came to be known as a demon.

2. Once upon a time, around 335 years ago from today (year 2006) there was an occasion of Kumbh festival (of those who do sadhna opposite to the injunctions of the scriptures) on the steps of Har in the old Haridwar. All the sages (worshippers of the *Trigun*/



three *gunas*) reached there to take bath. Giri, Puri, Naath, Naga etc are the worshippers of God Shri Shiv Ji (Tamgun), and Vaishno are the worshippers of God Shri Vishnu Ji (Satgun). An intense fight broke between Naga and Vaishno sages on the issue of taking bath first. Approximately 25000 (twenty-five thousand) Trigun (of the three *gunas*) worshippers died. Please think yourself that a person who can cause a massacre on a trivial matter is a saint or a demon. If even an ordinary man is taking bath somewhere and someone comes and requests for some place to bathe, then for the sake of courtesy, one normally says, “Come, you also take bath here”, and try to accommodate the other person. Therefore in Holy Gita Ji Adhyay 7 Shlok 12 to 15, it is said that those whose knowledge has been stolen by the worship of my Trigunmayi Maya (Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji), they, hungry of only pride and praise, equipped with demoniac nature, the lowest among men i.e. their conduct is even worse than a common man, miscreants, fools, do not even worship me.

In Gita Adhyay 7 Shlok 16 to 18, God (Brahm), who is the narrator of Holy Gita Ji, is saying that four types of sadhaks do my bhakti (Brahm-sadhna). First are Artharthi (who desire for wealth), who keep doing jantra-mantra and hawan etc by Ved mantras only. Second, Aart, who keep doing jantra-mantra and hawan by Ved mantras to ward off misfortunes; third, Jigyasu, who desire to know the knowledge of God, and who only by accumulating knowledge become speakers, and on the basis of excellence in knowledge become superior to others, become learned and because of arrogance become devoid of bhakti. Fourth are Gyani; those devotees who have come to know that one does not get a human body again and again. If one does not do sadhna of God in this, then life will go in vain. Then they read the Vedas, from which came to know that above the three *gunas* (Brahma-Vishnu-Shiv Ji), Brahm (Kshar Purush) and ParBrahm (Akshar Purush) is Purna Brahm and one should only do His bhakti and not of the other gods. Those knowledgeable, noble souls like me and I like them because rising above the three *gunas* (Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv Ji) atleast they started doing my (Brahm) sadhna, which is better than that of the other gods, but the learned men, who read Vedas, based on their

own discussions considering ‘Om’ naam mentioned in the Vedas, which is the mantra only for the sadhna of Brahm, to be that of the Purna Brahm, kept doing sadhna for years. They did not attain God, but attained other supernatural powers. Because they did not find the Tattavdarshi saint mentioned in Holy Gita Adhyay 4 Shlok 34 and in Holy Yajurved Adhyay 40 Mantra 10, who tells about the sadhna of Purna Brahm with three mantras; therefore, even the Gyanis by doing Brahm (Kaal) sadhna remained in the cycle of birth and death.

A learned, noble soul Maharishi Chunak Ji read the Vedas and considering ‘Om’ to be the mantra for bhakti of one Supreme God, did sadhna for years by doing jaap of this naam. There was a Mandhata Chakravarti king (a Chakravarti king is one who rules over the whole Earth). He challenged the kings under him to fight. He tied a signboard in the neck of a horse and showed it around the entire kingdom. The condition was that he who does not accept the subjection to king Mandhata will have to fight. He should capture this horse. Nobody captured the horse. Maharishi Chunak Ji became aware of this that the king has become very arrogant. He said that I accept the fight with this king. The fight started. Mandhata King had an army of 72 crore soldiers. He divided it into four parts and attacked Maharishi Chunak with one division (18 crore soldiers) of the army. On the other hand, Chunak Ji made four bombs out of his earnings of sadhna<sup>1</sup> and destroyed all the four divisions of army of the king.

**Important:** By bhakti of Shri Brahma Ji, Shri Vishnu Ji, Shri Shiv Ji, Brahm and ParBrahm, one has to bear the fruits of both sins as well as the virtuous deeds; virtuous deeds in heaven and sins in hell and has to bear numerous sufferings in the bodies of 84 lakh life forms. For instance, the earnings of jaap of ‘Om’ naam which the learned soul Shri Chunak Ji collected, out of that he finished some in supernatural power (by forming four bombs); as a result of which was known as Maharishi. After bearing the fruit of some sadhna in Great Heaven will then go to hell, and then will bear hardships one after another by acquiring the bodies of the 84 lakh species of life.

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<sup>1</sup> Worship

And he will also have to bear the result of the killings of 72 crore soldiers, whom he had killed by power of his word. Whether one kills someone with a weapon or with word-like sword, God gives equal punishment to both. When that Maharishi Chunak Ji's soul will be in the body of a dog, he will have wounds in his head, and the souls of those soldiers will become worms and take their revenge by infesting it. Sometimes his leg will break and sometimes his hind limbs will become paralysed and will only drag with forelimbs, and will definitely have to bear the sufferings of heat and cold and intolerable pain in different ways.

Hence, Brahm (Kaal), the narrator of Holy Gita Ji, is himself saying in Gita Adhyay 7 Shlok 18 that all these knowledgeable souls are as such noble, but, because of not finding the Tattavdarshi Saint who tells about the real sadhna of the three mantras of the Supreme God, all these remained dependent on the hope of attaining only my (anuttamam<sup>1</sup>) inferior most salvation (state); which means, even my sadhna is inferior/bad. Therefore, in Holy Gita Ji Adhyay 18 Shlok 62, has said that, oh Arjun! Go in the refuge of that Purna Parmatma (Supreme God) in every respect. By only His grace, you will attain supreme peace and eternal, supreme abode (Satlok). Brahm (Kaal) narrated the Holy Gita Ji by entering into Shri Krishna's body in a ghost-like manner. Then, several years later, Brahm (Kshar Purush) himself wrote Holy Gita Ji and Holy four Vedas by entering like a ghost into Maharishi<sup>1</sup> Vyas Ji's body. In these, the knowledge of – how does God look like, how to do His bhakti and what will one achieve – is complete. But the way of worship is only upto Brahm (Kshar Purush) i.e. Jyoti Niranjan / Kaal.

For the **bhakti**<sup>2</sup> of Purna Brahm (Supreme God), in Holy Gita Adhyay 4 Shlok 34, God (Brahm), the narrator of Holy Gita, is himself stating that for the bhakti of and for attaining the Supreme God, find a Tattavdarshi Saint. And then whatever he tells, do accordingly. God, the narrator of Holy Gita Ji, is saying that I do not know the complete knowledge and the method of doing bhakti of the Purna Parmatma. Regarding his own sadhna, has said in Gita Adhyay 8

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<sup>1</sup> Great Sage

<sup>2</sup> Worship / Devotion

Shlok 13 that ‘Om’ / ॐ is the only one word for my bhakti. By chanting it unto the last breath (tyajan’ deham’) you will attain my ultimate salvation. Then in Gita Adhyay 7 Shlok 18, has said that the God-loving souls, who did not find a Tattavdarshi saint who knows the sadhna of the Purna Brahm, those noble souls are dependent on my inferior most ultimate salvation. (God, the narrator of Holy Gita Ji, is himself saying that the salvation i.e. liberation obtained from my sadhna is also very bad / most inferior).

### **Only Foolish People Worship other gods (Rajgun Brahma Ji, Satgun Vishnu Ji, and Tamgun Shiv Ji)**

In Adhyay 7 Shlok 20, which has continuous connection with Adhyay 7 Shlok 15: - In Shlok 15, has said that those whose knowledge has been stolen by the Trigun Maya (those who are limited to the worship of Rajgun-Brahma Ji, Satgun-Vishnu Ji, Tamgun-Shiv Ji and the short-lived happiness obtained from these), such low men with demoniac nature, evil-doers and fools, do not worship me. In Adhyay 7 Shlok 20, has said that because of those material desires, those whose wisdom has been stolen away, they, inspired by their inherent nature, relying on the rule endowed with darkness of ignorance, worship other gods. In Adhyay 7 Shlok 21, has said that the form of whichever god, a devotee wants to worship, I make that devotee’s faith firm in that particular god.

In Adhyay 7 Shlok 22, it is said that endowed with that faith, he worships that god and obtains the objects of his desire from that god, ordained by me alone. Like, a chief minister says that the lower officials are my servants only. I have given them some powers. The benefit which, those who are dependent on these (officials) receive, is also given by me only, but is not a complete benefit. It is mentioned in Adhyay 7 Shlok 23 that, but that fruit attained by those slow-witted men is perishable. The worshippers of gods go to gods. (Madbhakt) Matavlambi, the bhakts who do bhakti according to the methods of bhakti mentioned in the Vedas, also attain me i.e. nobody is out of Kaal’s trap.

**Important: - In Adhyay 7 Shlok 20 to 23, has said that whatever sadhna, of whichever pitra, ghost, gods-goddesses etc, they perform by nature, I (Brahm-Kaal) only make those slow-witted people (bhakts) attracted towards that particular god. Whatever benefits those ignorant devotees obtain from the gods, I (Kaal) only have given some powers to those gods. On that basis only, the worshippers of gods will go to gods. But that way of worship of those foolish worshippers will soon take them to the 84 lakh births of various life forms, and those who worship me (Kaal), they go to *Tapatshila*<sup>1</sup>, and then to my Mahaswarg/Great Heaven (Brahmlok), and thereafter will remain in the cycle of birth-death; will not attain liberation. The purport is that God Brahm's sadhna is more beneficial than that of god-goddesses and Brahma, Vishnu, Shiv and Mother Durga. Although the duration of stay in heaven of a devotee, who has gone to MahaSwarg (Great Heaven), can also be upto one Mahakalp (a great age), but after experiencing the pleasures of the virtuous deeds in the Great Heaven, the sufferings in hell and in the lives of other living beings will continue. There is no complete salvation i.e. there is no freedom from Kaal's trap.**

## Other Evidences

**In Holy Gita and Holy Vedas, the worship of other gods, worship of *Pitras*<sup>2</sup> (to carry out *shraadh*s<sup>3</sup>) and worship of ghosts (to pick up ashes, to offer *pind*<sup>4</sup>, to worship memorial structures/statues) has been forbidden.**

**The Result of Sadhna According to the Holy Vedas is Only Attainment of Heaven-Great Heaven, Not Liberation**

**In Holy Gita Adhyay 9 Shlok 20, 21, has said that those who worship me according to the scripture-based sadhna mentioned in**

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<sup>1</sup> A self-burning piece of stone which automatically remains hot. On this Kaal (Brahm) cooks his meal of one lakh human beings.

<sup>2</sup> Deceased paternal ancestors

<sup>3</sup> Rite performed for the sake of a dead person after Barsodi every year

<sup>4</sup> Rite performed after a person's death

the Vedas for the fulfilment of their desires, they on the basis of their deeds after enjoying in the Great-Heaven, then come in birth-death i.e. even if the yagyas are in accordance with the scriptures, their only benefit is worldly pleasures, heaven and then hell and 84 lakh births of various living beings, until one obtains the three mantras (Om' and coded Tat' and Sat') from a (Purna Sant) Complete Saint. In Adhyay 9 Shlok 22, it is said that those who worship me in accordance with the scriptures without any desires, I myself protect their sadhna, but there is no liberation.

### **Sadhna Opposite to the Injunctions of Scriptures is the Cause of Decline**

In Holy Gita Adhyay 9 Shlok 23, 24, it is stated that those who worship other gods, they are also worshipping me alone (i.e. they are following way of worship which keeps them in Kaal's trap). But this pooja<sup>1</sup> of theirs is not in accordance with the injunctions of scriptures (which means, is against the scriptures. Meaning is that one should not worship other gods). Because I only am the enjoyer and the master of all yagyas. Those devotees do not know me properly and therefore they face decline: the sufferings of hell and the 84 lakh births of various life forms. Like, in Gita Adhyay 3 Shlok 14-15, it is said that, situated in all the yagyas i.e. honoured, to whom the yagya is dedicated, that Parmatma (Sarv Gatam' Brahm) is Purna Brahm. He only, making deeds the basis, grants them to all the living beings. But until one finds a Complete Saint, Kaal (in form of *man/* mind) only enjoys the pleasure of all the yagyas. Therefore is saying that I am the enjoyer and master of all the yagyas.

**Those Who Carry Out Shraadhhs (Worship the *Pitras*/Deceased Ancestors) Will Become *Pitra*; They Do Not Attain Liberation**

In Adhyay 9 Shlok 25, God, the giver of the knowledge of Gita, has said that the worshippers of gods go to gods; the worshippers of

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<sup>1</sup> Worship

***Pitras*** (deceased ancestors) go to *Pitras*; the worshippers of ghosts (who offer *Pind*) go to ghosts i.e. become ghosts; those who follow scripture-based (according to Holy Vedas and Gita) way of worship, they come to me i.e. they enjoy for some more time in heaven and Great Heaven etc made by Kaal.

**Important:** For example, if someone works (service-worship) for a sub-collector, then he can not become a sub-collector. Yes, with the money obtained from him, he will be able to maintain himself i.e. he will remain under him. Similarly, whichever god (Shri Brahma Dev<sup>1</sup>, Shri Vishnu Dev and Shri Shiv Dev i.e. Tridev / the three gods) one worships (serves), he only obtains the benefit granted by him. The prohibition of the pooja of the Trigunmayi Maya i.e. the three *gunas* (Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun-Shiv Ji) is also in Holy Gita Adhyay 7 Shlok 12 to 15 and 20 to 23. Likewise, if someone worships (serves) the *Pitras*, then he goes to them, becomes an inferior *Pitra* and suffers with them. Similarly, if someone worships (serves) the ghosts (evil spirits), then he will become a ghost because to whoever one is attracted throughout life, in the end his mind remains entangled in them only. As a result of which, goes to them only. A few say that we will continue worshipping *Pitras* – ghosts – gods and will also keep on doing sadhna by taking spiritual instruction from you.

This will not work. It is against the Holy Scriptures to do sadhna which is forbidden in Holy Gita Ji and Holy four Vedas. It has been mentioned in Holy Gita Adhyay 16 Shlok 23-24 that those who abandoning the injunctions of scriptures follow arbitrary way of worship, they neither attain happiness, nor the supreme state, nor only any spiritual success (siddhi) which accomplishes tasks i.e. they waste away their lives. Therefore Arjun, Holy Scriptures are the only evidence for you in the state (principle) of what ought to be done (the acts of sadhna which should be done) and what not ought to be done (the acts of sadhna which should not be done). Other sadhnas are forbidden.

Its evidence is also in Markande Puran (published by Gita Press Gorakhpur, on page 237, in which Markande Puran and Brahm

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<sup>1</sup> god / demigod

Puranank have been bound together) that a worshipper named Ruchi, by practicing celibacy, was doing sadhna according to the Vedas. When he turned forty, he saw his four ancestors who had become *Pitras* by doing sadhna opposite to the scriptures and were suffering. Pitras said, “Son Ruchi, get married and carry out our shraadh; we are suffering.” Ruchi Rishi<sup>1</sup> said, “Pitramaho, in Vedas, the path of *Karm-Kaand*<sup>2</sup> (*shraadh*s, to offer *Pind* etc) is said to be sadhna of the fools. Then why are you directing me to that wrong (devoid of injunctions of scriptures) sadhna. Pitra said, “Son, it is true that in Vedas, *Pitra*-worship, ghost-worship, worship of gods-goddesses (*Karm-Kaand*) is called as *Avidhya* (ignorance / an error); there is no doubt about this.” In this very piece of writing in the above-mentioned Markande Puran, *Pitras* said that but *Pitras* do give some benefits.

**Important:** These guesses have been made by *Pitras* themselves; we do not have to follow this because in Purans, there is order of a particular *rishi* that instructs to worship *pitras*, ghosts and other gods. But because of not being evident in Vedas is not the order of God. Therefore by violating the order of God on the advice of some saint or rishi<sup>3</sup>, we will become subject to punishment.

Once, a man became friends with a police constable (S.H.O.). That man said to his constable friend that my neighbour gives me a lot of trouble. The constable (S.H.O.) said, “Hit him with a stick. I will deal with it myself.” Obeying the order of the constable friend, that man hit his neighbour with a stick. Because of injury in the head, his neighbour died. Being the officer of that region, that police official arrested his friend and put him in the prison. That man received death sentence. His constable friend could not help him in any way. Because it is the constitution of the King that if anyone will kill someone, then he will receive death sentence. That foolish man violated the constitution of the King by obeying the order of his S.H.O. friend, and consequently lost his life. Similarly, Holy Gita Ji and Holy Vedas – this is the constitution of God in which there is

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<sup>1</sup> Sage

<sup>2</sup> Ceremonial acts and sacrificial rites

<sup>3</sup> Sage



instruction of worship of only one Purna Parmatma (Supreme God); the worship of other gods – pitras – ghosts is prohibited. In Purans, there is order of the *rishis* (constables). By obeying whose orders and violating the constitution of God, one will have to bear hardships one after another. Therefore worship of other gods is a hindrance in complete liberation/salvation.

## A True Story

My venerable Gurudev Swami Ramdevanand Ji, at the age of approximately 16 years suddenly abandoned home and set out to attain God. He left his everyday clothes beside the bones of a dead animal in a dense forest near his fields. Because of not reaching home in the evening, the family members searched in the forest. It was night time. Recognising the clothes, considering the animal bones as that of the child, they brought them home with sad mind and thought that the child went in the forest and a wild animal ate him. They performed the last rites. They did all the rites, *Terahnvin*<sup>1</sup>–*Barsi*<sup>2</sup> etc and also kept carrying out *shraadh*s<sup>3</sup>. After reaching the age of nearly 104 years Swami Ji suddenly arrived in his Village Bada Paintavas, District Bhiwani, Tehsil Charkhi-Dadri in Haryana. Swami Ji's childhood name was Shri Haridwari Ji and was born in a holy family of Brahmins. When I (Das) came to know about it, I also reached there to obtain his audience. Swami Ji's sister-in-law was nearly 92 years of age. I asked that old woman, "What did you feel after our Guruji left home?" That old woman told, "When I got married, I was told that one of his (her husband's) brother was Haridwari whom a wild animal had eaten away in the jungle. His *shraadh*s are being carried out. I was also instructed to carry out his *shraadh*s." That old woman told, "I have carried out 70 *shraadh*s with my own hands. Whenever the crop was not good or some family member would fall ill, then we used to ask the reason from our Purohit (guruji). He used to say that Haridwari has become a Pitra, he is troubling you. There has been some error in carrying out the

<sup>1</sup> Rite performed after thirteen days of death

<sup>2</sup> Rite performed after one year of death

<sup>3</sup> Rite performed for the sake of a dead person after Barsi every year

*shraadh*s. This time I will do the whole ceremony with my own hands. Earlier, I did not have time because had to go to several places in one day to perform the *shraadh*s ceremony. Therefore I had sent my child. Until then, make an offering so that he can be pacified. Then out of fear we used to offer him Rs. 21 or 51, whatever he used to ask for. Then at the time of *shraadh*s, guruji used to perform the *shraadh* ceremony himself.” Then I said, “Mataji, atleast now abandon this *sadhna* which is against the Gita Ji; otherwise, you will also become a ghost.” I narrated the Gita Adhyay 9 Shlok 25. Then that old woman said, “Even I read Gita.” Das replied, “You have just read it, have not understood it. Atleast from now on stop this wrong way of worship.” The old woman replied, “No Brother, how can we leave carrying out *shraadh*s; this is a very old custom.” This is not the fault of the innocent souls. This is the fault of the foolish gurus (the quacks), who without comprehending the Holy Scriptures, taught a whimsical way of worship. Because of which neither is any task accomplished, nor does one attain supreme salvation or even happiness. Evidence is in Holy Gita Adhyay 16 Shlok 23-24.

Now this Das requests that the educated class should certainly pay attention and by doing *sadhna* according to the injunctions of the scriptures, may attain the eternal supreme abode (*shashvatam’ sthanm’*) i.e. Satyalok of the Purna Parmatma<sup>1</sup>, as a result of which they will attain complete salvation and supreme peace (Gita Adhyay 18 Shlok 62). For this, find a Tattavdarshi Saint (Gita Adhyay 4 Shlok 34).

A devout soul stated that after taking spiritual instruction from you, I will keep doing the *sadhna* instructed by you and also continue carrying out the *shraadh*s and will also keep worshipping our family gods-goddesses superficially. What is wrong in it?

My, Das’s, request: - On violating any of the sections of the constitution, one will certainly be penalised. Therefore it is useless to do *sadhna* opposite to the method indicated and forbidden in the Holy Gita Ji and the Holy four Vedas. (Evidence is in Holy Gita Ji Adhyay 16 Shlok 23-24.) It is like if someone says that I will puncture the car superficially! No, it is forbidden to puncture the car of Ram

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<sup>1</sup> Complete God / Full-fledged God

naam. Similarly, a sadhna opposite to the scriptures is only harmful.

A devout soul said that I do not have any other evil habits (consumption of alcohol-meat etc), only consume tobacco (beedi, cigarette, hookah). The way of worship and the knowledge told by you is very good. I have also made a Guru, but to date, this knowledge is not with any of the saints. I have been wandering for 25 years and have changed three gurudevs. Please give me the freedom to consume tobacco, I accept all other conditions. How does tobacco hinder one's bhakti?

Das's request: - Das requested that our body needs oxygen. The smoke of tobacco is carbon dioxide which weakens the lungs and pollutes the blood. This human body has been obtained only to attain God and for self-welfare. In this, the path for attaining God begins from a Sushmna *naadi* (duct). Out of the two nostrils, the right one is known as Ida and the left one, Pingula. Sushmna naadi is in the middle of these two, and has a hole equal to the size of the hole in a small needle through which a needle is threaded, which is blocked by the smoke of tobacco. As a result of which there is obstruction in the path of attaining God. If the path for attaining God is closed, then human body is useless. Therefore to a devotee who does bhakti of God, every intoxicating and inedible (meat etc) substance is always forbidden.

A devout soul said that I do not consume tobacco. But surely consume meat and alcohol. How is bhakti hindered by this? These are available as food and drink and even the plants have life in them, their consumption is also equal to consuming meat.

Das's request: - How will we feel if someone kills our mother-father-brother-sister and children and eats them? “Jaisa dard aapne hove, vaisa jaan biraane | kahae Kabir ve jaein narak mein, jo kaatein sheesh khuraanein ||” Those people who while killing the animals, mercilessly cut the hoofs and heads and eat the meat, they will go to hell. Whatever grief one has on the killings of one's children and relatives, the same should be felt for others. Now, as far as eating the plants is concerned, God has ordered to eat them and they are of the inanimate birth (*jad jooni*). Killing of other living beings is against God's order and is therefore a crime (sin).

Even consumption of alcohol is not God's order; rather is clearly prohibited and it ruins human life. A person who has consumed alcohol can commit any mistake. Consumption of alcohol is a great enemy of wealth, health, family peace and the culture of the society. It casts a very bad effect on the future character of the innocent children. No matter how virtuous a person who consumes alcohol is, but neither does he have any respect, nor any trust of others.

Once, this Das had gone to a village to deliver a spiritual discourse (satsang). That day delivered satsang on prohibition of alcohol. After the satsang, an eleven year old girl burst into tears. On enquiring that daughter told that Maharaj Ji, my father has a very good job at Palam airport. But drinks alcohol of all the money. On being forbidden by my mother, he beats her up so much that her body is bruised. One day my father started beating my mother. When I laid over my mother to protect her, he also beat me. My lip swelled up and became better in ten days. My mother left us and went to my maternal uncle's house. After six months my grandmother went and brought her back. Until then we stayed with our grandmother. Papa did not even get me any medicine. He used to leave for work early in the morning and use to come drunk in the evening. We are three sisters; two are younger than me. Now when papa comes in the evening then we three sisters hide under the cot.

Please think devout souls, those children whom a father should have embraced, and usually children wait for their father's return that papa will come home, will bring fruit. Today, this enemy of mankind, alcohol, has destroyed households. A drunkard not only causes harm to himself but also carries the sin of hurting many other souls on his head. Like, in the sorrow of his wife, her mother-father, sister-brother are distressed, and then his own mother-father, brother-sister, grandfather-grandmother etc are distressed. A drunkard becomes the cause of disturbance to the neighbouring good people as well because he fights at home, and hearing the cries of his wife and children, if the neighbours intervene then the drunkard in turn starts fighting with them; if they do not intervene then those good people can not sleep. After taking updesha from this Das approximately one lakh daily drinkers have completely given up

consumption of all intoxicating substances and meat, and at the time in the evening when there used to be the dance of the demoness alcohol, now those noble souls sit with their children and do the evening prayer (*Sandhya Aarti*). Even today there are examples of four-five champions (number one alcoholics) in each of approximately ten thousand villages and towns in Haryana state and in the neighbouring states, who being free from all evil habits are now making their lives successful. Some say that we do not eat or drink in excess, only consume it occasionally. Poison, even when consumed in a little quantity, is dangerous, which is a hinderance to Bhakti (devotion) and Mukti (salvation).

Let us suppose, a *halwa*<sup>1</sup> is prepared (did true bhakti) from two kilogram ghee. Then 250 gm of sand (consumed tobacco-meat-alcohol and worshipped other gods-goddesses) is also added in it. That means the whole effort was a waste. Therefore, only by doing the pooja of the Purna Parmatma (Param Akshar Brahm) after obtaining it from a Complete Saint and by remaining within the bounds (*maryada*) throughout life, one can obtain the benefit of complete liberation.

### Only After Attaining Tattavgyan<sup>2</sup> Bhakti<sup>3</sup> Begins

The meaning of Adhyay 9 Shlok 26, 27, and 28 is that whatever spiritual or worldly tasks one performs, one should perform it all according to the way of worship mentioned in the Vedas based on my opinion, that worshipper is benefited by me (Kaal) only. Its description is also given in this very Adhyay's Shlok 20, 21. In Adhyay 9 Shlok 29, God says that I do not love or hate anyone. But immediately says that those who do my devotion lovingly, they are dear to me and I am dear to them i.e. I am in them and they are in me. A clear evidence of love and hatred is — like, Prahlad was surrendered to Vishnu Ji and Hirnakshipu used to hate him. Then acquiring the Narsingh form, God saved his dear devotee and ended Hirnakshipu's life by splitting open his stomach. Love towards Prahlad and hatred towards Hirnakshipu is self-evident.

<sup>1</sup> A sweet made of flour, ghee, and sugar

<sup>2</sup> True spiritual knowledge

<sup>3</sup> Worship / Devotion

Therefore, it has been said in Holy Shrimad' Bhagwad' Gita Adhyay 2 Shlok 53 that after acquiring Tattavgyan (true spiritual knowledge), your intellect, which is confused by the various misleading statements, will become firmly fixed in one Purna Parmatma<sup>1</sup>. Then you will become a yogi i.e. then with undivided attention and free from doubt, your bhakti of one Purna Prabhu<sup>2</sup> (Supreme God) will commence.

In Holy Gita Adhyay 2 Shlok 46, it has been said that after attaining a very big reservoir of water (whose water, even if does not rain for 10 years, does not finish) the interest which is left in a small reservoir of water (whose water finishes if it does not rain for a year), the same faith is left in other gods (other gods like, in Brahma, Vishnu, Shiv, and Kshar Purush i.e. Brahm and Akshar Purush i.e. ParBrahm) on becoming aware of the qualities of Purna Parmatma (Param Akshar Purush) through Tattavgyan. Like, the small reservoir of water does not appear bad, but one becomes aware of its capacity that it is a makeshift support which is not sufficient for life, and after attaining a very big reservoir of water one becomes aware that even if there will be drought, there will not be any problem, and will soon, giving up the smaller reservoir of water, become dependant on the bigger reservoir of water.

Likewise, after becoming acquainted with the glory of the Purna Brahm through the Tattavgyan of the Purna Parmatma from the Tattavdarshi Saint, a devotee becomes completely (with undivided mind) dependant on that Purna Parmatma (Parmeshwar) in every respect.

In Gita Adhyay 18 Shlok 62, it is said that oh Arjun, you may go in the refuge of that Parmeshwar in every respect. By the grace of that God you will attain supreme peace and *Shaashvat Sthaan* i.e. eternal supreme abode i.e. you will attain the Satlok which never gets destroyed.

It has been said in Gita Adhyay 18 Shlok 63 that oh Arjun, I have said this mysterious, very confidential knowledge to you. Now do as you wish. (Because these are the last shloks of the last Adhyay eighteenth of Gita, therefore has said so.)

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<sup>1</sup> Full-fledged God / Complete God

<sup>2</sup> Full-fledged God / Complete God

## The Venerable God of Brahm, the Giver of the Knowledge of Gita, is Purna Brahm

In Gita Adhyay 18 Shlok 64, it has been said that now again hear the most confidential knowledge of all confidential knowledge that this very Purna Parmatma (about whom there is a mention in Adhyay 18 Shlok 62) is my definite venerable God i.e. I (Brahm / Kshar Purush) also worship Him. I will say this in your benefit. (Because God Brahm, the giver of the knowledge of Gita, has also given this very information in Gita Adhyay 15 Shlok 4, in which he has said that I am in the refuge of that same Aadi Purush Parmeshwar<sup>1</sup>. Therefore has said here that again hear this most confidential of the confidential knowledge.)

**Important —** The other translators of Gita have done wrong translation. They have written the meaning of “IshtH asi me drdam’ iti” as “you are dear to me”; whereas, the meaning is —

### Gita Adhyay 18 Shlok 64

Sarvghuyatmm’ bhooyH, shrnu, me, parmm’, vachH, ishtH, asi, me drdam’, iti tatH, vakshyami, te, hitam’ || 64 ||

**Translation:** (Sarvghuyatmm’) the most confidential of all confidential (me) my (parmm’) utmost mysterious (hitam’) beneficial (vachH) words (te) to you (bhooyH) again (vakshyami) will say (tatH) these (shrnu) listen to (iti) this Purna Brahm (me) my (drdam’) definite (ishtH) venerable God (asi) is.

**Translation:** I will again say the most confidential of all confidential, my utmost mysterious beneficial words to you, listen to these — this Purna Brahm is my definite venerable God.

**God Brahm (Kaal God / Kshar Purush), the giver of the knowledge of Gita, is saying in Gita Adhyay 18 Shlok 65 that if you want to remain in my refuge then worship me with undivided attention. Abandon the worship of other gods (Brahma, Vishnu, Shiv) and Pitras etc. Then you will attain me only i.e. you will go to the Mahaswarg (Great Heaven) built in Brahmlok. I truly promise this to you. You are dear to me.**

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<sup>1</sup> Oldest/Primordial God who was present before the creation

It has been said in Gita Adhyay 18 Shlok 66 that if you want to go in the refuge of that (Ekam' / One) Unique God i.e. who is unequalled, the Almighty, the Creator of all the brahmands and the sustainer of all, then leave the sadhna of my level, which is the earnings of the jaap of Om' naam, and the other religious scripture-based yagya<sup>1</sup> in me (as a result of which you will become free from my debt). Go (*vraj*) in the refuge of that One (Ekam') Supreme God i.e. One who has no match. I will liberate you from all the sins (the debts of Kaal); you do not worry.

**Important —** The other translators of Gita have done wrong translation of Shlok 66. They have written the meaning of '*Vraj*' as 'Come', whereas '*Vraj*' means 'Go'. Please read the actual translation below —

### Gita Adhyay 18 Shlok 66

Sarvdharmaan', parityajya, mam', ekam', sharnm', vraj,

Aham', tva, sarvpaapebhyaH, mokshyishyami, ma, shuchH || 66 ||

**Translation:** (Sarvdharmaan') all my religious practices (mam') in me (parityajya) abandoning, you only (ekam') of that one Purna Parmatma (sharnm') in the refuge (vraj) go (aham') I (tva) you (sarvpaapebhyaH) from all the sins (mokshyishyami) will liberate, you (ma, shuchH) do not grieve.

**Translation:** Abandoning all my religious practices in me, you go in the refuge of that one Purna Parmatma. I will liberate you from all the sins; you do not grieve.

## The Worshipper of Brahm Attains Brahm and the Worshipper of Purna Brahm Attains Purna Brahm Only

There is conclusive knowledge in Gita Adhyay 8 Shlok 5 to 10 and 13 and Gita Adhyay 17 Shlok 23. It has been said in Gita Adhyay 8 Shlok 13 that for my, Brahm's, sadhna, there is only one syllable 'Om' which has to be uttered for doing jaap. A worshipper who does jaap<sup>20</sup> unto the last breath, he attains the ultimate state. (God, the

<sup>1</sup> Religious rituals

<sup>2</sup> Remembering mantra given



giver of the knowledge of Gita, has called his ultimate state as *Ati Anuttam* i.e. very bad in Adhyay 7 Shlok 18.)

It has been stated in Gita Adhyay 17 Shlok 23 that for the attainment of the Purna Parmatma, there is direction of the jaap of only three mantras, Om Tat' Sat'. (Amongst which, Om is the jaap of Brahm, Tat' is coded and is jaap of ParBrahm, and Sat', this is also coded and is the jaap of Purna Brahm.) Only a Tattavdarshi Saint knows the Tattavgyan of that Purna Parmatma; obtain it from him. I (Kshar Purush, the giver of the knowledge of Gita) do not know.

In Gita Adhyay 8 Shlok 6 it has been said that this is a rule that remembering whichever God a worshipper gives up his body at the time of death, he goes to that only.

In Gita Adhyay 8 Shlok 5 to 7, it has been said that he who, at the time of death, gives up his body while remembering me, he remains engrossed in my (Brahm) nature. Then whenever that worshipper attains a human life, he begins his sadhna<sup>1</sup> from Brahm only. He acquires the same kind of nature. (Its evidence is also in Gita Adhyay 16, 17 that whatever sadhna a worshipper has done in the previous birth, he by nature does the same sort of sadhna in the next birth.)

It has been stated in Gita Adhyay 8 Shlok 7 that remember me at all times and also fight. You will undoubtedly come to me.

It has been clarified in Gita Adhyay 8 Shlok 8 to 10 that a worshipper who does jaap of the naam<sup>2</sup> of Parmeshwar<sup>3</sup> with undivided attention, he, who constantly thinks of Him alone, (*Param divyam' Purush yaati*) goes to that Param Divya Purush<sup>4</sup> i.e. Parmeshwar (Purna Brahm)<sup>5</sup>. (Adhyay 8 Shlok 8).

A worshipper, who remembers the Eternal, Controller of all, Subtler than the subtlest, the Sustainer of all, Self-effulgent like the sun i.e. possessing a bright body, beyond the darkness of ignorance,

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<sup>1</sup> Worship / Religious act worthy of being done

<sup>2</sup> Mantra

<sup>3</sup> The Supreme God

<sup>4</sup> Supreme Divine God

<sup>5</sup> Complete God / Full-fledged God (The Supreme God)

(Kavim') KavirDev (God Kabir) Sachchidanandghan<sup>1</sup> Parmeshwar. (Adhyay 8 Shlok 9)

That worshipper, who is endowed with bhakti, by the power (the earnings of naam jaap<sup>2</sup>) of the sadhna<sup>3</sup> of the jaap of three mantras, while leaving the body at the time of death, reaching Trikuti, while doing the sumiran of Saarnaam by practice, goes to that divine form i.e. bright, visible (Param Purush<sup>4</sup>) Parmeshwar only. (Adhyay 8 Shlok 10)

### Brahm's (Kshar Purush) Sadhna is Anuttam<sup>5</sup>

In Gita Adhyay 2 Shlok 12 and Adhyay 4 Shlok 5 and Adhyay 7 Shlok 18, it has been stated that I (the giver of the knowledge of Gita) am perishable. Birth and death, mine and yours, will always keep on occurring. Only the performed deed (*Karm*) will be attained; there is no liberation. Although those who do my sadhna are noble worshippers, but they are also engaged in my very bad (*Anuttamam'*) sadhna. Therefore in Gita Adhyay 18 Shlok 62, 64, 66, has said that go in the refuge of that Parmeshwar/Supreme God, and He only is also my Venerable God.

**Request: -** The sadhna of the above-mentioned three mantras is available with me, the servant of the servants (Sant Rampal Das), which Purna Parmatma KavirDev has Himself granted by having mercy on His souls. Because now the intermediate (middle) generation is going on. Because in the beginning of Kalyug<sup>6</sup>, our ancestors were uneducated. At that time the fake saints, gurus, mahants and Aacharayas did not let the Tattavgyan of Parmeshwar to come up, and at the end of the Kalyug all the people will become

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<sup>1</sup> True-Happiness-giving God

<sup>2</sup> Remembering the naam (mantra) given

<sup>3</sup> Worship

<sup>4</sup> Supreme God

<sup>5</sup> Bad / Inferior

<sup>6</sup> There are four Yugas: Satyug, Tretayug, Dwaparyug and Kalyug. Among them the last Yug is Kalyug, which is currently prevailing and which began approximately five thousand years ago

devoid of Bhakti and highly vicious. Now this present time, the educated society, has begun from the twentieth century.

The actual knowledge is present in our true scriptures, which the fake saints, gurus, aacharayas and mahants could not understand. As a result of which, the whole bhakt society, on the basis of the knowledge opposite to the scriptures, being based on the baseless stories (lokved), abandoning the injunctions of the scriptures and by following the arbitrary way of worship, is wasting the precious human life.

**Sadhna according to the injunctions of the scriptures —**

1. In the first stage, Brahm Gayatri mantra is given, which is to open the Lotuses.

The devotee who will obtain initiation will think that Guru Ji was saying that we do not have to worship the three *gunas* (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv). He has given the mantra jaap of them only. For them it is a request that this is not worship. We are living in Kaal's lok. Here whatever facility we will need, Brahma, Vishnu and Shiv etc only will provide that.

For example, we have taken an electricity connection (benefit). We have to pay its bill (expenditure). We are not worshipping the minister or the electricity department. We will pay their bill and keep getting the benefit of electricity. Likewise, if we will keep paying the bill of telephone and water etc, then we will keep getting the facilities. By doing sadhna opposite to the scriptures you have become devoid of bhakti i.e. you have become devoid of virtues. As a result of which, you are not getting wealth and other benefits etc. This Das (Rampal Das) will become your Guarantor (will take responsibility) and will again make available all the facilities from the powers (Brahma – Vishnu – Shiv – Ganesh – Mata etc) of the one brahmand of this Kaal lok to you, and you have to keep paying their bill by the jaap of this mantra. The first (Sat Sukrt Avigat Kabir) mantra is for worship; this is Purna Parmatma and Satam' (i.e. complete salvation) benefit (fruit) will be attained. The meaning of Satam' is eternal i.e. we have to attain the eternal state. After four months of this mantra, you will get Satnaam (Sachcha Naam / True Mantra), which will be of two mantras. One of its mantra is for paying the debt of the twenty-one

**brahmands of Kaal. By making its earning we have to pay the debt of Brahm (Kshar Purush) i.e. Kaal. Then this Kaal will make us free from all the debts.**

**It is mentioned in Gita Adhyay 18 Shlok 62, 66 that —  
Gita Adhyay no. 18 Shlok no. 62**

Tam', ev, sharnam', gachchh, sarvbhaaven, Bharat,  
Tatprsaadaat', paraam', shaantim', sthanm', prapsyasi,  
shaashvatam' || (62)

**Translation:** (Bharat) oh Bharat! You (sarvbhaaven) in every respect (tam') that Parmeshwar hidden in the darkness of ignorance (ev) only (sharnam') in the refuge (gachchh) go. (tatprsaadaat') by the grace of only that Parmatma, you (paraam') supreme (shaantim') peace and (shaashvatam') ever-lasting Sat (sthanm') Place – Dhaam – Lok (prapsyasi) will attain.

**Translation:** Oh Bharat! You, in every respect, go in the refuge of only that Parmeshwar hidden in the darkness of ignorance. By the grace of only that Parmatma, you will attain supreme peace and the ever-lasting Sat Place–Dhaam–Lok.

**Gita Adhyay no. 18 Shlok no. 66**

Sarvdharmaan', parityajya, mam', ekam', sharnam', vraj,

Aham', tva, sarvpaapebhyah, mokshyishyami, ma, shuchH || 66 ||

**Translation:** (sarvdharmaan') all my religious practices (mam') in me (parityajya) abandoning, you only (ekam') of that one Purna Parmatma (sharnm') in the refuge (vraj) go (aham') I (tva) you (sarvpaapebhyah) from all the sins (mokshyishyami) will liberate, you (ma, shuchH) do not grieve.

**Translation:** Abandoning all my religious practices in me, you go in the refuge of only that one Purna Parmatma. I will liberate you from all the sins; you do not grieve.

**The meaning of the above-mentioned Shloks is that Kaal (Brahm i.e. Kshar Purush) is saying that Arjun, if you want to stay in my refuge, then your birth and death will continue. If you want supreme peace and want to go to Satlok, then go in the refuge of that Purna Parmatma. For that, leaving all my religious practices, i.e. the earnings of the jaap of the first mantra of Satnaam, with me, then, in**

every respect go in the refuge of that One (Almighty i.e. who is unequalled, that unique Parmeshwar), then I will make you free from all the sins (debts); you do not worry. And we will leave the earnings of the second mantra of Satnaam with ParBrahm i.e. Akshar Purush because we have to go to Satlok through Akshar Purush's lok; we have to give its fare. Then we will get the third mantra Satshabd i.e. Saarnaam, which will provide permanence in Satlok.

If someone has gone abroad, and there he owes money to the government. If he wants to return to his country, then he will have to first get rid of the debt of that country. Then will have to obtain a No Due Certificate. Then his passport will be validated for the return; otherwise, he will not be allowed to come back.

Similarly, becoming devoid of bhakti by doing sadhna opposite to the scriptures, you have become indebted in this Kaal lok. First of all you will be made a merchant. For that, KavirDev (God Kabir or God Kabir') has sent me, this Das (Saint Rampal Das), as His representative. On the behalf of that Parmeshwar this Das will become your guarantor and will resume your connection (the benefit of connection) with Brahma – Vishnu – Shiv etc powers, for which by making an earning of their mantras you have to pay the bill in instalments. Until you become liberated from here, you will keep getting all the material facilities with full might, and by doing virtuous deeds – charity etc will be able to become richer in bhakti. In other words, like we have lotuses in our body. When after leaving our body we will go to Parmatma, then we will have to go through these lotuses. Like 1. In Mool Lotus, is Ganesh Ji 2. In Swaad Lotus, Savitri-Brahma Ji 3. In Naabhi Lotus, Lakshmi and Vishnu Ji 4. In Hridya Lotus, Parvati and Shiv Ji and 5. In Kanth lotus, Durga (Ashtangi). We will be able to go through these lotuses only when we will pay their debt. By the first updesha all your lotuses will blossom i.e. you will become free from debt. When at the time of death you will depart after leaving your body, then you will find your path clear i.e. you will find your all no due certificates ready.

But we have to worship our Original Master KavirDev (God Kabir). Like, a wife, who is loyal to her husband, worships her husband, but respects everyone suitably. Like, younger brother-in-

law as son and elder brother-in-law as an elder brother, and mother and father-in-law as her own mother and father. But the feelings she has towards her husband she can not have towards others. In a similar manner, a devotee of Kabir Parmeshwar has to make his bhakti successful. Therefore do not get misled by any ignorant person. Remain engaged on the path of bhakti directed by this Das with full faith. This bhakti is based on all the scriptures.

2. In the second stage Satnaam is given, which is of two mantras. One is ँ (Om') + second is Tat' which is coded, is only told to a worshipper.

3. In the third stage Saarnaam is given, which is of three mantras. Om' + Tat' + Sat' (Tat' – Sat' are coded which will be told only to the worshipper).

In this way, by the practice of the sumiran<sup>1</sup> of Saarnaam (which will be of three mantras), a worshipper will attain Param Divya Purush<sup>2</sup> i.e. Parmeshwar KavirDev and will attain supreme peace i.e. complete salvation in Satlok.

**Important:** Currently no one except me (Das) has this actual sadhna. If someone, stealing from this Das, himself becoming a guru, is making fake disciples, then beware of that enemy of the human life. He because of being unauthorised is ruining his life and is also making the ignorant followers destined to hell. Know him to be a messenger sent by Kaal.

## Resolution of Doubt

1. Question: It is proved from the above-mentioned essence of Gita that the worship of Brahma Ji, Vishnu Ji and Shiv Ji is useless. But I have been worshipping Shri Shiv Ji for 30 years, and God Shri Krishna Ji is very dear to me. I can not leave these Gods; I have developed special attachment to these. I read Shri Gita Ji daily. I do jaap of Hare Ram, Hare Krishna, Radheshyam, Sita Ram, Om' NamH Shivay, Om' NamO Bhagwate Vasudevay etc naams. I also

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<sup>1</sup> Remembering naam given

<sup>2</sup> Supreme Divine God

fast on Monday; also bring Kavar<sup>1</sup> and also go to the places of pilgrimage to do charity. I also go to temples to do idol-worship. I wish to go to heaven and because of customary pooja<sup>2</sup>, have also taken updesh<sup>3</sup> from a mahant.

**Answer:** - Please you may read the above-mentioned “Essence of Shrimad’bhagwat Gita” again. Until you will become fully acquainted with the Tattavgyan<sup>4</sup>, this thorn of doubt will keep on pricking you. Like, there is an example above that the world-like tree is hanging upside-down, whose base (root) is Purna Parmatma Parmeshwar. It has the three *gunas*-(Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv)-like branches. Suppose you have planted a mango plant. If you will water (worship) the roots (base) by which it will become a tree, then the branches will bear the fruits. You are not told to break the branches. (*See the picture of the ‘upright sowed plant of bhakti i.e. way of worship according to the scriptures’*).

Likewise, we have to worship the Purna Parmatma i.e. the root. Then the fruits of actions will be borne on the three *gunas*-(Brahma, Vishnu and Shiv)-like branches. Therefore do not have to leave anything; only have to plant your plant of bhakti upright i.e. have to start sadhna according to the injunctions of the scriptures.

In the present time, the entire holy bhakt<sup>5</sup> society, abandoning the injunctions of the scriptures, is behaving arbitrarily i.e. has planted the plant of bhakti upside-down. If someone has planted a plant like this, then he is called a fool only. (*Please see the picture of the ‘upside-down planted plant of bhakti i.e. way of worship opposed to the scriptures’*).

Therefore in Gita Adhyay 7 Shlok 12 to 18, those who have their mind limited to the worship of the three *gunas* (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji), who do not worship anyone apart from these, they have been said to be of demoniac nature, the

<sup>1</sup> A way of worship opposite to the scriptures, whereby a worshipper brings water from the river Ganges near Haridwar city and pours it over the idol of God Shiv in a Shiv temple near his place

<sup>2</sup> Religious practices

<sup>3</sup> Initiation / Spiritual instruction

<sup>4</sup> True spiritual knowledge

<sup>5</sup> Devotees

lowest among men, evil-doers and fools, and it has been said that they do not even worship me (Brahm / Kaal). Then God (Brahm i.e. Kshar Purush), the giver of the knowledge of Gita, has even called his sadhna as very bad (anuttamam') i.e. useless. Therefore, has said in Gita Adhyay 18 Shlok 62, 64, 66 and Adhyay 15 Shlok 1 to 4 that go in the refuge of that Purna Parmatma (worship the root of the upside-down tree); worship Him according to the way instructed by the Tattavdarshi saint. (In Gita Adhyay 4 Shlok 34, has indicated towards the Tattavdarshi saint). Only by doing scripture-based sadhna of that very Purna Parmatma, a worshipper attains supreme peace and Satlok i.e. attains complete liberation. God (Kshar Purush / Kaal), the giver of the knowledge of Gita, is saying that even I am in His refuge only i.e. that very Purna Parmatma is also my venerable God; even I worship Him only, others should also worship Him alone. You read Gita Ji daily, but still are doing sadhna opposite to the method mentioned in Gita Ji. The jaap of the mantras (Hare Ram, Hare Krishna, RadheyShyam Sita Ram, Om' Namo Shivay, Om' Namo Bhagwate Vasudevay etc mantras) that you do and the other sadhnas<sup>1</sup>, fasting, bringing *kavar*, going to places of pilgrimages (*Teerth and Dhaam*) for charity and worshipping, Ganga-bath and bath in the festival held at places of pilgrimage, because of not being mentioned in the Gita Ji, abandoning the ordinances of the scriptures, is arbitrary behaviour (way of worship), which has been called as useless in Gita Ji Adhyay 16 Shlok 23, 24.

### Information about the Tradition of *Gaddi* (native seat) and Mahant

Information about the tradition of mahant and native seat (*gaddi*): - In some solitary place or city or in some village, some great soul saint or worshipper used to live. After his death, to keep his memory, a memorial of stones or bricks is built on the place where the last rites of his body are performed. Then the followers or the descendents of that holy soul install a statue of him. After some time, devotees go there. Some start donating money and give it a form of a temple and the descendents of that saint or sage become

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<sup>1</sup> Religious practices



greedy of acquiring money. They start misleading that, one who visits this place attains complete liberation. One gets all the benefits which the disciples used to get during the lifetime of this greatman. Consider this statue to be that Saint Ji only. He who will not come here, his salvation is not possible etc-etc.

Someone should ask those ignorants that for example, there was some doctor. He used to give medicine by palpating the pulse, and the patient used to become alright. After the death of that doctor, making a statue of his and installing it, if some greedy person says that this statue does the job of that very doctor; he who will come to visit it will become fully cured or if someone sits himself becoming a fake doctor, that I also give medicine. But gives all the treatment opposite to the book of medicine, then he is deceiving, because his aim is to only earn money. The statue of any saint or God is a respectable memorial, but is not worippable.

Similarly, if making a statue of some saint or God, under its pretext, some priest or mahant says that I also give naam. If that gentleman is giving all the sadhna opposite to that very holy scripture which that great saint has written from his experiences, then that fake saint or mahant is himself a culprit and is also taking the burden of wasting the life of the followers on his head. At one time, there is only one saint. Crores of fake saints, mahants and aacharyas become an obstacle in his path.

After the death of a Saint Ji, the tradition of saint or mahant begins. For the protection of the place of the former Saint, a manager is selected, who is called Mahant. He is only appointed to look after that holy monument. Then, out of greed, he himself becomes a guru and the bhakti-desiring loving souls, becoming based on him, waste away their lives.

A rule has been made in the mahant-tradition that the first son of the former mahant will be entitled to the post of mahant; whether he is a drunkard or an unknowledgeable person. This is a path of bhakti; in this only a Purna Sant (Complete Saint) can salvage a living being. Das read two-three books of mahant-tradition. Saw in them that —

1. A one-two years old child was seated on a native seat (*gaddi*).

Then, on growing up, he started giving naam-daan. In the second book, I read that a five- year old child's father, who was a mahant, suddenly died. Later, the '*sangat*' (congregation) and his mother appointed that five-year-old child on the post of mahant. A few years later, he became guru Ji.

2. I read in the history of one mahant-tradition that the mahant did not have any child. He died. His brother had already died. He had no child. To look after the native seat (*gaddi*), servant was temporarily appointed as the mahant until the birth of a child in that family. After some time, someone had a son in the mahant family; the temporary mahant ran away with the native seat (*gaddi*). In some other city, he himself installed the native seat and became mahant; opened a new shop there and in the previous place, a two and a half years old child was made mahant.

3. I saw the history of one mahant-tradition that the eldest son left home. They appointed the younger one on the post of mahant. After some time, a temple was built there, and more offerings (money from religious offerings) started coming. The offspring of the elder son said that we have the right over this temple, because of this a dispute started. The mahant seated on the native seat was killed. Then his eldest son was appointed the mahant i.e. the holder of the native seat. Even he was killed. Then his second brother was made to sit on the *gaddi*; others who used to call themselves eligible, they set up a new place and opened a new shop. By filing cases against each other, in greed turned a happy life into hell. How can it be called a Dhaam<sup>1</sup>? Rather it is a battlefield of Mahabharat of Kurukshetra. Some mahants have taken an agency to make saints. They make wear saffron-coloured clothes. Changing the previous name, keep some other name. Then that artificial mahant, becoming a fake saint plays with the lives of innocent souls. He is himself wasting his precious human life as well as is ruining the lives of the innocent souls and is incurring heinous sin.

When a snake had to sting King Parikshit Ji, at that time a need for a Purna Guru<sup>2</sup> arose because the welfare of a living being

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<sup>1</sup> Sacred Place / Place of pilgrimage

<sup>2</sup> One who has complete knowledge of all the religious scriptures.

is impossible without a Purna Sant<sup>1</sup>. At that time all the sages of the earth refused to give initiation to King Parikshit and to recite the tale (*Katha*<sup>2</sup>) of Shrimad'bhagwat Sudhasagar<sup>3</sup> for seven days. Because their hollowness was to be revealed the seventh day. Because of this very reason no one came forward. Even the writer of Srimad'bhagwat Sudhasagar Shri Vedvyas Ji himself expressed his incompetency. Because those sages used to fear God. For this reason also, did not consider it right to play with King Parikshit's life.

Maharishi Sukhdev Ji was called from heaven for the welfare of King Parikshit Ji; who gave initiation to the king, and by reciting the tale for seven days, whatever welfare Rishi Sukhdev Ji could do of the King Parikshit Ji, he did. {By getting a 'Katha' recited by an authorised person and by listening to him, one gets the fruit of the yagya of knowledge (Gyan Yagya). As a result of the yagya, one attains heaven for some time, and then the cycle of birth-death continues. By an unauthorised person, one does not even get that}. The current gurus, saints, mahants and aacharyas are themselves unfamiliar with the constitution of God. Therefore becoming the subject of a terrible offence are being culprits.

Auron panth bataavahin, swayam na jaane raah |

Anadhikaari katha-paath kare va deeksha devein, bahut karat gunaah ||

In the present time there is a flood of those who do *katha or paath*<sup>4</sup> of sacred texts, and who give *naam-daan*<sup>5</sup>. Because the holy souls of all the holy religions are unacquainted with the Tattavgyan<sup>6</sup>. Because of which fake gurus, saints, and mahants are taking an advantage. When the holy bhakt society will become acquainted with the spiritual Tattavgyan, then these fake saints, gurus and aacharyas will not find a place to hide; they will have to flee to save themselves.

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<sup>1</sup> Complete Saint; a Tattavdarshi Saint who has complete knowledge of the religious scriptures.

<sup>2</sup> Story about God from a holy scripture

<sup>3</sup> Name of a Holy Book

<sup>4</sup> Narrate a scriptural tale of God

<sup>5</sup> Initiation

<sup>6</sup> True spiritual knowledge

## Information about the Places of Pilgrimage (*Teerth / Dhaam*)

Some worshipper sage did sadhna sitting at some place or near some water body, or exhibited his spiritual power. After making earnings of his bhakti, he took it with him and went to the lok of his favoured deity. That place of sadhna later became known as a *Teerth* or *Dhaam* (place of pilgrimage). Now if someone goes to see that place that here some worshipper used to live. He did welfare of many. Now there is no saint there who would give upadesh. He has left after making his earnings.

Please think: - Please consider (Teerth/Dhaam) places of pilgrimage as mortar and pestle (a one and a half feet long bowl-shaped vessel of iron with an approximately 9 inch diameter and a one and a half feet long rod of iron, 2 inches in diameter, which is used for grinding substances and medicines is known as mortar and pestle). A person borrowed a mortar and pestle from his neighbour. He ground the collected material for hawan and returned it after washing. The room in which the mortar and pestle was kept, a fragrance started coming in that room. The members of the family saw that from where is this fragrance coming, and found that it is coming from the mortar and pestle. They understood that the neighbour had borrowed it; he must have ground some aromatic substance. After a few days that fragrance also stopped coming.

Likewise, consider a Teerth/Dhaam as a mortar and pestle. Like, the person who ground the substance wiping all his material kept it with him. He returned the empty mortar and pestle. Now if someone just by smelling that mortar and pestle becomes contented, then it is his foolishness. He will also have to bring that collected material, then he will attain full benefit.

Similarly, a holy soul living at some Dhaam or place of pilgrimage after grinding the material of Ram-naam and wiping it off, took all his earnings with him. Later, if the ignorant devotees just by going to that place consider it their welfare, then it is the result of the baseless sadhna told by their guides (gurus). Welfare is possible only by doing sadhna of God like that great soul saint. For that on

finding a Tattavdarshi Saint and taking updesb from him, by doing bhakti throughout life, one should attain liberation. Scripture-based true sadhna is available with me, this Das. Please obtain it free-of-cost.

## How was Shri Amarnaath Dhaam Established?

God Shankar Ji had given updesb<sup>1</sup> to Parvati Ji in a solitary place. Because of which Mother Parvati Ji became this much liberated that until God Shiv Ji (Tamgun) will not die, even Uma Ji (Parvati) will not die. After the death of seven Brahma Ji (Rajogun), God Vishnu (Satogun) will die. After the death of seven Vishnu Ji, Shiv Ji will die. Then mother Parvati Ji will also die; did not attain complete salvation. Even then, whatever benefit Parvati Ji attained, that also she obtained after taking updesb-mantra<sup>2</sup> from an authorised person. Later, devotees to keep the memory of that place, kept it safe and visitors started going there.

Like, this Das (Saint Rampal) goes to different-different places to do satsang. There *kheer* and *halwa* (sweet dishes) are also prepared. A devout soul, who obtains updesb, gets his welfare done. After the conclusion of the satsang, we removed all the tents and went to another place for satsang. Only left the oven and stove made from clay or brick in the previous place. Then if someone says to a man of that city that, come, I will show you that place where Saint Rampal Das Ji's satsang was held and *kheer* was made. Later, the person, who goes to see those ovens, neither gets *kheer*, nor gets to hear the sacred speech of satsang, nor can obtain updesb by which welfare can be done. For that he will have to search for the saint; where the satsang is going on, there all the tasks will be accomplished.

Similarly, going to *Teerths/Dhaams*, the places of pilgrimage is like only seeing that memorial place-like oven. Because of not being mentioned in Holy Gita Ji, it is against the scriptures, by which there is no benefit (Evidence: Holy Gita Adhyay 16 Mantra 23, 24).

<sup>1</sup> Initiation / Spiritual instruction — to tell way of worship

<sup>2</sup> Mantra given during initiation

The devotees misled by the saints, mahants and aacharyas, who are devoid of Tattavgyan, go to *Teerths* and Dhaams for the sake of self-wellbeing. The devotees gone on the journey to Shri Amarnaath have succumbed three-four times by being buried under the snowstorm. Everytime the number of casualties used to be in thousands. It is a matter deserving consideration that had the visit to and worship of Shri Amarnaath Ji been beneficial, would God Shiv not have saved those devotees? Which means, God Shiv Ji is also not happy with the sadhna which is against the scriptures.

### How was the Temple of Vaishno Devi Established?

When Sati Ji (Uma Devi) died on burning after jumping in the fire-pit of her father king Daksh, God Shiv Ji, out of affection, considering her skeleton as Sati Ji (Parvati Ji), keeping it on his shouder, kept wandering like a mad man for ten thousand years. God Vishnu Ji broke the skeleton of Sati Ji into pieces with the Sudarshan chakra. Where the trunk fell, there it was buried in the earth. To maintain the memory of this religious incident, a temple-like monument was built over it so that in the coming times no one should say that it is written incorrectly in Purans. Kept a picture of a woman in that temple and started calling her Vaishno Devi. A noble man was appointed to look after it and to narrate the story of that place to the devout visitors. Other religious persons used to give him some wages. Later his descendents started taking gifts (donations) there and started saying that a man's business had collapsed, he vowed 100 rupees to Mata and offered a coconut. He became very wealthy. There was childless couple. They vowed to offer 200 rupees, one sari, one gold necklace to Mata. They got a son.

In this way, innocent souls by becoming based on these baseless stories forgot their Gita Ji and Holy Vedas, in which all those sadhnas have been mentioned to be devoid of the injunctions of scriptures. Because of which neither is there any happiness, nor is any task accomplished, nor is supreme state i.e. liberation attained (Evidence: Holy Gita Adhyay 16 Shlok 23, 24). Likewise, where Devi's eyes

dropped, there Naina Devi temple and where tongue fell, there temple of Shri Jwala Ji and where trunk fell, there Vaishno Devi temple was established.

## **How was the Temple i.e. Dhaam of Shri Jagannaath Ji Built in Puri?**

In Orissa state, there was a king named Indradaman. He was exclusively devoted to God Shri Krishna Ji. One night Shri Krishna appeared in king's dream and said that get a temple of mine built by name Jagannaath. Shri Krishna Ji also said that idol-worship is not to be done in this temple. Only a saint has to be left in it who should impart knowledge according to Holy Gita to the visitors. He also showed the place on the seashore where the temple had to be built. On waking up in the morning King Indradaman told his wife that last night I saw God Krishna Ji. He has instructed to build a temple. The queen said, "Why delay an auspicious task? The entire wealth has been given by him only. Why think in offering it to him?" The king got the temple built in that place which Shri Krishna Ji had shown on the seashore in the dream. After the temple was built, a cyclone arose and demolished the temple. Not even a trace was left that there was a temple here. Like this, the king got the temple built five times. On all five occasions, the sea demolished it.

Being disappointed, the king decided not to build any temple. He thought that God knows which birth's revenge the sea is taking from me. The treasury became empty; the temple did not get built. After sometime, Purna Parmeshwar (KavirDev/God Kabir) according to the promise made to Jyoti Niranjan (Kaal) came to King Indradaman and said to the King, "You get the temple constructed. This time the sea will not demolish the temple (palace)." The King said, "Saint Ji, I do not believe it. I have been getting the temple constructed by the order of God Shri Krishna (Vishnu) Ji. Shri Krishna has not been able to stop the sea. I have got the temple built five times thinking this that God might be testing me. But now I am not even worthy of giving a test because even the treasury has become empty. Now I am not capable of getting the temple built."

Parmeshwar said, “Indradaman, the Parmeshwar who has created all the brahmands, only He is capable of doing everything; not other gods. I have the ‘word’ power of that Parmeshwar. I can stop the sea (hiding himself, was telling the truth).” The king said, “Saint Ji, I can not accept that there is some other God more powerful than Shri Krishna Ji. When even he could not stop the sea, then what can an insignificant person like you do. I do not believe it and nor is my financial state suitable for constructing the temple (palace).” KavirDev (God Kabir) in Saint form said, “King, if you feel like constructing the temple, then come to me. I live in so and so place. This time the sea will not demolish the temple.” On saying this, God went away.

That night God Shri Krishna again appeared before King Indradaman and said, “Indradaman, get the temple built one more time. Contact the saint who had come to you, and beg for help from him. He is not an ordinary saint. His bhakti-power has no limit.”

King Indradaman woke up from sleep and narrated the whole account of his dream to his queen. The queen said, “If God is saying then you must not fall short. Get the palace of God built again.” On hearing the goodwill speech of queen, the king said, “Now even the treasury has become empty. If I will not get the temple built, then God will become displeased. I am caught in a religious crisis.” The queen said, “I have some jewellery kept with me. The temple will easily get built with them. You take this jewellery and obey the order of God. While saying this, the queen taking out all the jewellery which was kept at home and which she was wearing, surrendered it in her husband’s feet for the sake of God. King Indradaman went to that place which Parmeshwar had told in Saint form. On finding Kabir Prabhu i.e. the anonymous Saint, requested to stop the sea. God Kabir Ji (KavirDev) said that the direction from which the sea comes rising up, get a platform built there on the seashore; sitting on which I will do bhakti of God and will stop the sea. The king got a platform constructed from a big stone by the sculptors. Parmeshwar Kabir sat down on it. The construction of the temple started again for the sixth time.



At that very moment a Siddh<sup>1</sup> Mahatma from Naath succession came. Naath Ji said to the king, “King, you are getting a very good temple; you should also install an idol in it. Without an idol, what temple would it be? This is my order.” King Indradaman said with folded hands, “Naath Ji, God Shri Krishna Ji had appeared in my dream and ordered to build a temple, and had said that neither have to keep an idol in this temple, nor have to do any heretical pooja.” On hearing king’s statement, Naath said, “Are dreams ever true? Obey my orders and do install an idol of sandalwood.” On saying this, Naath Ji stood up without consuming any refreshment. The king out of fear sent for sandalwood and gave orders to a craftsman to make an idol. To install one idol of Shri Krishna Ji was Naath Ji’s order. Then other gurus-saints advised the king that how will God live alone? He used to keep Shri Balram Ji with him all the time. One said that sister Subhadra was God Shri Krishna Ji’s affectionate sister; how can she live without her brother? It was decided to build three idols. Three craftsmen were appointed. As soon as the idols were made, they broke into pieces. Like this, the idols broke into pieces three times. The king became very worried. He thought that this fame and auspicious deed is not in my fate. The temple gets built and breaks down. Now the idols are breaking. Naath Ji has left annoyed. If I will say that the idols break, then he will think that the king is making excuses; he might curse me. The anxious king neither ate anything, nor slept the whole night. In the morning, went to his royal court in an uneasy state. At that very moment Purna Parmatma (KavirDev) Kabir God assuming the form of an eighty-year-old craftsman appeared in the royal court. He had a bag hanging on the waist in which a saw was clearly visible from outside, as if without any introduction was giving the picture of a craftsman and other drill and adze etc were filled in the bag. God in craftsman’s appearance said to the king, “I have heard that the idols for the temple of God are not getting completed. I am an eighty-year-old man and have sixty years of experience. Every craftsman can not make an idol of sandalwood. If you give permission then your servant is present.” The king said, “Craftsman, you appear to be God who

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<sup>1</sup> A follower of a community of saints who has magical powers is called a Siddh.

has come as a craftsman for me. I was very worried. I was thinking that if I find an experienced craftsman then the problem might be solved. You may quickly make the idols. KavirDev (God Kabir), who had come in the old craftsman's form, said, "King, give me a room, sitting in which I will make the idols of God. I will shut the door from inside and make the idols with purity. When these idols will be ready, then the door will open. If someone will open the door in the middle, then to whatever extent the idols will be formed they will remain that much." The king said, "Do whatever you think is right."

When twelve days had passed in making the idols, Naath Ji arrived. Naath Ji asked the king, "Indradaman, did you make the idols?" The king, with folded hands, said, "your orders have been fully obeyed, Mahatma Ji. But it is my misfortune that the idols are not getting made. When half-made, they break into pieces. He sent for the pieces of the idols by the servants and showed them to Naath Ji to make him believe. Naath Ji said that the idols have to be made. Get them made now. I will see how they break. The king said, "Naath Ji, effort is being made. A God-sent eighty-year-old experienced craftsman is making the idol in a closed room. He has said that after completing the idols, he will open the door. If anyone will open the door in the middle, then to whatever extent the idols will be made, they will remain that much. Today it has been twelve days since he started making the idols. Neither has he come out, nor has eaten or drunk anything. Naath Ji said that we should see the idols, how he is making them? What will be there to see once they have been made? If they would not have been made correctly, then we will get them made correctly. Saying this Naath Ji taking King Indradaman with him went in front of that room where the idols were being made and called out, "Craftsman, open the door." Called out several times, but the door did not open, and the sound of '*khat-khat*' which was coming also stopped. Naath Ji said that you were saying that he is an eighty-year-old man; he has not even eaten or drunk for twelve days, now even the sound has stopped, he might have died. They forcefully opened the door; saw that three idols were kept, the digits of hands and toes of the three had not been made. The craftsman had disappeared.

The temple got built and seeing no other way out and firm on his insistence, Naath Ji said, “Install the idols like this only; perhaps, this only is accepted to God. It seems that Shri Krishna had himself come and made the idols.

The chief Pandey ascertained the auspicious time and next day only installed the idols. All the Pandeys, the chief Panda, the king, the soldiers and the devout persons went to perform the ceremony of imparting life to the idols<sup>1</sup>. Purna Parmeshwar KavirDev (God Kabir) acquiring the appearance of a Shudra<sup>2</sup> stood up facing the temple in the middle of the main door of the temple. He was acting (doing *leela*) in such a way as if was unaware that the army for the consecration of God is coming from behind. The chief Panda was walking in the front. Even then Parmeshwar kept standing in the middle of the door. Approaching near, the main Panda pushed Parmeshwar, standing in Shudra form, so hard that He fell far away, and acting like a Shudra sat down in a solitary place. Along with the king, all the devout persons went inside the temple and saw that all the idols had acquired the appearance of the Parmeshwar in Shudra form standing on that door. On seeing this spectacle, the people present there were struck with amazement. The chief Panda said, “God has become annoyed because that Shudra has made the main door impure. Therefore all the idols have acquired the appearance of that Shudra. A big misfortune has happened. After sometime the actual forms of the idols were retored. After cleaning several times with Ganga-water, the life-imparting (consecration) ceremony was performed. {KavirDev said see the limit of ignorance and hypocrisy. A craftsman becomes the God of an idol. Then the priest or another saint puts life into that God in idol form i.e. grants life to God. Then that earthen or wooden God accomplishes the tasks. Well done, Hypocrites! Very well befooled the God-loving souls.}

A few days after the installation of the idols, sea-water rose approximately forty feet high, which is called cyclone, and moved towards the temple with great speed. Kabir Parmeshwar was sitting on the platform ahead. He raised His one hand just as a blessing is

<sup>1</sup> The ceremony of consecration of an idol

<sup>2</sup> A person of a lower caste

given. The sea remained arose and remained standing upright like a mountain; could not move ahead. The sea came out in the form of a Brahmin, and said to God sitting on the platform, “Lord, you give way to me. I will go to demolish the temple.” God said that this is not a temple. This is a palace (ashram/monastery). A learned person will live in it and will impart the knowledge of Holy Gita Ji. It does not befit you to destroy it. The sea said that I will definitely demolish it. God said, “Go. Who is stopping you?” The sea said, “I have become helpless. Your power is boundless. Give me way, Lord.” Parmeshwar Kabir Sahib Ji asked, “Why are you doing this?” The sea present in Brahmin form said, “When this Shri Krishna Ji had come in Tretayug in Shri Ramchandra form. He, while showing the fire arrow to me, reproached me bitterly and insulting me had asked me to give way. I am going to take that revenge.”

Parmeshwar Kabir Ji said, “You have already taken the revenge. You have submerged Dwarika.” The sea said, “I have not been able to submerge it completely yet, half is remaining. That also some powerful saint had come before me because of which I could not immerse Dwarika completely. Even now if I try, I am unable to go there. I have been restrained from there.”

Then Parmeshwar Kabir (KavirDev) said, “I only had reached there as well. I only had saved the remainder of it. Now go and swallow the remaining Dwarika as well, but do leave that memorial place where the last rites of Shri Krishna Ji’s body were performed (A very big temple was built on the place where the last rites of Shri Krishna Ji were performed. This monument will remain as evidence that actually Shri Krishna Ji had died and had left his body of five elements. Otherwise in the time to come, people will say that Shri Krishna Ji had not died.)” On getting permission the sea submerged the remaining Dwarika as well. Parmeshwar Kabir Ji (KavirDev) said, “From now on you must never attempt to demolish this Jagannaath temple, and move away from this palace.” Obeying this order of God, the sea bowed down and moved approximately one and a half kilometre away from the temple. In this way, the temple i.e. Dhaam of Shri Jagannaath Ji was established.

## From the Beginning there is no Untouchability in Shri Jagannaath Temple

After a few days, the Pandey, who had pushed God Kabir Ji in Shudra form, developed leprosy. Even after taking all kinds of treatment, did not get cured. The suffering of leprosy kept on increasing. He also performed all the religious services, repeatedly cried before Shri Jagannaath Ji and prayed for the removal of suffering, but everything failed. Shri Krishna Ji appeared in his dream and said, “Pandey, wash the feet of that Saint whom you had shoved on the main door of the temple and sip that foot-nectar (*charnamrit*<sup>1</sup>). Then by His blessings your leprosy can get cured. Only if he will forgive you from His heart, otherwise not.” What choice does a dying man have?

That chief Panda woke up in the morning. Taking many fellow Pandas with him went to that place where God Kabir was sitting in form of the Shudra. As soon as the Panda came near to God, Parmeshwar stood up and started walking, and said, “Panda, I am untouchable; stay away from me. You might become impure. Panda approached nearer; Parmeshwar moved further forward. Then the Panda burst into tears and said, “Parvardigar, forgive my fault.” Then the kind God stopped. Pandey respectfully spread a clean cloth on the ground and requested God to sit on it. God sat down on that cloth. Then that Panda himself washed God’s feet and put the foot-nectar (*charnamrit*) in a bowl. God Kabir Ji said, “Pandey, drink this for forty days as well as bathe by putting some in the bathing water. Your leprosy will get cured on the fourtieth day”, and said that even in future, if anyone will practice untouchability in this Jagannaath temple, then will get its punishment. All the people present there promised that from today onwards no untouchability will be practiced in this sacred place.

**Please think: - This is the only temple in India where from the beginning there has been no untouchability.**

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<sup>1</sup> Foot-nectar : the water in which the feet of a respected personage or an idol have been washed

Even I (this Das) got the opportunity to see that place. I had gone with several disciples to see that place that let us gather some evidence. There, even today we found all the proofs to be evident. The stone (platform) sitting on which Kabir Parmeshwar Ji had stopped the sea to save the temple is present even today. A dome has been built on it as a memorial. A monastery is also present there from the very old mahant (guard) tradition/succession. There, on asking about the information on the above-mentioned protection of the temple from the sea from a nearly seventy years old Mahant Ji, he also told the same thing and said that my ancestors have been Mahants (guards) here for many generations. Here only, Shri Dharmdas Ji and his wife Bhaktmati Amani Devi had given up their bodies. He also showed their graves made adjacent to each other.

Then we went inside the temple of Shri Jagannaath Ji. Even today, there is no idol-worship there. But have definitely displayed an exhibition.

The three idols of God Shri Krishna Ji and Shri Balram Ji and sister Subhadra Ji which are installed inside the temple, they do not have digits in both the hands; both the hands are physically defective (stump). Those idols are also not worshipped; they have been kept only for the sake of viewing. There, I asked a guide Pandey that we have heard that the sea had demolished this temple five times and it was reconstructed. Why did the sea demolish it? Then who stopped the sea? Pandey said, “I do not know this much. All this was the grace of Jagannaath Ji, he only had stopped the sea; I have heard that the sea had demolished the temple thrice.” I then asked, “Why did God not stop the sea the first time?” The Pandey said, “It is a *leela* (divine act) of Jagannaath.”

I then asked, “Is there any untouchability in this temple or not?” He said, “Ever since this temple has been built, there has been no untouchability here. In the temple, a Shudra and a Panda can have food in one plate or a leaf-plate. Nobody forbids them.” I questioned, “Pandey Ji, in other temples previously there used to be a lot of untouchability; why not in this? The God is same.” Pandey’s answer was, “It is a *leela* (divine act) of Jagannaath.”

Now pious souls should think that how much the truth has been

suppressed just by saying a *leela* of Jagannaath. Sacred monuments are respectable, but self-welfare is only possible by doing bhakti-sadhna according to the Tattavgyan mentioned in Holy Gita Ji and Holy Vedas and as given by Parmeshwar Kabir Ji, otherwise, because of being opposite to the scriptures, the human life will be wasted. Evidence: Gita Adhyay 16 Mantra 23, 24. In the temple of Shri Jagannaath, according to the order of God, it is only auspicious to sing the praise of the glory of the knowledge of Holy Gita Ji, and self-welfare is only possible by doing sadhna according to the way of worship mentioned in Shrimad Bhagwat Gita Ji, otherwise, there is no benefit just by visiting Jagannaath Ji or by eating *Prasaad* of *khichdi* because this action because of not being mentioned in Shri Gita Ji is against the scripture, which is evident in Adhyay 16 Mantra 23, 24.

### The Definition of Heaven is?

For example, consider heaven to be a hotel (restaurant). Like, a rich man in summers goes to cold places in cities like Simla or Kullu Manali. There he stays in a hotel in which the room rent and the food-expenses have to be paid. After spending twenty or thirty thousand rupees in two or three months, he has to return to his sphere of actions. Then do hard labour for ten months. Then spend your own earnings for two months and come back. If in some year, the earnings are not good, then even suffer for the want of that comfort of two months.

Consider heaven to be similar: - After doing sadhna on this Earth, one goes to heaven-like hotel for some time. Then after spending one's virtuous earnings, one has to again suffer in hell and in the bodies of the 84 lakh life forms on the basis of the sinful deeds.

Until one will find the Tattavdarshi saint, the sufferings in the above-mentioned birth-death, heaven-hell and 84 lakh births of various living beings will continue because only the Satnaam and the Saarnaam of Purna Parmatma destroys the sins. The sins are not destroyed by the worship of other gods. One only gets the predestined fruits of all the deeds.

Therefore in Gita Adhyay 8 Shlok 16, it has been said that upto Brahmlok (Mahaswarg / the Great Heaven) all the loks are destructible. When even Heaven-Great Heaven will not remain, then where will the worshipper find refuge; please think.

**Question:** Is there no benefit of doing a daily *paath* of Gita Ji? The charity which we do like, roti to a dog, food to a hungry man, flour to the ants, *bhandara* on the places of pilgrimages etc; is this also useless?

**Answer:** - By the study of the religious Holy Scriptures, one gets the fruit of Gyan yagya. The fruit of yagya is heaven for sometime or one gets the fruit of the purpose for which it is done; but not liberation. The main reason for doing a daily *paath* is that the memory of the sadhna, which is instructed in the Holy Scriptures and that which is not instructed, remains fresh. And we do not make a mistake at any time. As a result of which we giving up the actual aim through negligence and abandoning the ordinances of scriptures do not start following arbitrary conduct (way of worship) and the sole aim of human life remains in mind that the sole aim of human life is only self-welfare, which is only possible by scripture-based sadhna.

Like, a zamidaar obtained a son in old age. The farmer thought, by the time the child will grow up and will become capable of taking the responsibility of the occupation of agriculture, I might die. Therefore, the farmer wrote down his experience and said to his son that son, when you grow up, then to understand your work of farming, read this record of the experience of mine daily and do your farming. After the death of the father, the farmer's son everyday read the record of the experience written by his father. But is not doing as is written in it. Can that farmer's son become rich? Never. He should do the same as is written in his father's experience record.

Similarly, the devout people are everyday doing the *paath* of Holy Gita Ji, but are doing sadhna opposite to the Holy Scripture. Therefore, according to Gita Adhyay 16 Shlok 23, 24, it is a futile sadhna.

Like, the worship of the three *gunas* (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji) is prohibited in Adhyay 7 Shlok



12 to 15 and 20 to 23, and to carry out shraadhhs i.e. pitra-worship, to offer pind, to pick up ashes and perform *kriya* (rites) in Ganga, to perform terahvin, satarhvin, mahina, chhHmahi, varshi<sup>1</sup> etc is prohibited in Adhyay 9 Shlok 25. To keep fast is prohibited in Gita Adhyay 6 Shlok 16. It is written that Oh Arjun! Yog (bhakti) is neither successful of a person who does not eat at all (who keep fasts),..... i.e. fasting is prohibited.

To give food to the hungry people, to feed dogs etc living creatures and animals etc is not bad, but it is beneficial only to do charity and yagya etc through a Purna Sant according to his orders.

Like, a dog travels in a car sitting in his master's seat. Man is the driver of the dog. That animal has more facilities than a common man. A separate room, fan and cooler etc are available etc etc.

When that ignorant creature was in a human body, he did charity also, but did it through arbitrary conduct (way of worship), which because of being opposite to the scriptures was not beneficial. It is a rule of God that whatever deed a living being will perform, he will definitely get its result. This rule is applicable until one finds a Tattavdarshi Saint, the guide to the Purna Parmatma.

Whatever deed a living being performs, he gets the result accordingly. According to this rule, by doing bhandara<sup>2</sup> on places of pilgrimage (*teerth* and *dhaams*) and on other places and on the basis of the act of giving roti to a dog, he went into the life of a dog. There also he got the result of the actions performed. After finishing the earnings of the virtuous deeds of the previous birth in the life of the dog, went into the life of a donkey. All the facilities will be taken away in the life of a donkey; will carry mud and baked-unbaked bricks the whole day. Thereafter, will suffer in the bodies of other living beings and will have to suffer in hell too. After experiencing the sufferings of 84 lakh births of various living beings, then attains a human body. Then who knows whether he will do bhakti or not. Like, the sin of the living beings, which are killed under the feet of the person who goes to places of pilgrimage (*teerth* or *dhaam*) or under the wheels of the conveyance he uses, is also borne by that pilgrim only. Until the

<sup>1</sup> Rites performed after a person's death

<sup>2</sup> Provision of common meal to many people on the basis of religiousness

Purna Sant who tells the true sadhna of Purna Parmatma is found, the sins can not be destroyed (forgiven), because by the sadhna of Brahma, Vishnu , Mahesh, Brahm (Kshar Purush/Kaal) and ParBrahm (Akshar Purush) sins are not destroyed (forgiven); the fruit of both the sin and the virtue has to be borne. If that living being, according to the knowledge of Gita, obtaining the refuge of a Purna Sant, had done sadhna of the Purna Parmatma, then either he would have gone to Satlok or would have again obtained a human body. On the basis of the previous virtues would have found some Saint. That living being then by performing virtuous deeds would have got across.

Therefore the above-mentioned arbitrary practice is not beneficial.

**Question:** It has been stated in Gita Adhyay 3 Shlok 35 and Adhyay 18 Shlok 47 that one's own religion, which is properly brought into practice, even if is devoid of merits compared to other's religion, is very good. It is auspicious to even die for one's religion; other's religion is fearsome. It is proved from this that whatever pooja one does, one should not leave it. It is auspicious to even die in one's religion.

**Answer:** - If the meaning of Gita Adhyay 3 Shlok 35 and Adhyay 18 Shlok 47 is this only that whatever pooja one does, one should continue doing it; do not leave it, then what was the need of the knowledge of Holy Shrimad'bhagwad' Gita Ji? One Shlok was enough. The purport of these Shloks of Shri Gita Ji is correct, but the translators have given an opposite meaning. Please read below the actual meaning of the above-mentioned two shloks —

**Gita Adhyay 3 Shlok 35**

Shreyan', swadharmH, vigunH, pardharmat', swanushtithat',  
Swadharme, nidhnam', shreyH, pardharmH, bhyavahH || 35 ||

**Translation:** (VigunH) devoid of qualities i.e. abandoning the injunctions of scriptures (swanushtithat') an arbitrary, properly brought into practice (pardharmat') another's religious pooja<sup>1</sup> (swadharmH) one's scripture-based pooja (shreyan') is much better. Scripture-based (swadharme) in

<sup>1</sup> Worship

one's pooja (nidhnam') to remain engrossed unto the last moment i.e. even dying (shreyH) is auspicious and (pardharmH) another's pooja (bhyavahH) is fearsome.

**Translation:** One's scripture-based pooja is much better than another's arbitrary pooja devoid of qualities i.e. abandoning the injunctions of the scriptures which is properly brought into practice. It is even auspicious to remain engrossed unto the last moment i.e. to die in one's scripture-based pooja and another's pooja is fearsome.

### Gita Adhyay 18 Shlok 47

Shreyan', swadharmH, vigunH, pardharmat', swanushtithat',  
Swabhavniyatam', karm, kurvan', na, aapnoti, kilbisham' || 47 ||

**Translation:** (VigunH) devoid of qualities (swanushtithat') arbitrary i.e. opposite to the injunctions of scriptures properly brought into practice (pardharmat') another's dharm i.e. religious pooja (swadharmH) one's own dharm i.e. religious pooja which is in accordance with the injunctions of the scriptures (shreyan') is superior (swabhavniyatam') formed by nature in the four *varnas*<sup>1</sup>, worldly and (karm) bhakti acts (kurvan') while performing (kilbisham') sin (na aapnoti) does not incur.

**Translation:** One's own dharm i.e. religious pooja which is in accordance with the injunctions of scriptures is superior to another's dharm i.e. religious pooja, which is devoid of qualities and is arbitrary i.e. is opposite to the injunctions of scriptures and is properly brought into practice. While performing worldly and bhakti acts formed by nature in the four *varnas* one does not incur sin. Important: Its evidence is clear in Gita Adhyay 7 Shlok 1 to 6.

**It is clear in the above-mentioned shloks that one's scripture-based sadhna is superior. No matter, how well-organised other's ostentatious sadhna may seem, it is harmful.**

**Like, those who do *jagran* of Mata, they sing the praise of Mata through fanciful poems in a very melodious voice with all the instruments. Getting attracted to that (Swanushtithat') self-made sadhna which is against the injunctions of scriptures, one should not leave one's scripture-based sadhna. Like, when a worshipper engages in true sadhna, then he abandons the previous sadhnas which**

<sup>1</sup> Castes

were opposite to the scriptures like, pitra-worship, going to temple etc-etc. Then other people who do scripture-opposed sadhna say that you have given up all the previous religious practices (poojas). All the gods will become annoyed with you. Someone had done the same thing, his only son died. In this way, this scripture-opposed sadhna of others raises fear, but it is only auspicious to carry on doing one's scripture-based sadhna unto the last breath.

**Question:** According to the method mentioned in Gita Adhyay 6 Shlok 10 to 15, I meditate by sitting in one seat and bringing the head and other parts into equilibrium. I also keep the fast of Ekadashi. In this way I will attain peace.

**Answer:** You may also read Gita Adhyay 6 Shlok 16 in which it is written that oh Arjun, this yog (sadhna) is neither successful of a person who eats excessively, nor of one who does not eat at all (keeps fast). It is neither successful of a person who remains too much awake, nor of one who sleeps a lot, nor is successful of a person who does sadhna by sitting in one place. The method mentioned in Gita Adhyay 6 Shlok 10 to 15 has been refuted in Gita Adhyay 3 Shlok 5 to 9 that a foolish person, who forcefully controlling all the senses of action i.e. by sitting in one place, meditates, he is called a hypocrite. Therefore only a *karmyogi* (a sadhak who does sadhna while doing work) is superior. For the real method of bhakti, God (Brahm), the giver of the knowledge of Gita, says about searching some Tattavdarshi (Gita Adhyay 4 Shlok 34). It is evident from this that the method of bhakti told by (Brahm) the giver of the knowledge of Gita is not complete. Therefore in Gita Adhyay 6 Shlok 10 to 15, Brahm (Kshar Purush / Kaal) has described his own sadhna and has said the peace attained from this sadhna to be very bad (anuttamam) in Gita Adhyay 7 Shlok 18. It has been said in the above-mentioned Adhyay 6 Shlok 10 to 15 that a sadhak who keeps mind and senses under control, may prepare a special seat which should neither be too high, nor too low. Sitting on that seat, keeping heart and senses under control, must practice by focussing mind. Sitting upright, observing celibacy, by controlling mind, must depart (from the world). Engrossed in sadhna in this way, a worshipper attains the (Nirvanparam) peace residing in me. Therefore in Gita Adhyay 7

Shlok 18, has called the salvation (benefit) attained by his sadhna to be very inferior (anuttamam'). In this very Gita Adhyay 18 Shlok 62 and Adhyay 15 Shlok 4, has said that oh Arjun! You will attain supreme peace and Satlok; then one does not have rebirth, attains complete liberation. Even I (God, the giver of the knowledge of Gita) am in the refuge of that Aadi Narayan Purush Parmeshwar<sup>1</sup>. Therefore, one should only do His sadhna and pooja with firm determination.

Even in Gita Adhyay 3 Shlok 5 to 9, has proved the knowledge of Gita Adhyay 6 Shlok 10 to 15 to be wrong. Arjun asked, "God, it is very difficult to control mind." God answered, "Arjun, controlling mind is like controlling wind." Then, has also said this that undoubtedly nobody remains without doing any action even for a moment at any time. A very foolish person forcefully controlling all the senses of action externally, keeps thinking something in the mind. Therefore instead of sitting in one place by observing hathyog, it is only superior to do sadhna (karmyog) while performing worldly tasks. Compared to not doing action i.e. doing sadhna with hath-yog<sup>2</sup> by sitting in one place, it is superior to do sadhna while doing actions. How will you subsist yourself by doing sadhna while sitting in one place (Akarm)? Doing sadhna (by sitting in one seat with hathyog) by abandoning the ordinances of scriptures is a cause of bondage to actions. Secondly, it is superior only to do sadhna while performing actions in accordance with the scriptures. Therefore, do sadhna while performing your worldly tasks. In Gita Adhyay 8 Shlok 7, has said that, fight as well as do my *sumiran*. In this way, you will come to me only. In Gita Adhyay 7 Shlok 18 and Adhyay 18 Shlok 62, has said that the benefit (salvation) obtained from my sadhna is very inferior/bad (Anuttamam'). Therefore, go in the refuge of that Parmeshwar, by whose grace you will attain supreme peace and (Shaashvatam' Sthanm') Eternal Place i.e. Satlok. Search for some Tattavdarshi Saint and ask him the method of bhakti and the complete knowledge (Tattavgyan) of that Parmeshwar; even I (Brahm / Kshar Purush, the giver of the knowledge of Gita) do not know it.

**Question:** It is stated in Gita Adhyay 15 Shlok 18 that I am

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<sup>1</sup> Primordial Supreme God

<sup>2</sup> Forceful meditation

famous in lok, in Ved by the name Purushottam. This proves that God, the giver of the knowledge of Gita, only is the Almighty and the entire Gita Adhyay 12 is describing the glory of the giver of the knowledge of Gita only.

**Answer:** In Gita Ji God, the giver of the knowledge of Gita, is describing his sadhna and capability as well as is stating the glory of that Purna Parmatma and is also indicating towards a Tattavdarshi Saint for the sadhna of that Parmeshwar. The entire Gita Adhyay 12 is filled with the glory of Brahm (Kshar Purush / Kaal) and in Gita Adhyay 13 the glory of that Purna Parmatma i.e. Aadi Purush Parmeshwar is mentioned. In Gita Adhyay 15 Shlok 1 to 4 and 16 and 17, there is decisive knowledge of Purna Parmatma, ParBrahm and Brahm etc.

In Shlok 16, it has been said that there are two Gods in the Lok (the twenty-one brahmands of Brahm and the seven sankh brahmands of ParBrahm because of being formed of the element of earth, are also called as one lok) made up of the element of Earth. One is Kshar Purush i.e. Brahm. Second is Akshar Purush i.e. ParBrahm. The material bodies of all the living beings under these two Gods and of these two Gods are perishable and the soul is said to be imperishable.

In Shlok 17, it is said that in reality, Purushottam i.e. the Almighty Parmeshwar is someone else other than these two, who is called Parmatma<sup>1</sup>; who entering into the three loks, sustains and protects everyone. He is actually called the Eternal Parmeshwar.

In Adhyay 15 only in Shlok 18, the giver of the knowledge of Gita (Kshar Purush / Brahm), describing his state, is saying that I am called Purushottam on the basis of Lokved (hearsay/baseless stories), because I am superior to all the living beings who are under me in my twenty-one brahmands, whether they are perishable in material bodies or are imperishable in soul form. Therefore on the basis of lokved, I am famous as Purushottam. In reality, Purushottam is some other Parmeshwar who is mentioned in Gita Adhyay 15 Shlok 17.

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<sup>1</sup> God

**Question:** In Gita Adhyay 10 Shlok 2 and 3, has said that no one knows about my origin. He who knows me as beginningless, as one who never takes birth, in essence, he becomes free from all the sins. It is clear from this that Brahm has no birth and he destroys all the sins.

**Answer:** Read the Gita Adhyay 10 Shlok 2 again in which it is said that neither gods (Brahma, Vishnu and Shiv etc) nor the great sages know about my origin because all of them have originated from me.

It is self-evident from this that God, the giver of the knowledge of Gita, has an origin i.e. has taken birth, but the gods and sages born from Kaal (Brahm) do not know about it because they have originated from Kaal. Like, children do not know about the birth of their father, but the father of their father i.e. the grandfather only tells about it. Purna Parmatma, by Himself appearing in Kaal's lok, has told about the origin of Brahm.

The translation of Gita Adhyay 10 Shlok 3 has been done wrongly. Like, in Gita Adhyay 2 Shlok 12 and Adhyay 4 Shlok 5 and 9, has called himself perishable and that he has repeated births and deaths, and in Shlok 9 has said that “My births are transcendental”. This also proves Brahm's birth. In Adhyay 2 Shlok 17 and Adhyay 8 Shlok 3, 8 to 10 and 20 and Adhyay 15 Shlok 4, 16, 17, has said about some other Imperishable Eternal God.

Therefore in Gita Adhyay 10 Shlok 3, has said that the learned person amongst human beings i.e. a Tattavdarshi Saint who knows me and that Eternal God, who does not take birth in reality, the Maheshwar<sup>1</sup> of all the loks i.e. Parmeshwar, in essence, that Tattavdarshi saint utters true knowledge; consequently, by doing bhakti based on the true sadhna told by that Tattavdarshi Saint one becomes free from sin. Its evidence is also in Gita Adhyay 4 Shlok 34. Please read the actual translation of Gita Adhyay 10 Shlok 3—  
**Gita Adhyay 10 Shlok 2**

Na, me, viduH, surgnaH, prbhavam', na, mahrshayH,

Aham', aadiH, hi, devanam', mahrshinam', ch, sarvashH || 2 ||

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<sup>1</sup> The Greatest God

**Translation:** (Me) my (prbhavam') origin (na) neither (surgnaH) the gods know and (na) nor (mahrshayH) great seers (viduH) know (hi) because (aham') I (sarvashH) in all respects (devanam') of the gods (ch) and (mahrshinam') also of the great seers (aadiH) am the cause of beginning i.e. origin.

**Translation:** Neither do the gods, nor the great seers know my origin because I am the cause of the beginning i.e. the origin of the gods and the great seers in all respects.

### Gita Adhyay 10 Shlok 3

YaH, mam', ajam', anadim', ch, vetti, lokmaheshwaram',  
AsammoodH, saH, matryeshu, sarvpapaeH, prmuchyate || 3 ||

**Translation:** (YaH) a learned person (mam') me (ch) and (anadim') the Everlasting i.e. Primordial God (ajam') who does not take birth (lok maheshwaram') the Great God of all the loks i.e. the Greatest God (veti) knows (saH) that (matryeshu) learned person among men who knows the scriptures in the right way i.e. who is equipped with the knowledge in accordance with the Vedas (asammoodH) Tattavdarshi (sarvpapaeH) all the sins (prmuchyate) says in detail i.e. he only gives a correct description of the knowledge of creation and actions i.e. liberates one completely from ignorance. Because of which all the sins of a person, who does bhakti based on the true sadhna told by the Tattavdarshi Saint, are destroyed.

**Translation:** A learned person who knows me and the Everlasting i.e. Primordial God, who does not take birth, the Great God of all the loks i.e. the Greatest God, that learned person among men, who knows the scriptures in the right way i.e. who is equipped with the knowledge in accordance with the Vedas, Tattavdarshi, speaks about all the sins in detail; which means, he only gives a correct description of the knowledge of creation and actions i.e. liberates one completely from ignorance. Because of which all the sins of a person, who does bhakti based on the true sadhna told by the Tattavdarshi Saint, are destroyed.



## **Indication of the Origin of Brahm (Kaal), the Giver of the Knowledge of Gita**

**It has been stated in Adhyay 10 Shlok 2 that Arjun, neither the gods, nor the great sages know about my origin (birth) because all these have originated from me. It is self-evident from this that Brahm (Kaal) has definitely taken birth, but the gods and the sages do not know about it. Like, children can not tell about the birth of their father, but the grandfather knows about it. Similarly, all the gods-sages etc in the twenty-one brahmands have originated from the union of Jyoti Niranjan / Brahm i.e. Kaal and Prakriti (Durga). Therefore, is saying that no one in the twenty-one brahmands knows about my origin because everyone has originated from me. Only Purna Brahm can tell about the origin of Kaal (Brahm) because Brahm (Kaal) has originated from Param Akshar Brahm (Purna Brahm). In Gita Ji Adhyay 3 Shlok 14-15, there is a clear evidence of origin of Brahm.**

**Adhyay 10 Shlok 3: A Tattavdarshi i.e. a learned person who knows me (Brahm) and the Maheshwar/Greatest God of all the loks, who never takes birth i.e. the Eternal God, he knows the three Vedas (Rigved, Samved and Yajurved); he is a Tattavdarshi Saint. By doing sadhna according to the path of bhakti directed by him, all the sins get destroyed. It is mentioned in Gita Ji Adhyay 15 Shlok 16, 17, 18 that the Eternal/Imperishable Purna Parmatma (Supreme God) is someone else, who by entering into the three loks sustains everyone. I (Kaal) am called Purushottam, only because I am superior to the perishable living beings in material bodies and the imperishable soul under me in the twenty-one brahmands. Therefore I have been called Purushottam on the basis of lokved i.e. baseless stories, but actually I am not imperishable/eternal or the sustainer. In Gita Ji Adhyay 3 Shlok 14, 15, it is said that all the living beings arise from food grain, food grain arise from rain, rain arises from yagya, yagya from auspicious actions, actions arose from Brahm. Brahm originated from the Eternal God. That very Eternal Omnipresent Parmatma is situated in the yagyas is worshipping in the yagyas; He only gives the fruits of the yagyas i.e. in reality, He only is the Adhiyagya.**

**Then, has said in Gita Ji Adhyay 10 Shlok 2 that no one knows about my origin (prbhavam'). It is proved from this that even Kaal (Brahm) has taken birth. Therefore he is also in form somewhere. Otherwise Krishna Ji was already standing in front of Arjun. He could not say that I am immemorial and unborn (ajam'). Kaal (invisible Brahm) only delivered all this correct information about his position (state) in the form of Gita by entering (like a ghost) into Sri Krishna's body and speaking from inside.**

**It has been proved in Gita Ji from the above-mentioned description that Brahm has originated from Purna Brahm. This evidence is also in Atharvaved Kaand 4 Anuvaak 1 Mantra 3, please read below —**

### **Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 3**

Pr yo jagye vidwanasya bandhurvishwa devanaM janima vivakti |  
Brahm BrahmH ujjbhaar madhyanneechaeruchchaeH swadha abhi pra  
tasthou || 3 ||

Pr – yaH – jagye – vidwanasya – bandhuH – vishwa – devanam' - janima  
– vivakti – BrahmH – BrahmH – ujjbhaar – madhyat' - nichaeH –  
uchchaeH – swadha – abhiH – prtasthou |

**Translation:** (Pr) first of all (devanam') of the gods and the brahmands (jagye) the knowledge of the origin (vidwanasya) of a curious bhakt (yaH) who (bandhuH) the real companion i.e. Purna Parmatma only, to His personal servant (janima) whatever has been created by Him (vivakti) Himself tells correctly in detail that (BrahmH) Purna Parmatma (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 Satyalok etc (nichaeH) below all the brahmands of ParBrahm and Brahm (swadha) by His acquirable (abhiH) attractive force (pr tasthou) properly established both of them.

**Translation:** Purna Parmatma who is the real companion of a curious bhakt, 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, Purna Parmatma, 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:** - Purna Parmatma<sup>1</sup> Himself correctly tells the knowledge of the nature created by Him, and the knowledge of the origin of all the souls to His personal Das (servant/disciple) that, the Purna Parmatma gave rise to Brahm (Kshar Purush / Kaal) from within Him i.e. 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, Kabir Parmeshwar (KavirDev) Himself told the knowledge of the nature created by Him to His personal servants/disciples i.e. friends, Shri Dharam Das Ji, Respected Garib Das Ji etc. The above-mentioned Ved Mantra is also supporting this.

#### **Kaand no. 4 Anuvaak no.1 Mantra no. 7**

YoatharvanM PitraM DevbhandhuM BrahspatiM namsaav ch gachchhaat' |  
TvaM vishwesham janita yathaasH KavirDevo na dabhaayat'  
swadhavan' || 7 ||

YaH – atharvanm' - Pitram' - Devbandhum' - Brahspatim' - namsa – av –  
ch – gachchhaat' - tvam' - vishwesham' - janita – yatha – saH – KavirdevH  
– na – dabhaayat' - swadhavan' |

**Translation:** (YaH) who (atharvanm') unchanging i.e. eternal (Pitram') Father of the Universe (Dev bandhum') the real companion of the devotees i.e. the basis of the soul (brahspatim') Guru of the universe (ch) and (namsa) polite worshipper i.e. 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 i.e. who is also endowed with the qualities of a mother (na dabhaayat') who does not betray like Kaal (swadhavan') who has the nature i.e. qualities of (yatha) as it is (saH) He (tvam') Himself (KavirDevH / Kavir' - DevH) is KavirDev i.e. in different language is also called Kabir Parmeshwar<sup>2</sup>.

**Translation:** He, who is unchanging i.e. eternal, Father of the universe,

<sup>1</sup> Full-fledged God / Complete God (The Supreme God)

<sup>2</sup> Supreme God

the real companion of the devotees i.e. the basis of the soul, Guru of the universe, and who takes a polite worshipper, i.e. worshipper who worships according to the scriptures, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmands, Jagdamba i.e. who is also endowed with the qualities of a mother, who has the nature i.e. qualities of not betraying like Kaal, He is, as it is, Himself KavirDev i.e. in different language He is also called Kabir Parmeshwar.

**Meaning: - In this Mantra, it has also been made clear that the name of that God, who has done all the Creation, is KavirDev (God Kabir).**

**God who is unchanging i.e. is ‘eternal’ in reality (It is also evident in Gita Adhyay 15 Shlok 16 –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 brahmand, who does not betray like Kaal (Brahm), is, as it is, Himself KavirDev i.e. God Kabir.**

**This God only, 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, Sukta no. 24.**

**Question — How did the name Kavir’ i.e. Kabir come in Vedas? Vedas were obtained in the beginning of creation. KavirDev (God Kabir) has originated in 1398 A.D.?**

**Answer — The actual name of Purna Parmatma<sup>1</sup> is KavirDev, and the similar names are SatPurush, Param Akshar Brahm, Purna Brahm etc. Like, the name of the body of the prime minister of a country is something else and pradhan mantry, prime minister are**

<sup>1</sup> Full-fledged God / Complete God (The Supreme God)

the names of the post. This very Purna Parmatma KavirDev by changing names has come in all the four yugas, and was also present in a human-like visible body in Anami (Anamay) lok by the name KavirDev prior to the creation of the nature and the Vedas. The same KavirDev, after creating Satlok, then became seated in Satlok. Thereafter, He created all the loks of ParBrahm and Brahm and the Vedas; therefore, there is description of KavirDev in the Vedas.

## God Kabir's taking Vibhishan and Mandodri in Refuge

Parmeshwar Muninder after taking Anal i.e. Nal and Aneel i.e. Neel in refuge went to Sri Lanka. A sixteen-member pious family of a supreme devotee Chandravijay Ji used to live there. They were virtuous beings born in the Bhaat<sup>1</sup> caste. After listening to the spiritual discourse of Parmeshwar Muninder (KavirDev / God Kabir) Ji, the whole family took naam-daan<sup>2</sup>. The supreme devotee Chandravijay Ji's wife Bhaktmati<sup>3</sup> Karmvati used to serve King Ravan's queen Mandodri. She used to entertain queen Mandodri by telling humorous good and bad jokes. Bhakt<sup>4</sup> Chandravijay used to work (serve) in the court of Ravan. He used to please the king by singing the songs of praise.

Bhakt Chandravijay's wife Bhaktmai Karmvati, after obtaining spiritual instruction (updesb) from Parmeshwar started narrating the discussion of God, the story of nature's creation which she had heard from her Satgurudev Muninder Ji, daily to queen Mandodri.

Bhaktmati queen Mandodri started relishing a lot. Bhaktmati Karmvati used to keep on narrating the true tale of God for several hours and tears used to keep flowing from Mandodri's eyes. One day Queen Mandodri asked Karmvati, "From whom did you hear this knowledge? You used to speak nonsense. This much transformation can not take place without a God-like Saint." Then Karmvati told that we have recently taken updesb<sup>5</sup> from a Supreme

<sup>1</sup> A Bard/ Panegyrist (an orator who delivers praises for sake of recreation)

<sup>2</sup> Initiation

<sup>3</sup> A female devotee

<sup>4</sup> Devotee

<sup>5</sup> Initiation / spiritual instruction

Saint. Queen Mandodri expressing the desire to meet the saint said, “This time when your Guru Ji comes, then bring him here.” On getting the order of her mistress, bowing her head respectfully, Karmvati said, “Whatever your order, your maid will obey it. I have a request. It is said that one should not call a saint by order. It is auspicious for one to go personally and attain audience; otherwise, whatever is your order, will be obeyed.” Queen Mandodri said, “This time when your Gurudev Ji comes, then let me know. I will personally visit him.” Parmeshwar then again showed grace in Sri Lanka. Queen Mandodri obtained updes. After sometime got her dear brother-in-law Shri Bhakt Vibhishan Ji obtain updes. Bhaktmati Mandodri after taking updes started remaining engrossed in the sumiran<sup>1</sup> of God day and night. She also requested her husband Ravan many times to obtain updes from Satguru Muninder Ji, but Ravan did not agree and used to say, “I have done bhakti of supreme power, Mrityunjay (one who has won over death) Shiv Ji. There is no power equivalent to him. Somebody has misled you.”

After sometime only, abducting the banished Shri Sita Ji, Ravan captivated her in his Nau lakha garden. Even on Bhaktmati Mandodri’s repeated requests, Ravan did not agree to return Mata Sita Ji. Then Bhaktmati Mandodri Ji said to her Gurudev Muninder Ji, “Maharaj Ji, my husband has abducted another woman. I am unable to tolerate this. He is not agreeing to return her at any cost. You have mercy, my Lord. Todate, I had not seen such a grief in my life.”

Parmeshwar Muninder Ji said, “Daughter Mandodri, this woman is not an ordinary woman. Shri Vishnu Ji had to come to earth because of a curse. He is Ramchandra, the son of King Dashrath. He is the resident of Ayodhya. He has been exiled for fourteen years and Lakshmi Ji herself in the form of Sita as his wife was in exile. Ravan has abducted her deceitfully by disguising as a sage. Lakshmi Ji is herself this Sita Ji. It is in Ravan’s benefit if he, returning her immediately, asks for forgiveness and begs for his life.”

Even on Bhaktmati Mandodri’s numerous repeated requests, Ravan did not agree and said, “Those two jokers wandering in the

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<sup>1</sup> Remembering the naam/mantra given

forest, what harm they can do to me. I have infinite army. I have one lakh sons and a lakh and a quarter relatives. My son Meghnaath by defeating Indra, the king of heaven, has married his daughter. We have captured thirty-three crore gods. You want to scare me by telling those two homeless wanderers living in the forest as Gods. I will not return this woman.”

Mandodri explained the knowledge of the path of bhakti<sup>1</sup> heard from her venerable Gurudev to Ravan a lot. Vibhishan also advised his elder brother. Ravan beat his brother Vibhishan and said, “You are taking Shri Ramchandra’s side a lot; go to him.”

One day bhaktmati Mandodri requested her venerable Gurudev, “Oh Gurudev, my wifehood is under threat. Please you also advise my husband once. If he will not listen to you, then I will not regret becoming a widow.”

Parmeshwar (the Supreme God), who had appeared by the name Muninder, accepting the request of his daughter Mandodri, standing in front of King Ravan’s court, requested the gatekeepers to allow him to meet King Ravan. The gatekeepers said, “Rishi<sup>2</sup> Ji, our king is holding a court at the moment. At the moment, the message from inside can come out, but the message from outside can not go in. we are helpless.” Then Purna God disappeared and appeared in the court of King Ravan. When Ravan saw Rishi Ji, he asked in a roaring voice, “Who has allowed this Rishi to come in without my order. Bring and kill him in front of me.” Then Parmeshwar said, “King, your gatekeepers had clearly refused me. They do not know how I came inside.” Ravan asked, “How did you come in?” Then Purna Prabhu<sup>3</sup> in Muninder form disappeared and appeared again and said, “This is how I came in.” Ravan asked, “Tell me the reason for coming.” Then God said, “You, being a warrior, have abducted a woman. This is against your majesty and valiance. This is not an ordinary woman. She is herself the incarnation of Lakshmi. Shri Ramchandra Ji, who is her husband, is himself Vishnu. Returning her beg for your life. Your benefit lies in this only.” On hearing this,

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<sup>1</sup> Worship

<sup>2</sup> Sage

<sup>3</sup> Complete God

the worshipper of Tamogun (God Shiv) Ravan roaring in anger jumped from his throne with a naked sword in hand and that ignorant being blindly attacked seventy times with sword to kill Rishi Ji. Parmeshwar Muninder Ji was holding a slender stalk of a broom in his hand; He moved it forward as a shield. Ravan's seventy blows struck that delicate stalk. It sounded as if the sword was striking against an iron pillar. The stalk did not move even slightly. Ravan started sweating. Even then out of his arrogance did not agree. He, however, realised that this is not an ordinary Rishi. Ravan said that I am not going to listen to any of your talks; you may go. Parmeshwar (Muninder Ji) disappeared from there, went to Mandodri and narrated the whole account to her. Queen Mandodri said, "Gurudev, now I will not have any problem becoming a widow." Muninder Ji departed from there.

Shri Ramchandra and Ravan fought a battle against each other. Ravan was killed. The kingdom of Lanka which Ravan had obtained by doing tough sadhna of Tamogun God Shiv by sacrificing his head ten times, that transient happiness also went away and he went to hell. On the contrary, Vibhishan, the worshipper of Satnaam of Purna Parmatma, even without doing tough sadhna, by the grace of God got the kingdom of Lanka. For thousands of years Vibhishan enjoyed the pleasure of the kingdom of Lanka and by the grace of God, there was complete peace in the kingdom. All the people of demoniac nature had died. Bhaktmati Mandodri, Bhakt Vibhishan, all the sixteen members of the family of the supreme devotee Chandravijay Ji and others who, after taking updesha from Purna Parmeshwar, did true bhakti according to the rules throughout their lives, all those worshippers remained happy here on Earth as well as in the end, sitting in Parmeshwar's aircraft, went to Satlok (Shaashvatam' Sthanm'). That is why in Holy Gita Adhyay 7 Shlok 12 to 15, it is stated that those whose knowledge has been stolen by the transitory comforts obtained from the sadhna of the three *gunas* (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji), those men with demoniac nature, the lowest among men, the evil-doers, fools, do not worship me (Kaal / Brahm).

Then, in Gita Adhyay 7 Mantra 18, God (Kaal / Brahm), the



narrator of Gita, is saying that rarely a noble soul does only my (Brahm) sadhna because he did not find a Tattavdarshi Saint. Those noble souls also remained dependent on the state of my (Anuttamam) very bad (Gatim) salvation. They are also not completely liberated. Therefore in Holy Gita Adhyay 18 Shlok 62 has said that oh Arjun, you may go in the refuge of that Parmeshwar (Purna Parmatma – Tat’ Brahm) in every respect. By only His grace, you will attain supreme peace and Satlok i.e. the Sanatan Param Dhaam (Eternal Supreme Abode).

Therefore it is a request to the pious souls that today this servant of the servants (Sant Rampal Das) has the true method of attaining Purna Parmatma. Take advantage by taking free-of-cost *updesha*.

### **Taking Indramati in Refuge in Dwapar Yug**

In Dwaparyug, there was a king named Chandravijay. His wife Indramati was a very religious woman. She used to show a lot of respect to saints-Mahatmas. She had also made a guru. Her gurudev had told, “Oh daughter! One should serve saints. It is very beneficial to feed the saints.” Fast of Ekadashi (eleventh day of a lunar fortnight), jaap (chanting) of mantra etc sadhnas, which gurudev had explained to her, she was engaged in all that, and in the bhakti of God with a lot of determination. Gurudev had told her that if you will feed the saints, then you will become a queen in your future births also, and will attain heaven. The queen thought that I will certainly feed one saint everyday. She pledged this in her heart that I will have food only after feeding a saint. By doing this it will remain in my mind. Everyday the queen, first of all, used to feed a saint and then herself used to have food. This went on for years.

Once, a Kumbh festival was held in Haridwar. All the worshipper saints of the Trigun Maya departed for bath in the Ganga. Because of this the queen did not find any saint to feed for several days. Queen Indramati herself also did not eat anything. On the fourth day, said to her maid, “Maid, see, if you can find a saint. Otherwise your queen will not remain alive today. Today I will die, but I shall not eat food.” That Kabir Parmeshwar, who is compassionate to the poor and needy, who knows what reason He can make to take His

devotee of previous times in His refuge. The maid went in the balcony above and saw that a saint is coming in front. He was in white clothes.

In Dwapar Yug, Kabir Parmeshwar had come by Karunamay name. The maid came down and said to the queen that there is a man who appears to be a saint. The queen said, “Call him quickly.” The maid went outside the palace and requested that Sahib, our queen has sent for you. Karunamay Ji said that why has the queen called me; what have I got to do with the queen? The maid servant narrated the whole account. Karunamay (God Kabir) Ji said that if queen needs me, she can come here; I am standing here. You are a maid servant and she is a queen. If I go there and she says that who had called you or her king might say something; daughter, showing disrespect to saints is very sinful. The maid returned and narrated the whole account to the queen. The queen said, “Maid, hold my hand and come.” On reaching there, the queen prostrating with reverence requested, “Oh Parmeshwar! My desire is to make you sit on my shoulder.” Karunamay Ji said, “Daughter! I only wanted to see whether you have any devotion or are merely starving.” Karunamay Ji went in to the palace with her. The queen prepared food with her own hands. KavirDev in Karunamay form said that I do not consume food. On this the queen said that I will also not have food. Karunamay Sahib Ji said that alright daughter, let us eat food, because only He is called ‘All-Capable’ (*Samrath*) who can do whatever He wishes. Karunamay Ji ate food, then asked the queen that who told you this sadhna<sup>1</sup> that you are doing? The queen said that my gurudev has given me this order. God Kabir questioned, “What order has your gurudev given to you?” Indramati replied — worship of Vishnu-Mahesh, fast of Ekadashi, pilgrimage, goddess-worship, to carry out shraadh, visiting a temple, service to saints. Karunamay (God Kabir) Ji said that the sadhna which your gurudev has given you can not liberate you from birth and death, heaven and hell, and from the sufferings of 84 lakh births of various living beings. The queen said that all the saints try to glorify themselves. You will not say anything against my gurudev, whether I may get liberated or not.

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<sup>1</sup> Religious duty / religious actions worthy of being done

Now, Karunamay (God Kabir) Ji thought that how should these innocent living beings be convinced? They can die, but can not leave what they are following blindly. Karunamay Ji said, “Daughter, it is your wish. I am not criticizing. Have I abused your gurudev or have spoken ill of him? I am just telling the path of bhakti<sup>1</sup> that this bhakti is against the scriptures. It will not give you salvation, nor will any punishment of your deeds be severed, and listen, on the third from today, you will die. Neither will your gurudev be able to save you, nor will this fake sadhna<sup>2</sup> of yours. (When it comes to dying, then this living being is frightened; otherwise does not listen.) The queen thought that saints do not lie, and I might die day after tomorrow. With this fear, asked Karunamay Ji, “Sahib, can my life be saved?” God Kabir (Karunamay) replied, “Yes, it can be saved. If you will take initiation from me, will become my disciple, will relinquish the former way of worship, then your life will be saved.” Indramati said, “I have heard that one should not change gurudev; one incurs sin.” God Kabir (Karunamay) said, “No, daughter, this is also your misconception. If one doctor’s medicine does not work, then don’t we go to another one? There is a teacher of class five. Then there is a teacher of a higher class. Daughter, you will have to move to the next class. Will you spend your whole life in class five? You will have to leave this. Now you do further studies. I have come to teach you.” She would not have agreed, but when started seeing her death that if the saint is saying then things might go wrong. On thinking this, Indramati said that I will do as you say. Karunamay (God Kabir) Ji gave her updes<sup>3</sup>, and said that Kaal will come in my form on the third day; you do not have to speak to him. Do jaap of the mantra that I have given you for two minutes. Look at him after two minutes. Then treat respectfully. Normally, when Gurudev comes, one should immediately fall at his feet. This is my order only for this time. The queen said, “Alright.”

Now the queen was worried; was doing jaap with devotion. Kaal came in Gurudev’s form by acquiring Karunamay Ji’s appearance and called out “Indramati, Indramati”. Now she was already scared,

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<sup>1</sup> Worship

<sup>2</sup> Religious Duty

<sup>3</sup> To tell the way of worship

kept on doing *sumiran* (*jaap* of mantra). She did not look at Kaal. When looked at him after two minutes, Kaal's form changed, and his actual face became visible. He did not have Karunamay Ji's appearance anymore. When Kaal saw that his form has changed, then he realised that she has some powerful mantra. He left saying that I will see you some other time. You have been saved this time. The queen became very happy and was delighted. She told her maid servants that I was supposed to die, but my Gurudev saved me. She went to the king, and said that I was going to die today, my gurudev saved me. Kaal had come to take me. The king said that you are always doing dramas. If Kaal had come, would he have left you? These saints just mislead you. Now how can she accept this? The queen laid down in happiness. After some time, Kaal came again as a snake and stung the queen. As soon as the snake stung the queen, she became aware of it. The queen screamed, "A snake has stung me." The servants came running. The snake went out through a hole (through a small outlet for water) before their eyes. After calling her Gurudev, the queen fainted. Karunamay (God Kabir) Ji appeared there. He recited a mantra just to show others (He can restore one to life even without a mantra; does not need any incantations.) and restored Indramati to life. The queen felt immensely grateful that Oh Bandichhor, had I not been in your refuge today, I would have died. Sahib said, "Indramati, I would not even have let this Kaal enter your house. He would not even have attacked you, but you would not have trusted me. You would have thought that no crisis had to come over me. Guruji has given me naam by misleading me. Therefore, I have given you a slight jolt; otherwise daughter, you would not have developed faith."

Dharmdas yahaan ghanaa andhera, bin parchay jeev jam ka chera ||

God Kabir (Karunamay) said that now when I will wish, then you will die. Garibdas Ji says that —

Garib, Kaal darae Kartaar se, jai jai jai jagdish |

Jaura jauri jhadti, pag raj daare sheesh ||

This Kaal is afraid of God Kabir (Kabir Parmeshwar) and this death (*jaura*) dusts Kabir Sahib's shoes i.e. is equivalent to a servant.

**Then applies that dust on her head and says that I will only go to him whom you will order me to kill; otherwise I will not go.**

Garib, Kaal jo peesae peesna, jaura hai panihaar |  
Ye do asal major hain, mere Sahib ke darbaar ||

**This Kaal who is the Lord (Brahm) of the twenty-one brahmands, who is the father of Brahma, Vishnu and Mahesh, he grinds the flour of my Kabir Sahib (God) i.e. is a definite servant, and *jaura* (death) fetches water for my Kabir Sahib i.e. is a special maid servant. These two real servants are in my Sahib's court.**

**After a few days, Karunamay (God Kabir) Ji came again, and granted Satnaam<sup>1</sup> to queen Indramati.**

**Then after some time, seeing queen Indramati's intense devotion, Karunamay Ji gave her Saarnaam<sup>2</sup>. Then made her attain Shabd<sup>3</sup>. When Sahib used to visit, Indramati used to request that please advise my king husband, Lord. If he also agrees and comes in your feet, then my life will become successful. Kabir Sahib requested Chandrvijay that Chandravijay, you may also take naam; this kingdom and luxury is of two days. Then a living being will go in 84 lakh births of various life forms. Chandravijay said, "Bhagwan, I will not take naam, and will not restrict your disciple whether she may give the whole treasury in charity, or organise any type of satsang. I will not oppose it." God Kabir (Karunamay) asked, "Why will you not take naam?" King Chandravijay replied that I have to attend parties of big kings. Karunamay (God Kabir) Ji asked, "What hinderance will naam cause in going to the parties? Go to assemblies, eat cashewnuts, drink milk, juice, but do not consume alcohol. Drinking alcohol is a heinous sin." But the king did not agree.**

**On queen's request, Karunamay (God Kabir) Ji again advised the king that without naam this life will be wasted. You may take naam. The king again said that Guruji, do not ask me to take naam. I will not object your disciple. No matter how much charity she does, or how many satsangs she gets done. Sahib said, "Daughter, seeing this pleasure of two days, his mind has become corrupt. You remain**

<sup>1</sup> This is formed by the union of Om' and Tat'

<sup>2</sup> This is of three mantras

<sup>3</sup> To grant word power and divine vision for attaining the Eternal God

devoted in God's feet. Get your welfare done. Here nobody is anybody's wife or husband. It is a relationship of two days. Do bhakti of Parmeshwar and perform virtuous deeds."

When Indramati turned into an eighty year old woman, (when actually she had to die at forty years of age) when the body also started shaking, then Karunamay Sahib Ji said, "Now tell, Indramati, do you want to go to Satlok?" Indramati replied, "Sahib, I am ready. I am completely ready, Daata." Karunamay Ji asked, "Do you have any attachment in your grandchildren or in the wealth of the kingdom?" The queen replied, "Not at all, Sahib. You have given such a pure knowledge. Now what should I wish for in this bad *lok*/world? God Kabir (Karunamay) Ji said, "Come, daughter." The queen died. God Kabir (Karunamay) took queen Indramati's soul up. There is a Mansarover (lake) in this brahmand. The soul has to be bathed in that Mansarover. God Kabir keeps this living being there for some time. Then asks, "Tell me again if you have any desire, then you will have to take birth again. If you have any desire left in your mind, then you can not go to Satlok." Indramati said, "Sahib, you are omniscient. I do not have any desire. Only have desire of your feet. But I have a doubt in my mind that my husband never objected me in any of the religious acts. Otherwise today's husbands cause hinderance to their wives. If he would have objected, then I would not have come in your feet. I would not have got my welfare done. If he gets any benefit for his cooperation in this auspicious act, then also have mercy on him sometime. Karunamay (Kabir) Parmeshwar saw that this fool has again got stuck to her devotionless husband. God Kabir said, "Alright daughter, stay here for two-four years."

Two years later, even the king started dying. Because he had not taken naam, the messengers of Yam came. The king felt dizzy and fell in the courtyard. The messengers (*doot*) of Yam strangled him. Because of being strangled, the king choked and his faeces and urine came out. Karunamay (God Kabir) Ji said to the queen that look, what is the state of your king? God Kabir (Karunamay Ji) is showing from there. The queen said that please see, Daata, if he gets any reward for his cooperation in bhakti, then have mercy. The

queen still had some affection. God Kabir (Karunamay) thought that she will again get entangled in Kaal's trap. Thinking this, from Mansarover went there, where king Chandravijay was lying unconscious in his palace. The Yamdoots were taking his life. On God Kabir's arrival, the Yamdoots flew in the sky like vultures from a dead body. Chandravijay became conscious. Karunamay Ji was standing in front. He was only visible to Chandravijay and not to anyone else. Chandravijay fell in His feet and started begging, "Please forgive me, Daata; save my life", because he saw that now he is going to die. (The eyes of this living being open when he realises that things have actually gone wrong.) Please forgive me, save my life, Master." God Kabir said, "King, today also the condition is same. Even that day the condition was same; you will have to take naam." The king said, "I will take naam<sup>1</sup>. I will take it just now." God Kabir gave him naam updesha and said that now I will give you a life of two years. If even a single breath will be missed in it, then again the punishments of your deeds will remain.

Kabir, jeevan to thoda bhalaa, jae sat sumran ho |

Laakh varsh ka jeevna, lekhe dhare na ko ||

Because of the previous deed of cooperation in the auspicious actions and the *sumiran* for two years with devotion, God Kabir by providing all the three naams to Chandravijay also took him across. "Bolo Satguru Dev ki Jai, "Jai Bandichhor".

Parmeshwar Kabir increases the life of a true devotee and also protects his/her family. It has been proved by the above-mentioned description. These evidences are of very early times. In the present time, a common man does not believe this. Read the numerous evidences of removal of sufferings and increment in age in present time by Satguru Rampal Ji by the power of Venerable Kabir Parmeshwar in this very book under the topic "True Path to the Misled".

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<sup>1</sup> To become disciple and attain the way of worship

## The Secret of the Holy Purans

To understand the Purans, please bear in mind that Shri Brahm Puran, Shri Vishnu Puran and Shri Shiv Puran begin from the leela<sup>1</sup> of Brahm, who has been called the (Pratham Avyakt) ‘First Unmanifested’ in Gita Adhyay 7 Shlok 25; who says in Gita Adhyay 11 Shlok 32 that “I am Kaal”. He is also called Kshar Purush and Jyoti Niranjan. He only is also called SadaShiv i.e. Kaal Brahm. He only by making one Brahmlok in a brahmand lives in its upper part. He only is called MahaVishnu, MahaBrahma and MahaShiv, and that area is called Kaashi. In that only, forming three places, Rajgun-dominated, Satgun-dominated and Tamgun-dominated, keeping his wife Durga (MahaLakshmi) with him, giving rise to the three sons, Rajgun Shri Brahma Ji, Satgun Shri Vishnu Ji and Tamgun Shri Shiv Ji, makes them unconscious. He keeps rearing them in the unconscious state only. On becoming young, brings Shri Brahma Ji into consciousness on a lotus flower, Shri Vishnu Ji on a snake bed and Shri Shiv Ji on a Kailash mountain. These three gods themselves do not know who is their originator? This Kaal Brahm only acquiring the Vishnu form, giving rise to a lotus from his navel, keeps Shri Brahma Ji on it and brings him into consciousness. He only, whenever he wishes, becomes visible by assuming Shri Brahma, Shri Vishnu and Shri Shiv form. This Kaal never appears in his original form which he had shown while giving the knowledge of Shrimad’Bhagwat Gita Ji. There is evidence in Gita Adhyay 10 and 11. In Shrimad’Bhagwat Gita Adhyay 11 Shlok 47, 48, it has been said that oh Arjun, neither has anyone seen this original Kaal form of mine before, except you, nor can anyone see in the future. This I have shown you by doing a favour. My, Brahm’s, this Kaal form of thousand arms and eyes etc can never be seen by the methods like yagya<sup>2</sup>, jaap<sup>3</sup> of ‘Om’ naam etc mentioned in the Vedas. The meaning is that God can not be attained by the methods mentioned in the Vedas. Therefore Rishis<sup>4</sup>-Maharishis<sup>5</sup> considering the ‘Om’ naam

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<sup>1</sup> Divine act of a deity

<sup>2</sup> Sacrificial ceremony

<sup>3</sup> Repetition of mantra

<sup>4</sup> Sages

<sup>5</sup> Great Sages



in the Vedas to be that for attaining God, did intense sadhnas<sup>1</sup> of yagya and jaap of ‘Om’ naam for attaining God, but did not see ‘Brahm’. Someone saw the light of the *kamals* (lotuses). Someone saw the ‘*Jyoti*’ (light) in the body and heard the *dhuns* (tunes), which is Kaal’s (Brahm’s) trick. Some, on seeing the light emitting from the one thousand *jyotis* (lights) of the Sahasr Kamal (a lotus with thousand petals) considered it to be the attainment of God. For example, in some place, one thousand bulbs of the same colour are lit placed next to each other in a round circle. From a distance, it appears to be a mass of light to a person. On going very close, one finds that it is the light of the bulbs.

Similarly, some worshippers by concentrating inside the body through hathyog<sup>2</sup>, on seeing some fireworks, consider it to be the attainment of God. Considering the web of Kaal as bliss, they ruin their precious lives. It is clearly mentioned in the Vedas that Parmeshwar has a body. There is evidence in Yajurved Adhyay 1 Mantra 15 and Adhyay 5 Mantra 1 —

Agne tanur’ asi | Vishnve tva Somasya tanur’ asi |

Its literal meaning is that — Parmeshwar has a body. That Eternal Purush<sup>3</sup> (SatPurush) has a body for nurturing i.e. Parmeshwar is in form. Therefore the sages did intense sadhnas for seeing God. But God can not be attained by the method mentioned in the Vedas. Therefore until now all the worshippers, sages etc composed books of their experiences, in which it is written that God is formless, is self-effulgent like sun, does not live anywhere in one place, does not come and go anywhere, which is against the knowledge of the Vedas. Now the entire bhakt<sup>4</sup> society instead of the Holy Vedas has become based on the knowledge of the books composed by the experiences of other Maharishis or saints.

Brahm, the giver of the knowledge of the Holy Vedas and Shrimad’Bhagwat Gita Ji, is saying that the three *gunas* (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji) are not worthy of

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<sup>1</sup> Religious practices

<sup>2</sup> Forceful meditation

<sup>3</sup> God

<sup>4</sup> Devotee

being worshipped as deities because these are also perishable, and give the fruit of an action as destined. They can not forgive (destroy) sins. Their worshippers have to bear the destined sufferings. Although by the sadhna of these three gods, transitory worldly pleasures are obtained, but one does not get complete liberation, and those who have faith in the short-lived benefits obtained from these three gods (Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji), they, equipped with demoniac nature, the lowest among men, the evil-doers, fools, do not even worship me (Kaal / Brahm) [Evidence in Shrimad'bhagwat Gita Adhyay 7 Shlok 12 to 15]. Because a worshipper of Brahm, on the basis of the earnings of his naam<sup>1</sup> and virtues lives for a long time in the Mahaswarg<sup>2</sup> built in the Brahmlok. Therefore Kaal is saying that I can give more relief than the three gods. But this Brahmlok and Kaal (Brahm) are also perishable. It has been said in Gita Adhyay 8 Shlok 16 that upto Brahmlok, all the loks are destructible, and in Gita Adhyay 2 Shlok 12 and Adhyay 4 Shlok 5, Brahm, the giver of the knowledge of Gita, is himself is saying that even I have birth and death i.e. am perishable. Therefore it is said in Holy Gita Adhyay 7 Shlok 18 that the fourth type of my (Brahm's) worshippers, who are Gyani, they come to know on the basis of the knowledge of the Vedas that only one Purna Parmatma is worshippable as a deity; He only is the destroyer of the sins and the giver of the complete liberation/salvation, and human body has been given for the attainment of God. They themselves drew a conclusion from the Vedas that 'Om' (ॐ) is the only mantra for attaining God. They even sacrificed their bodies by doing sadhna with this 'Om' mantra for thousands of years. But did not see God; got their achievements. Attained some *siddhis* (supernatural powers) and got high posts in Heaven-Great Heaven etc. On depletion of the earnings of good deeds and the fruit of worship, again birth-death, the intense sufferings in the bodies of the 84 lakh life forms and experience of the results of the sinful deeds in hell continued.

In Holy Yajurved Adhyay 40 Mantra 10 and Holy Gita Adhyay 4 Mantra 34, Brahm, the giver of the knowledge of both the aforesaid

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<sup>1</sup> Mantra

<sup>2</sup> Great heaven

scriptures, is saying that I (Kaal-form Brahm) do not know about that Purna Parmatma. For complete information about that Parmeshwar<sup>1</sup> i.e. for Tattavgyan and for information about the method of attaining that Parmeshwar i.e. about the path of complete liberation, search for Tattavdarshi saints<sup>2</sup>. Then whatever sadhna they tell, do accordingly. After that one should search for that Param Pad of Parmeshwar (Supreme State of the Supreme God). Having gone in where the worshippers do not return again to the world i.e. after attaining complete liberation, become free from birth-death, the sufferings of the 84 lakh births of various life forms and the pain of the sufferings of hell forever, and on attaining complete peace, go to the (Shaashvatam' Sthanm') Eternal Lok i.e. Satlok (Evidence: Gita Adhyay 15 Shlok 1 to 4 and Gita Adhyay 18 Shlok 62 and Rigved Mandal 1 Sukt 24 Mantra 1, 2).

Because of not getting a Tattavdarshi saint, all the sages even after doing sadhna according to the Vedas remain in intense suffering. Therefore in Gita Adhyay 7 Shlok 18, it has been said that those who are knowledgeable (Gyani) souls, they are indeed noble, because they do sadhna for the attainment of God with body-mind-wealth according to the Vedas, but they are also dependent on the benefit obtained from my (Kaal), Brahm's, (Anuttamam') very bad state i.e. sadhna. As a result of which they can not get completely liberated. Birth-death and the sufferings in the bodies of various living creatures and in hell on the basis of deeds can never end.

Jyoti Niranjana (Kaal Brahm) has pledged that I will never appear before anyone in my actual Kaal form by the sadhna<sup>3</sup>, yagya<sup>4</sup>, tap<sup>5</sup> and rituals mentioned in the Vedas. Therefore this Kaal Brahm only by becoming visible in the form of his sons (Brahma, Vishnu and Shiv) performs different roles. Because of this other people think that God Vishnu performed this *leela* (divine act); sometimes say that Shri Brahma performed this *leela*; sometimes say that Shri Shiv did this *leela*. Like, a common man says that Shri Brahma Ji

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<sup>1</sup> Supreme God

<sup>2</sup> A God-realised saint who has complete knowledge of all the religious scriptures.

<sup>3</sup> Religious practices

<sup>4</sup> Sacrificial ceremony / Religious ritual

<sup>5</sup> Austerity / Meditation

originated from the navel of Shri Vishnu Ji on a lotus. At that time Kaal in the form of Shri Vishnu Ji had manifested the lotus from his navel.

In Brahm Puran {Adhyay named ‘Srishti Ka Varnan’ (Description of Creation)} Shri Lomharshn Rishi (who is also called Soot Ji) has narrated the knowledge heard from his gurudev<sup>1</sup> Shri Vyas Rishi. Shri Vyas Ji heard it from Shri Narad Ji and Shri Narad Ji had gained information from his father Shri Brahma Ji. Shri Brahma Ji himself does not know from where he originated (Shri DeviMahaPuran, Third Skand). This does not mean that the knowledge of the Purans is wrong. The knowledge which Shri Brahma Ji has given after gaining consciousness, it is correct upto that level, but the knowledge of the time prior to gaining consciousness is a baseless story (lokved). The Tattavgyan and the knowledge of the actual creation of nature, which Purna Parmeshwar by appearing in the form of a Tattavdarshi Saint named Sat’Sukrit in the first Satyug had given to Shri Brahma Ji and Shri Manu Ji etc, they turned a deaf ear to it. Thereafter when the decendents of Shri Brahma Ji started asking him, then on the basis of that hearsay knowledge with some adulteration had said the knowledge of the former time, because of which no Puran is equipped with conclusive knowledge. From some Puran it is proved that Shri Vishnu Ji originated from Shri Brahma Ji; from some Puran it is proved that Shri Brahma Ji originated from Shri Vishnu Ji etc-etc. Because of this very reason, all the sages and Shri Brahma, Vishnu and Shiv also are in doubt.

## Fight between Shri Brahma Ji and Shri Vishnu Ji

Shri Shiv Puran (Vidhyeshwar Sanhita Adhyay 6, Translator: Deen Dayal Sharma, Publisher: Ramayan Press Mumbai, Page 67 and Editor: Pandit Ramagn Pandey; “Vishaarad” Publisher: Savitri Thakur, Publication: Rathyatra Varanasi, Branch – Naati Imli Varanasi Vidhyeshwar Sanhita, Adhyay 6, page 54 and Translator: Dr. Brahmanand Tripathi Sahitya Ayurved Jyotish Acharya, M.A., PhD, D.Sc.A. Publisher: Chaukhamba Sanskrit Pratishthan, 38 U.A.

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<sup>1</sup> Religious Teacher

**Jawahar Nagar, Bungalow Road, Delhi, Sanskrit Sahit Shiv Puran Vidhyeshwar Sanhita, Adhyay 6, Page no 45.)**

Shri Brahma Ji came to Shri Vishnu Ji. At that time Shri Vishnu Ji along with Lakshmi was sleeping on the snake bed. Servants were also sitting next to them. Shri Brahma Ji said to Shri Vishnu Ji, “Son, get up. See, your father has come. I am your God.” On this Vishnu Ji said, “Come, sit. I am your father. Why has your face become crooked?” Brahma Ji said — Oh Son! Now you have become arrogant; I am not only your guardian, but am the father of the entire universe. Shri Vishnu Ji said, “Oh thief! What superiority are you boasting of? The entire universe resides in me. You originated from the lotus on my navel, and are talking like this to me only.” After saying this, both the gods started fighting with each other with weapons. They attacked on each other’s chest. On seeing this SadaShiv (Kaal-form Brahm) placed a bright *ling* (phallus) between the two; then their fight stopped.

**(This above-mentioned account has been excerpted from the Shiv Puran of Gita Press Gorakhpur. But is correct in the one with the original Sanskrit which has been mentioned above, and in Shiv Puran of other two editors and publishers.)**

**Please think: In Shri Shiv Puran, Shri Vishnu Puran and Shri Brahm Puran and Shri Devi MahaPuran, there are descriptions of the divine acts (*leela*) of the three gods and SadaShiv (Kaal-form Brahm) and Devi (Shiva / Prakriti). Based on these only, all the sages and gurus used to deliver knowledge. If someone imparts knowledge different from the Holy Purans, then because of being opposite to the syllabus, it is useless.**

**The description of the above-mentioned fight is from Holy Shiv Puran, in which both the gods are quarrelling like five-year-old kids. They say that you are my son, the second one says, “You are my son; I am your father.” Then holding each other’s collar, fight by punching and kicking. The same is the character of the lords of the three loks.**

**The aforesaid three Purans (Shri Brahma Puran, Shri Vishnu Puran and Shri Shiv Puran) begin from Kaal-form Brahm i.e. Jyoti Niranjana only, who lives in Brahmlok, acquiring MahaBrahma, MahaVishnu and MahaShiv form, and also performs his divine play/**

act (*leela*) in the above-mentioned forms. He keeps his actual Kaal form hidden, and later there is description of the (*leelas*) divine acts of Rajgun Brahma Ji, Satgun Vishnu Ji and Tamgun Shiv Ji. On the basis of the above-mentioned knowledge, it will become easier to understand the Holy Purans.

## Shri Vishnu Puran

(Translator Shri MuniLal Gupt, Publisher – Govind Bhawan Karyalay, Gita Press Gorakhpur)

Shri Vishnu Puran's knowledge has been said by Shri Parasar Rishi Ji to Shri Maitrey Rishi Ji.

Shri Parasar Rishi Ji soon after getting married took a firm decision of abandoning home and doing sadhna in the forest. His wife said, "Just now we have got married, and you are leaving home. Go for sadhna after having children." Then Shri Parasar Rishi said that having children after doing sadhna will produce an offspring with noble instincts. After some time I will send my power (semen) for you through some bird; you may accept it. On saying this, abandoned home and departed to the forest. After one year of sadhna, taking out his semen and encasing in a leaf of a tree, protecting the semen by the power of his mantra said to a crow that go and give this leaf to my wife. Carrying it the crow was flying over a river. That leaf fell in the river from his beak. A fish ate it. A few months later, a boatman caught that fish and cut it. A girl came out of it. The boatman named the girl as Satyavati. The same girl (because of being born from the stomach of a fish) is also known as Machhodri. The boatman brought up Satyavati as his daughter.

The crow, on returning, narrated the whole account to Shri Parasar Ji that another crow tried to snatch that semen filled leaf from me considering it to be a piece of flesh, because of which it fell in the river and immediately a fish ate it. When after finishing sadhna Shri Parasar Ji was returning after sixteen years, calling the boatman for crossing the river, said, "Quickly take me across the river. My wife is waiting for me." At that time the boatman was having food and the fourteen-year-old young girl born from Shri Parasar Rishi's

seed from a fish was present there holding food for her father. The boatman knew that a Rishi who comes after doing sadhna-meditation (*tapasya*) is equipped with *siddhi* (supernatural powers). If his orders are not obeyed quickly, he gives curse. The boatman said, “Rishivar, I am eating food; to leave unfinished food is disrespect to the *Ann Dev* (Food God). I will incur sin.” But Shri Parasar Ji did not pay a slightest attention to what he said. Seeing Rishi very eager, the boatman told his young daughter to take Rishi Ji across. On getting father’s order, his daughter took Rishi Parasar Ji in the boat and set off. On reaching the middle of the river, Rishi Parasar Ji expressed a desire to perform an evil act with that girl born from his own seed-power from a fish i.e. with his own daughter. The girl also used to hear the tales of people afflicted by the curse given by angry Rishis (sages), from her foster boatman father. Trembling with the fear of curse, the girl said, “Rishhi Ji, you are Brahmin. I am a daughter of a Shudra.” Rishi Parasar Ji said, “No problem.” To save her honour, the girl again made an excuse, “Oh Rishivar, my body smells of fish.” Rishi Parasar Ji finished the smell by his supernatural power. Then the girl said, “People are watching on both the ends.” Rishi Parasar Ji taking water of river Ganga in his hand threw it in the sky and created fog by his supernatural power. He fulfilled his desire. The girl apprised her foster father of the whole incident through her foster mother and told that Rishi told his name to be Parasar, and himself to be the son of Shakti Rishi and the grandson of Rishi Vashishth Ji. When the time arrived, Shri Vyas Rishi Ji was born from the womb of the unmarried girl.

By that same Shri Parasar Ji, Shri Vishnu Puran has been composed. Shri Parasar Ji told that oh Maitrey, the knowledge that I am going to narrate to you, Daksh-etc Munis (seers) had narrated this very topic to King Purukuts on the bank of river Narmada. Purukuts to Sarasvat and Sarasvat had said to me. Shri Parasar Ji has said in Shri Vishnu Puran, First Adhyay Shlok no. 31, page no 3 that this universe has originated from Vishnu, is situated in him only. He only is the composer of its state and rhythm. In Adhyay 2 Shlok 15, 16, Page 4, it is said that oh Dwij! The first form of ParBrahm appears to be like Purush i.e. God, but ‘manifested’ (to appear in MahaVishnu form) and ‘unmanifested’ (to reside in invisible form in

actual Kaal form in the twenty-first brahmand) are his other forms and ‘Kaal’ is his main form. God Vishnu who presents in Kaal-form and manifested and unmanifested form, this is his childlike exploits.

It is said in Adhyay 2 Shlok 27, page no 5 — Oh Maitrey! At that time of destruction, on Pradhaan’s i.e. Prakriti’s being situated in a state of equilibrium i.e. on Purush’s being situated separately from Prakriti, God Vishnu’s Kaal form manifests.

Adhyay 2 Shlok 28 to 30, page no 5 — Immediately thereafter (on presence of the time of beginning of creation) that ParBrahm Parmatma, the Universal form, Omnipresent, Lord of all living beings, the universal soul, Parmeshwar by His own desire entering into the vikaari<sup>1</sup> Pradhaan and avikaari<sup>2</sup> Purush agitated them || 28, 29|| Just as smell, even when not active, only by its proximity agitates the mind; similarly, Parmeshwar by His proximity influences Pradhaan and Purush || 30||

Important: - It has been clarified in Shlok no. 28 to 30 that apart from Prakriti (Durga) and Purush (Kaal God), there is some other Parmeshwar, who inspires both of these to again do creation.

It is written in Adhyay 2 on page no. 8 Shlok 66 — The same God Vishnu, being Srishta (the creator – Brahma), does his own creation. In Shlok no. 70, it is written — God Vishnu only is the one who does creation through Brahma etc states. He only is created and himself also dies. In Adhyay 4 Shlok no. 4 on page 11, it is written that there is some other Parmeshwar (Supreme God) who is also the Ishwar (God) of Brahma, Shiv etc Ishwars (Gods). Adhyay 4 Shlok 14-15, 17, 22 on page 11, 12, it is written — Earth said, “Oh one with Kaal appearance! Salutations to you. Oh God! You only, for the creation etc of the universe, adopt Brahma, Vishnu and Rudra form. Whichever form of yours appears in incarnation form, the gods worship that only. You only are Omkaar. It is written in Adhyay 4 Shlok 50 on page 14 — then that God Hari becoming equipped with Rajogun, acquiring four-faced Brahma form, created the nature.

It has been proved from the above-mentioned description that Rishi Parasar Ji based on hearsay knowledge i.e. Lokved, composed

<sup>1</sup> One who enjoys the senses

<sup>2</sup> One who does not enjoy the senses



the Shri Vishnu Puran. Because Purna Parmatma, Himself appearing in the First Satyug, had imparted the actual knowledge to Shri Brahma Ji. Shri Brahma Ji told some knowledge and some self-made imaginative knowledge to his descendents. Hearing from one another this lokved<sup>1</sup> propagated to Shri Parasar Ji. Shri Parasar Ji has called Vishnu as Kaal as well as ParBrahm. This has also been proved from the above-mentioned description that Vishnu i.e. Kaal in Brahm form, by taking birth as Brahma, Vishnu and Shiv, produces the nature. Brahm (Kaal) only by appearing in the three forms in Brahm lok, deceives by doing *leela* (divine act). He himself also dies there. (For special information, please read ‘Information about Destruction’ in book ‘Gahri Nazar Gita Mein’ in the description of Adhyay 8 Shlok 17). In that very Brahm lok, Brahm has created three places. One is Rajogun dominated; in that this very Kaal-form Brahm lives by acquiring his Brahma form, and keeping his wife Durga with him gives rise to Rajogun-dominated son; keeps his name Brahma and makes him do the production in one brahmand. Likewise, making a Satgun-dominated place in that very Brahm lok, lives himself by acquiring Vishnu form, and keeping his wife Durga (Prakriti) as his wife, gives rise to a son endowed with Satgun; keeps his name Vishnu. He makes that son do the task of maintaining the state in the three loks<sup>2</sup> (Earth, Nether World, Heaven) in one brahmand (Evidence: Shiv Puran, published from Gita Press Gorakhpur, Translator: Hanuman Prasad Poddar, Chiman Lal Goswami, Rudra Sanhita Adhyay 6, 7 Page 102, 103).

In Brahmlok only, creating a third place dominant in Tamgun, himself lives in it by acquiring Shiv form and keeping his wife Durga (Prakriti) with him, through the act of husband and wife, in the same way gives rise to the third son who is endowed with Tamogun; keeps his name Shankar (Shiv). He makes this son kill the living beings of the three lok.

In Vishnu Puran, the knowledge upto Adhyay 4 is that of Kaal-form Brahm i.e. of Jyoti Niranjana. The mixed knowledge from Adhyay 5 onwards is of the divine acts (*leelas*) of the Kaal’s son Satgun

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<sup>1</sup> Hearsay knowledge

<sup>2</sup> Place / World

Vishnu and is the knowledge of his incarnations Shri Ram, Shri Krishna etc.

The thing to consider particularly is that the narrator of Shri Vishnu Puran is Shri Parasar Rishi. Purukuts heard this very knowledge from Daksh-etc Rishis, Sarasvat heard from Purukuts and Shri Parasar Rishi heard from Sarasvat. That knowledge was written in Shri Vishnu Puran, which is today in our hands. In this, even the knowledge of only one brahmand is incomplete. The knowledge of Shri Devi Puran, Shri Shiv Puran etc Purans has also been given by Brahma Ji. The knowledge imparted by Shri Parasar can not be similar to the knowledge delivered by Shri Brahma Ji. Therefore to understand Shri Vishnu Puran, help will be taken from Shri Devi Puran and Shri Shiv Puran. Because this knowledge has been given by Daksh-etc Rishis' father Shri Brahma Ji. To understand Shri Devi Puran and Shri Shiv Puran, assistance will be taken from Shrimad'bhagwad' Gita and the four Vedas. Because this knowledge has been imparted by God Kaal-form Brahm himself, who is the originator i.e. father of Brahma, Vishnu and Shiv Ji. To understand the knowledge of Holy Vedas and Holy Shrimad'Bhagwad' Gita Ji, we will have to take help from Swasam Ved i.e. Sukshm Ved which has been given by Kaal-form Brahm's originator i.e. father Param Akshar Brahm (KavirDev); which SatPurush, on appearing, had Himself uttered through (KavirgirbhiH) Kavir Vaani / Kabir Speech. (Evidence is in Rigved Mandal 9 Sukt 96 Mantra 16 to 20).

## Shri Brahm Puran

The narrator of this Puran is Shri Lomharshan Rishi Ji, who was the disciple of Shri Vyas Rishi and who is also known as Soot Ji. Shri Lomharshan Ji (Soot Ji) told that previously Shri Brahma Ji had narrated this knowledge to Daksh-etc eminent sages. I will narrate the same. **In the Adhyay named "Srishti ka Varnan" (Description of Nature) of this Puran (page 277 to 279) it has been stated that Shri Vishnu Ji is the basis of the whole world, who is in the form of Brahma, Vishnu and Shiv does the production, preservation and destruction of the world. I salute to that God Vishnu.**

One who is always everlasting-true form and the primary cause unmanifested Prakriti; she only is called Pradhan. From her only, Purush has created the world. Consider the immeasurably brilliant Brahma Ji to be Purush. He creates all the living beings and is dependent on God Narayan.

The self-existent (Swayambhu) God Narayan created the water. Because of being born of Narayan, the water started being called as Naar. First of all God took rest on water. Therefore God is called Narayan. God released his power in the water, from it a golden egg appeared. It is heard that in that only the swayambhu<sup>1</sup> Brahma Ji was born. After residing in the egg for a year, Shri Brahma Ji broke it into two pieces. From one Dhoolok (city of gods in the sky) was formed and from the second, Bhoolok (Earth).

Thereafter Brahma Ji made Rudra appear from his anger.

**The above-mentioned knowledge has been said by Rishi Lomharshan (Soot Ji), which is hearsay (lokved), is not complete. Because the speaker is saying that, this has been heard. Therefore for complete information of Shri Devi MahaPuran, Shri Shiv MahaPuran, Shrimad'Bhagwad' Gita and four Vedas and the Tattavgyan (true spiritual knowledge) given by Purna Parmatma which is known as Swasam Ved i.e. Kavir Vaani (Kabir Vaani/Kabir Speech), please read Swasam Ved in 'Gahri Nazar Gita Mein', 'Parmeshwar Ka Saar Sandesh', 'Paribhasha Prabhu Ki' and book 'Gyan Ganga'.**

**(KavirDev (God Kabir), by Himself appearing in Kalyug, properly explained the true knowledge again to His special disciple Shri Dharmdas Ji (resident of Bandhavgarh), which is mentioned in this very book under the topic "Creation of Nature". Please read there.)**

**Shri Parasar Ji has also called Kaal / Brahm as ParBrahm, and has also called Brahma as well as Vishnu, and has also called him as Anaadi i.e. Amar (Immortal). This Brahm i.e. Kaal does not have birth-death. From this only, Rishi's immature mind becomes evident.**

**Please think: - The knowledge of Vishnu Puran has been said by a Rishi<sup>2</sup>, who has said on the basis of Lokved (hearsay knowledge i.e. baseless stories), and the knowledge of Brahm Puran, Shri**

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<sup>1</sup> Self-existent

<sup>2</sup> Sage

Lomharshan Rishi had heard from Daksh-etc Rishis; he has written that. Therefore to understand both (Vishnu Puran and Brahm Puran) mentioned above, help will be taken from Shri Devi Puran and Shri Shiv Puran, which Shri Brahma Ji himself narrated to his son Narad Ji, which was received and written by Shri Vyas Ji. The knowledge of the other Purans cannot be similar to the knowledge of “Shri Devi Puran” of Shri Brahma Ji because it was directly received by Narad Ji and Vyas Ji had written it. Therefore to understand other Purans, assistance will be taken from Shri Devi Puran and Shri Shiv Puran. Because this knowledge has been given by Daksh-etc Rishis’ father Shri Brahma Ji. To understand Shri Devi Puran and Shri Shiv Puran, assistance will be taken from Shrimad’bhagwad’ Gita and the four Vedas. Because this knowledge has been imparted himself by God Brahm in Kaal-form, who is the originator i.e. father of Brahma, Vishnu and Shiv Ji. To understand the knowledge of Holy Vedas and Holy Shrimad’Bhagwad’ Gita Ji, we will have to take help from Swasam Ved i.e. Sukshm Ved which has been given by Kaal-form Brahm’s originator i.e. father Param Akshar Brahm (KavirDev); which SatPurush, on appearing, had Himself uttered through (KavirgirbhiH) Kavir Vaani / Kabir Speech. (Evidence is in Rigved Mandal 9 Sukt 96 Mantra 16 to 20). And in Shrimad’Bhagwat Gita God Kaal i.e. Brahm has himself explained his state, which is true.

In Gita Adhyay 15 Shlok 18, has said that I (Kaal-form Brahm) am superior to all the living beings in my twenty-one brahmands. Whether they are perishable in material body or are imperishable in soul-form. Therefore, on the basis of Lokved (hearsay knowledge) I am considered to be Purushottam. In reality, Purushottam is some one other than me (Kshar Purush i.e. Kaal) and Akshar Purush (ParBrahm). He only is actually called Parmatma i.e. God. He, entering into the three lokas, nurtures and protects everyone. He only, in reality, is the Imperishable/Eternal Parmeshwar (Gita Adhyay 15 Shlok 16, 17). Brahm, the giver of the knowledge of Gita, is himself saying that oh Arjun! You and I have had several births. You do not know; I know. There is evidence in Shrimad’Bhagwad’ Gita Adhyay 4 Shlok 5 and Adhyay 2 Shlok 12, and in Adhyay 7 Shlok 18, has called his sadhna also as (Anuttamam’) very bad/inferior. Therefore has said in Adhyay 18 Shlok 62 that oh Arjun! Go in the refuge of

that Parmeshwar in every respect; by His grace only you will attain supreme peace and will attain the lok which will never be destroyed i.e. Satlok. In Adhyay 15 Shlok 4, has said that when you find a Tattavdarshi (who is mentioned in Gita Adhyay 4 Shlok 34 and Adhyay 15 Shlok 1), after that you should search for that Param Pad of Parmeshwar<sup>1</sup>, having gone where, worshippers do not return to the world i.e. attain complete liberation; the Parmeshwar from whom this whole world originated and He only is the sustainer of all. I (the giver of the knowledge of Gita) am also in the refuge of that Aadi Purush Parmeshwar. One should only do His bhakti sadhna i.e. pooja<sup>2</sup> with full faith.

## Gain Knowledge from Shri Devi MahaPuran

Excerpt from Shri DeviMahaPuran and its Essence/Gist

(Sankshipt Shrimad'devibhagwat, Sachitra, Mota type, Keval Hindi,  
Editor – Hanuman Prasad Pddar, Chimmanlal Goswami, Publisher –  
Gobind Bhawan – Karyalay, Gita Press Gorakhpur)

|| Shri Jagdambikaayae NamH ||

Shri Devi Mad'Bhagwat

“Excerpt from Third Shand”

King Parikshit asked Shri Vyas Ji about the creation of Brahmand. Shri Vyas Ji said that King, I had asked this same question from Rishiwar Narad Ji; I shall narrate that account to you. I (Shri Vyas Ji) asked Shri Nrad Ji, “Who is the creator of one Brahmand? Some consider Shri Shankar God to be its creator; some Shri Vishnu Ji and some Shri Brahma Ji, and many describe Aacharya Bhavani to be the one who fulfils all wishes. She is Aadi Maya MahaShakti and is the Prakriti, who while living with Param Purush accomplishes the task. She has an inseparable relationship with Brahm. (Page 114)

Narad Ji said — Vyas Ji! Once upon in ancient times — this doubt had also arisen in my heart. Then I went to my father, immeasurably brilliant Brahma Ji's place and the subject about which you are asking me now, I asked him about the same subject. I said – Father! From where did this

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<sup>1</sup> Supreme State of the Supreme God

<sup>2</sup> Worship

entire brahmand originate? You have created it, or Shri Vishnu Ji or Shri Shankar Ji – please tell the truth.

Brahma Ji said – (*Adhyay 4–5, Page 115 to 120 and 123, 125, 128, 129*) Son! What answer shall I give to this question? This question is very complicated. In the previous times, there was water everywhere. Then I originated from a lotus. I, sitting on the pericarp (seed vessel) of the lotus, started thinking – “How did I originate in this unfathomable water? Who is my protector? Holding the stem of lotus descended in water. There I saw God Vishnu reclining on Shesh. He, overpowered by Yognidra, was sleeping in deep slumber. Just then, I recalled Bhagwati Yognidra. I prayed to her. Then that auspicious Bhagwati, coming out of Shri Vishnu Ji’s body, acquiring an inconceivable (*achintya*) form, became situated in the sky. Divine ornaments were magnifying her beauty. When Yognidra, on separating from God Vishnu’s body, became situated in the sky, then instantly Shri Hari got up. Now there were two of us – God Vishnu and I. Rudra also appeared there. Devi said to three of us — Brahma, Vishnu and Maheshwar! You, becoming properly alert, become engrossed in your tasks. Creation, preservation and destruction – these are your tasks. Just then a beautiful aircraft descended from the sky. Then that Devi ordered us — “Gods! Becoming fearless, enter voluntarily into this aircraft. Brahma, Vishnu and Rudra! Let me show you a wonderful sight today.”

On seeing us three Gods sitting on that, Devi made the aircraft fly in the sky with her power.

With that our aircraft started moving swiftly and reached divine abode – Brahmlok. There another Brahma was sitting. On seeing him, God Shankar and Vishnu became very surprised. God Shankar and Vishnu asked me — “One with four-faces (*Chaturanan*)! Who is this immortal Brahma?” I replied — “I do not know anything; who is this controller of nature? God! Who am I, and what is our aim — my mind is revolving in this confusion.”

In the meantime, that aircraft, going swift like mind, instantly started moving from there and reached the beautiful summit of Kailash. On arrival of the aircraft there, a three-eyed God Shankar came out of a magnificent palace. He was sitting on the bull Nandi.

Just after a moment, that aircraft even flew from that summit swiftly like wind and reached Vaikunth lok, where there was the luxurious palace of Bhagwati Lakshmi. Son Narad! The wealth which I saw there, it is

impossible for me to describe it. On seeing that supreme city, Vishnu's heart started plunging in the ocean of surprise. There, lotus-eyed Shri Hari was sitting i.e. saw another Vishnu, who had four arms.

Thereupon, that aircraft, talking to the air, flew away immediately. We found an ocean with nectar-like sweet water ahead. There was a charming island there. In that very island, an auspicious bed was laid. On that supreme bed, a divine, beautiful woman was sitting. We started saying among each other — “Who is this beautiful woman and what is her name? We are fully ignorant about her.”

Narad! In this way, fraught with doubt, we stood there. Then God Vishnu on seeing that lovely goddess discerningly ascertained that she is goddess Jagdambika. Then he said that this goddess is the primary cause of all of us. MahaVidhya and MahaMaya are her names. She is Purna Prakriti. She is called ‘Vishweshwari’, ‘Vedgarbha’ and ‘Shiva’.

She is the same divine lady whom I had seen in the Pralayarnv<sup>1</sup>. At that time, I was a child. She was rocking me in a cradle. A firm bed was laid on the leaf of a banyan tree. Laying on it, I was sucking the toe of my foot in my lotus-like mouth and was playing. This goddess was rocking me while singing. This is that same goddess. There is no doubt left in it. On seeing her, I recalled the past events. She is our mother.

According to time, Shri Vishnu started lavishing praises on that goddess Bhuvneshwari.

God Vishnu said — Salutations to goddess Prakriti. Constant salutations to Goddess Vidhatri. You are pure-form; this whole world is being illuminated by you. I, Brahma and Shankar – we all are present by your grace. We are in (aavirbhaav) birth and (tirobhaav) death. Only you are eternal, are (jagatjanni) the mother of the universe, Prakriti and the Goddess Sanatani.

God Shankar said — “Goddess! If this highly fortunate Vishnu has appeared from you, then Brahma, who originated after him, is also your child. Then am I, Shankar, who does Tamoguni *leela*<sup>2</sup>, not your child i.e. you only are my originator too. Your *gunas* are always capable in this world's creation, preservation and destruction. Born of those same three

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<sup>1</sup> After the destruction of the world

<sup>2</sup> Divine acts of a deity

*gunas*, we, Brahma, Vishnu and Shankar, remain devoted to the tasks according to the rules. I, Brahma and Shiv were going in the aircraft. We saw new-new worlds on the way. Bhavani! Well, say who has made them?"

**See this very evidence in Shrimad'devi Bhagwat MahaPuran Sabhashtikam' Samhatyam', Khemraj Shri Krishna Das Prakashan Mumbai; in this along with Sanskrit text, translation in Hindi has been given. Third Skand, Adhyay 4, Page 10, Shlok 42 : -**

Brahma Aham' maheshwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana | (42)

**Translation:** - Oh Mother! Brahma, I, and Shiv take birth from your influence only, are not eternal i.e 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 Adhyay 5, Shlok 8:** - Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunH kamalajshch rajogunsambhavH suvihatH kimu satvguno hariH | (8)

**Translation:** - God Shankar said, "Oh 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?" i.e. why did you engage us in the evil deed of the birth and death of the living beings?

**Shlok 12:** - Ramayse swapatiM purushM sada tav gatiM na hi vih vid'am shive | (12)

**Translation:** - You are always doing sexual intercourse with your husband Purush i.e. Kaal God. Nobody knows your state.

Brahma Ji says — Even I fell at the feet of MahaMaya Jagdambika, and I said to her — Mother! Vedas say 'EkamevadwitiyM Brahm', then are you only that very God-power or is it some other God?

Goddess said — I and Brahm are one. There is never even a little difference between me and this Brahm. Gauri, Brahmi, Raudri, Varahi, Vaishnvi, Shiva, Varuni, Kauberi, Narsinhi, and Vasbi — all are my forms. Brahma Ji! Make this Shakti your wife. Famous by the name 'MahaSaraswati' this beautiful woman will now remain your wife forever. Bhagwati Jagdamba said to God Vishnu — Vishnu! Taking this charming



‘MahaLakshmi’ now you may also proceed. She will always remain seated in your chest.

The Goddess said — Shankar! This charming ‘MahaKaali’ is famous by the name Gauri. You may accept her as wife.

Now to accomplish my task, sitting in the aircraft, you people may proceed immediately. In the presence of a difficult task, when you will remember me, then I will appear before you. Gods! You must always keep remembering me and the Sanatan Parmatma<sup>1</sup>. If you will keep remembering both of us, then there will not even be a little doubt left in accomplishment of your tasks.

Brahma Ji says — Saying this Bhagwati Jagdambika bade us farewell. She, among the Shaktis with pure conduct, ordered MahaLakshmi to become wife of God Vishnu, MahaKaali of Shankar and MahaSaraswati, mine. Now we departed from that place.

**Essence: - Even Maharishi Vyas Ji, Maharishi Narad Ji and Shri Brahma Ji, Shri Vishnu Ji and Shri Shankar Ji are unaware of the actual state of one Brahmand. This is also clear that Shri Durga is also called Prakriti, and Durga and Brahm (Jyoti Niranjana / Kaal) also have the relationship of husband-wife. Therefore it is written that Prakriti has an inseparable relationship with Brahm. Like, a wife is also called as the other half. Shri Brahma Ji himself does not know from where did he originate. For a thousand years, searched for Earth in the water, but did not find it. Then, based on a voice from the sky, meditated for one thousand years. When came down by holding the lotus-stem, there God Vishnu was lying unconscious on the bed of Shesh Naag. A goddess came out of Shri Vishnu’s body (like a ghost), who adorned with beautiful ornaments became situated in the sky. Then Shri Vishnu Ji gained consciousness. Meanwhile Shankar Ji also arrived there.**

**It has been proved from the above-mentioned account that the three gods had been kept unconscious. Then they were made conscious. An aircraft came from the sky. The goddess ordered the three gods to sit in the aircraft and flew the aircraft in the sky. Saw one more Brahma, Shiv and Vishnu above, who were in Brahmlok.**

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<sup>1</sup> Eternal God

Please think: - In Brahmlok, the second Brahma, Vishnu and Shiv which they had seen, these are tricks of Jyoti Niranjan (Kaal) only. He only by acquiring other three forms, resides in Brahmlok by making three secret places (one Rajogun-dominated place, one Satogun-dominated place and one Tamogun-dominated place) and keeps Prakriti (Durga / Ashtangi) as his wife. When these two are in Rajogun-dominated place, then this Kaal is called MahaBrahma and Durga, MahaSaraswati. By the union of these two, the son who is born in this Rajogun-dominated place, he is Rajogun-dominated. They keep his name Brahma, and making him unconscious, keep rearing him until he attains youth. Then keeping him on a lotus flower, bring him into consciousness. When these two, in MahaVishnu and MahaLakshmi form (Kaal/Brahm and Durga) live in Satogun-dominated place, then the son, who is born of their act of husband-wife, is Satogun-dominated. They keep his name Vishnu. After a few days, making the child unconscious make him sleep on the bed of Shesh Naag and keep rearing him until he attains youth. Then bring him into consciousness. Likewise, when these two live in the Tamogun-dominated place, then the son, who is born in this place by the act of husband-wife of Shiva i.e. Durga and MahaShiv i.e. SadaShiv, is Tamogun dominated. They keep his name Shiv. They also keep him unconscious until he attains youth. On attaining youth, make him conscious. Then assembling the three and making them sit in an aircraft show them the views of the *loks*<sup>1</sup> above so that they should not consider themselves to be everything. To understand the *guna*-dominated place, there is an example — there are three rooms in some house. In one room, there are pictures of patriotic martyrs. When a person goes into that room, then his thoughts also become like that of the patriots. In the second room, if there are pictures of sadhu-saints, rishis etc, then on entering that room, the mind becomes calm and gets engrossed in bhakti of God. In the third room, if there are pictures of indecent, half-naked men-women, then automatically dirty thoughts start settling in. Similarly, in the Brahmlok above, Kaal-form Brahm has made three places dominated in one *guna* each.

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<sup>1</sup> Worlds

**How do the three gods (Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji) exert the influence of their three *gunas*?**

Example — like, in the kitchen, a vegetable dish was seasoned with chillies. Because of the *guna* (quality) of the chilly the people in all the rooms started sneezing. Like, chilly in form was in the kitchen, but its formless power i.e. *guna* even influenced the people sitting far away. Likewise, the three gods (Shri Brahma Ji Rajgun, Shri Vishnu Ji Satgun and Shri Shiv Ji Tamgun) while living in their own *loks*, keep exerting influence upon the living beings of the three *loks* (Earth, Nether world and Heaven). Like, a phone operates by the range of a mobile phone. In this way, the three gods by the invisible effect of their qualities are running the Nature of their father Kaal for his food. Durga also has her separate *lok*, in which she grants audience in her actual form. When their aircraft arrived at the island of Durga, Jyoti Niranjan i.e. Kaal-form Brahm granted the memory of childhood to Vishnu Ji. Shri Vishnu Ji told that this Durga is the mother of us three. I was lying as a child in a cradle; she was rocking me while singing a lullaby. Then Shri Vishnu Ji said, “Oh Durga, you are our mother. I (Vishnu), Brahma and Shankar take birth. We have *aavirbhaav* i.e. birth and *tirobhaav* i.e. death; we are not eternal. You are goddess Prakriti. Even Shri Shankar Ji accepted this and said that I, Shankar, who does Tamoguni *leela*, am also your son. Shri Vishnu Ji and Shri Brahma Ji have also taken birth from you.

Durga married these three gods off. Prakriti Devi (Durga) by her word power acquired three other forms of hers. Marrying Shri Brahma Ji to Savitri, Shri Vishnu Ji to Lakshmi and Shri Shiv Ji to Uma i.e. Kaali, making them sit in the aircraft, sent them off to their separate islands (*loks*).

Jyoti Niranjan (Kaal / Brahm) through his breaths hid four Vedas in the ocean. Then when the ocean was churned for the first time, made them appear on the top of the water. By Jyoti Niranjan’s (Kaal) order, Durga gave the four Vedas to Shri Brahma Ji. Brahma asked Durga (his mother) that the Brahm (God) who has been mentioned in the Vedas, is that you or some other God.

Durga, while trying to hide the reality with the fear of Kaal, said that I and Brahm are one; there is no difference. Even then

could not hide the reality. Durga then said that you three may always keep remembering me and Brahm. If you will keep remembering us, then in presence of a difficult task, I will immediately appear before you.

**Important —** Because Kaal has said to Durga that do not disclose my secret to anyone. With this fear, Durga keeps the whole universe unaware of the reality. They also keep their sons in deception. Its reason is that Kaal has been cursed to eat one lakh human beings daily. Therefore he gets his food prepared by his three sons. Influencing all the living beings by the Rajgun of Shri Brahma Ji, makes them produce offsprings. Producing attachment between one another by the Satgun of Shri Vishnu Ji, maintains state i.e. keeps them in Kaal's web, and getting them destroyed by the Tamogun of Shri Shankar Ji, gets his food ready.

On completion of life, also kills and eats these three gods, and producing three sons from among new virtuous beings keeps his task going, and the former three Brahma, Vishnu and Shiv based on their deeds keep revolving in the 84 lakh births of various living beings and heaven-hell. This very evidence is also in Shiv MahaPuran, Rudra Sanhita, Pratham<sup>1</sup> (Srishti) Khand, Adhyay 6, 7, 8 and 9. (Please read below)

## Gist from Shri Shiv MahaPuran

### “Shiv MahaPuran”

**“Gist from Shri Shiv MahaPuran (Translator: Shri Hanuman Prasad Poddar; Publisher: Gobind Bhawan Karyalay, GitaPress Gorakhpur) Mota Type, Adhyay 6, Rudra Sanhita, Pratham Khand (Srishti)”**

On being asked about Shri Shiv and Shri Shiva by his son Shri Narad Ji, Shri Brahma Ji said (page 100 to 102) – The ParBrahm about whom interpretations are made in this way through complete reasoning by knowledge and ignorance, one who is formless ParBrahm, he only acquiring a visible SadaShiv form appeared in a human form. SadaShiv produced a woman from his body who is called Pradhan, Prakriti, Ambika, Tridevjanni (mother of Brahma, Vishnu and Shiv); who has eight arms.

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<sup>1</sup> First

### Birth of Shri Vishnu Ji

He, who is SadaShiv, is also called Param Purush, Ishwar, Shiv, Shambhu and Maheshwar. He keeps his all body-parts smeared with ash. That Kaal-form Brahm made one abode named Shivlok (the Tamogun dominated place in Brahmlok). It is called Kaashi. Shiv and Shiva, while living as husband-wife, gave birth to a son; whom they named Vishnu. Adhyay 7, Rudra Sanhita, Shiv MahaPuran (Page 103, 104).

### Birth of Shri Brahma and Shiv

Adhyay 7, 8, 9 (Page 105 – 110) — Shri Brahma Ji told that Shri Shiv and Shiva (Kaal-form Brahm and Prakriti / Durga / Ashtangi), by the act of husband and wife, also gave birth to me and then making me unconscious, put me on the lotus. This very Kaal acquiring the MahaVishnu form produces a lotus from his navel. Brahma further says that, then I gained consciousness. Tried to find the base of the lotus, but remained unsuccessful. Then an ethervoice (voice from the sky) said to do meditation. Did meditation. Then Vishnu and I fought on something. (Description in this very book on page 549) Then a bright phallus (Ling) appeared in between us and the sound of ‘Aum’-Aum’ (Om’-Om’) appeared, and the three letters ∇-m-Є (A – U – M i.e. Om’) were also written on that phallus. Then acquiring Rudra-form, SadaShiv appeared in a human form with five faces. Shiva (Durga) was also with him.

Then suddenly made Shankar appear (because earlier he was unconscious, then making him conscious assembled the three) and said that you three may take over the task of creation, preservation and destruction.

Brahma Ji is Rajgun-dominated, Vishnu Ji is Satgun-dominated and Shiv Ji is Tamgun-dominated. In this way, the three gods have *gunas* in them, but Shiv (Kaal-form Brahm) has been considered to be beyond the *gunas* (on Page no 110).

**Essence: It is clear from the above-mentioned description that Kaal-form Brahm i.e. SadaShiv and Prakriti (Durga) are the father and mother of Shri Brahma, Shri Vishnu and Shri Shiv. Durga – she is also called Prakriti and Pradhan. She has eight arms. She has come out of the body i.e. stomach of SadaShiv i.e. Jyoti Niranjana Kaal. Brahma i.e. Kaal and Prakriti (Durga) keep all the living beings misled. They do not even tell the reality to their sons. The reason is**

that the living beings of the twenty-one brahmands of Kaal (Brahm) might come to know that Kaal (Brahm / Jyoti Niranjan) eats us by roasting on the Tapatshila<sup>1</sup>; therefore, tortures us in birth-death and other miserable births of various living beings, and by getting creation, preservation and maintenance and destruction done by his three sons, Rajgun-Brahma Ji, Satgun-Vishnu Ji and Tamgun-Shiv Ji, gets his food prepared. Because Kaal has been cursed to eat one lakh human beings daily. Please also see in Shrimad'Bhagwat Gita Ji, the birth of Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv by the husband-wife act of Kaal (Brahm) and Prakriti (Durga).

### “What are the Three Gunas<sup>2</sup>? – With Evidence”

“The three *gunas* (qualities) are Rajgun-Brahma Ji, Satgun-Vishnu Ji, and Tamgun Shiv Ji. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are perishable.”

**Evidence:** - Shri Shiv Mahapuran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, on page no. 110, Adhyay 9, Rudra Sanhita “In this way, Brahma, Vishnu, and Shiv, the three gods have *gunas* (qualities), but Shiv (Brahm-Kaal) is said to be beyond *gunas* (qualities).”

**Second evidence:** - Shrimad'devibhagwat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chiman Lal Goswami, Skand 3, Adhyay 5, page no. 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*, not your son? Henceforth, you are my mother too. Your *gunas* are always present everywhere in this world's creation, preservation,

<sup>1</sup> A self-burning piece of stone which automatically remains hot. On this Kaal (Brahm) cooks his meal of one lakh human beings.

<sup>2</sup> There are three *gunas*; Rajgun, Satgun and Tamgun. These are qualities/merits of the three gods; Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv.

and destruction. We, Brahma, Vishnu, and Shankar, born of these three *gunas* (qualities) remain devoted to work according to the regulations.

**The above-mentioned description is from Shri Devimahapuran which is only translated in Hindi, and in which some of the facts have been concealed. Therefore, see these same evidences in Shrimad'devibhagwat Mahapuran Sabhashtikam' Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, besides translation in Hindi, text is also given in Sanskrit. Skand 3, Adhyay 4, Page no. 10, Shlok 42: -**

BrahmaAham' maheshwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakH pramukhaH ch nitya nitya twamev janani PrakritiH Purana | (42)

**Translation: -** Oh Mother! Brahma, I, and Shiv take birth from your influence only, are not eternal i.e 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, Adhyay 5, Shlok 8: -** Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunH kamaljshch rajogunsambhavH suvihat kimu satvguno hariH | (8)

**Translation: -** God Shankar said, “Oh 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?” i.e. why did you engage us in the evil deed of the birth and death of the living beings?

**Shlok 12: -** Ramayse swapatiM PurushM sada tav gatiM na hi vih vid'am' shive | (12)

**Translation: -** You are always doing sexual intercourse with your husband Purush i.e. Kaal God. Nobody knows your state.

## CONCLUSION

**Even the knowledge of Shrimad'bhagwat Gita has been said by this very Kaal-form Brahm by entering like a ghost into Shri Krishna's body. The above-mentioned Holy Purans have proved that Durga is called Prakriti and Rajgun Brahma Ji, Satgun Vishnu Ji and Tamgun**

Shiv Ji have born of SadaShiv i.e. Kaal Brahm and Prakriti through their act of husband and wife. Shrimad'bhagwat Gita is also its witness. Shri Gita Ji is the summary of all the scriptures. Therefore there is concise description in it in coded words, which only a Tattavdarshi Saint can explain. Now please enter into 'Holy Shrimad'Bhagwat Gita Ji'.

In Adhyay 14 Shlok 3 to 5, Kaal Brahm, the narrator of Holy Shrimad'bhagwat Gita, by entering like a ghost into Shri Krishna Ji's body, has said that Prakriti (Durga) is my wife; I, Brahm, place the seed in her womb, by which all the living beings are born. I am called the father of all and Prakriti (Durga), the mother of all. The three *gunas* (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv) born of Prakriti bind the soul to bodies based on deeds i.e. these three only on the basis of deeds by producing, preserving and destroying all the living beings keep them entangled.

In Adhyay 11 Shlok 32 has said that I am Kaal; I have appeared to eat everyone. In Adhyay 11 Shlok 21, Arjun is saying that you are even eating the Rishis (sages); gods and siddhs are also begging you for welfare i.e. protection. They are praying to you for welfare i.e. protection. But you are eating everyone. Some are visible hanging between your teeth. Some are entering in you.

### The Worship of the Three Gods Rajgun Shri Brahma Ji, Satgun Shri Vishnu Ji and Tamgun Shri Shiv Ji has been said to be Futile

This same God, the giver of the knowledge of Gita, (in Shrimad'bhagwat Gita Adhyay 7 Shlok 12 to 15) is saying that the knowledge of those who worship the three *gunas* (Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv) has been stolen away; they do not even do my bhakti<sup>1</sup>, which is above these. Those who do sadhna upto the three gods (Brahma, Vishnu and Shiv), they, equipped with demoniac nature, the lowest among men, the evil-doers, fools, do not even worship me, Brahm, who is above these three.

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<sup>1</sup> Worship



**God, the giver of the knowledge of Shrimad’bhagwat Gita, in Adhyay 7 Shlok 18, has even called his bhakti as Anuttam (inferior/bad).**

**Therefore, in Adhyay 15 Shlok 4 and Adhyay 18 Shlok 62 and 66 has said to go in the refuge of some other Parmeshwar.**

**When the knowledge of Gita Ji was being said, prior to that, neither were the eighteen Purans present, nor were the eleven Upnishads or the six Shastras (sacred texts). These books have been composed later by the Rishis based on their experiences. At that time, the four Holy Vedas were the only certified scriptures, and the summary of those four Holy Vedas is mentioned in Holy Gita Ji.**



## Subject of Scriptural Debate

### Scriptural Debate Complicated the Tattavgyan of Parmeshwar

**How was a scriptural debate conducted? —**

**Two scholars used to debate amongst each other and the audience also used to be present in large numbers to hear the scriptural debate. The decision of victory and defeat used to be in the hands of the audience, who themselves did not know what they are saying. Whosoever used to recite more Sanskrit continuously, the audience by applauding used to give evidence for him being victorious. In this way the decision of the victory and defeat of the learned lied in the hands of the illiterates.**

Evidence: - Excerpt from book “Shri Mad’ Dayanand Prakash”, writer: Shri Satyanand Ji Maharaj, Publisher: Sarvadeshik Arya Pratinidhi Sabha 3/5 Maharishi Dayanand Bhavan, Ram Leela Maidan, New Delhi – 2, Ganga Kaand, Eighth Sarg, Page 89: - For three days, every evening the scriptural debate of Krishnanand Ji and Swami Ji continued. One day, during scriptural debate, someone proposed Sakarvad (the theory of God having form) to Krishnanand Ji and started the debate on this. It was Swami Ji’s favourite subject. He, while reciting non-stop Sanskrit, strung through the evidences from the Vedas and upnishads on the principle of Nirakaar (God being formless), and compelled Krishnanand Ji to accept their meaning. Krishnanand was unable to give any evidence. Only started reading aloud this Shlok of Gita “Yada Yada hi Dharmasya glanirbhavti Bharat” facing the people. Swami Ji roaringly said, “You are speaking to me, therefore, look at me.” But his thoughts had become scattered; he had lost his dash. Froth came in his mouth. His voice faltered. Face turned pale. To somehow save his honour, he resorting to the logic, said to Swami Ji, “All right! Tell the characteristic of characteristic?” Swami Ji replied that, “Like a reason has no reason; similarly, a characteristic does not have a characteristic.” The people with their laughs made Krishnanand’s defeat obvious and he went away from there in embarrassment.

It is clear in the above-mentioned piece of writing that, illiterates used to make the decision of the victory or defeat of the learned men. Swami Dayanand Ji recited Sanskrit continuously, the audience laughed and declared Maharishi Dayanand Ji the winner and accepted God to be formless. Whereas it is clear in Yajurved Adhyay 1 Mantra 15 and Yajurved Adhyay 5 Mantra 1 that Parmatma/God has a body and has a form.

The evidence of the fact that Swami Dayanand Ji used to deliver discourse in Sanskrit language — Introduction of ‘Satyarth Prakash’ on Page 8, Swami Dayanand Ji said that Satyarth Prakash had been published for the first time. At that time I did not know Hindi very well because since childhood until 1822 A.D. (Samvat’ 1939) kept speechifying in Sanskrit. This proves that Swami Dayanand Ji used to do scriptural debates in Sanskrit language. In Samvat’ 1939 (in the year 1882) one year after Satyarth Prakash was again published, in 1883 A.D. Swami Ji passed away. It clarifies that Swami Dayanand Ji learnt Hindi just a year prior to his death. Prior to this, he used to deliver discourses (lecture) in Sanskrit. The listeners used to be unfamiliar with Sanskrit and they only used to decide the victory and defeat of the learned.

Now this servant (Rampal Das) of the servants wants that God-loving pious souls of all the holy religions may become familiar with Tattavgyan (True Spiritual Knowledge), then they will themselves appraise (identify) *laal* (a precious gem worth nine lakh rupees) and *laaldi* (stone similar to *laal* but not even worth hundred rupees).

A Story: A merchant had two sons; one sixteen years old and the other, eighteen. Their father passed away. The mother of the children kept *laals* covered in a cloth in the hands of the children and said, “Sons, take these *laals* and say to your paternal uncle (the elder brother of father) that we do not have money. Keep these *laals* with you and make us partner in the business. We children can not do business on our own. Both the kids taking the *laals* given by the mother went to their paternal uncle and requested what their mother had said. That merchant (paternal uncle) saw the *laals* and accepting the children’s request, said, “Sons, give these *laals* to your mother. She will keep them safe. You come with me to the other

city. I get a lot of material on credit. We will use these *laals* after coming back.”

Both the kids went to another city with their paternal uncle. One day the paternal uncle gave one *laal* to the kids and said, “Sons, this is *laal*. Go and give this to the merchant from whom we had borrowed material worth Rupees fifty thousand on credit yesterday, and say that keep this *laal*. We will come back and pay your debt and will take our *laal* back.”

Both the kids said the aforesaid account to the merchant. Then the merchant called a jeweller. The jeweller appraised the *laal* and told that this is not *laal*. This is *laaldi*, which is not even worth one hundred rupees. The value of *laal* is Rupees nine lakhs. The merchant, while railing, threw that *laaldi* in the street. The kids took that *laaldi* and came to their paternal uncle. With tears filled in their eyes, narrated the whole account that one person told that this is not *laal*; this is *laaldi*.

The paternal uncle said, “Son, he was a jeweller. He was right; it is actually a *laaldi*. It is not even worth one hundred rupees. Sons, I have made an error. This is *laal*. I gave you *laaldi* by mistake. Now go and say to the merchant, our paternal uncle is not a fraud. He gave *laaldi* instead of *laal* by accident.” Both the brothers again went to that merchant and said, “Our paternal uncle is not a fraud, Seth Ji. He had given *laaldi* instead of *laal* by mistake; take this *laal*.” The jeweller told that actually this is *laal*. That was *laaldi*.

After taking the material, they returned to their city. Then the paternal uncle said, “Sons, bring the *laals* from your mother. Credit is excessive.” Both the kids took *laal* from their mother and taking it out of the cloth, saw that they were *laaldis*. There was not even a single *laal*. The paternal uncle had made them familiar with *laal* and *laaldi*. Both the sons said to their mother, “Mother, this is *laaldi*. This is not *laal*.” Both the kids came back to the paternal uncle and said, “Our mother is very innocent. She does not have knowledge about *laal* and *laaldi*. They are not *laals*, they are *laaldis*.” The merchant said, “Sons, even that day when you had brought them to me, they were *laaldis* only. If I had called them *laaldis*, then your mother would have said that my husband is no more, therefore now

is even telling my *laals* as *laaldis*. Sons, today I have made you only capable of appraising *laal* and *laaldi*. You have judged yourself.”

**Important:** Likewise, today this Das wants that should convey Tattavgyan to each and every person, and seeing the evidences of scriptures, you yourself becoming capable of appraising can identify sant (saint) - asant (who is not a saint).

Learned men used to do scriptural debates and the decision of victory-defeat lied in the hands of the illiterates. This Das wants that first of all the God-loving pious souls should understand the scriptures, and then they will themselves realise what these Saints and Maharishi Ji are teaching.

## Scriptural Debate between Maharishi Sarvanand and Parmeshwar Kabir (KavirDev)

There was a Maharishi named Sarvanand. His revered mother Shrimati Sharda Devi was suffering from the results of sinful deeds. She did all poojas<sup>1</sup> and incantations for removal of her sufferings for years. For the removal of physical pain, she also took medicines from doctors, but did not get any relief. She also took updesh<sup>2</sup> from Maharishis of that time, but all the Maharishis said, “Daughter Sharda, this punishment of your sinful deeds is of the deeds performed in the previous birth. This can not be forgiven; this has to be borne. God Shri Ram had killed Bali; the punishment of that sinful deed was borne by the soul of Shri Ram (Vishnu) as Shri Krishna. The soul of Shri Bali became a hunter who killed Shri Krishna Ji by shooting a poisonous arrow in his feet.” In this way, after listening to the views of guruji<sup>3</sup>, mahants and saints-rishis, Bhaktmati Sharda was bearing the suffering of the sinful deeds performed in the previous birth by crying and with a sad mind. One day on the request of a close relative, she obtained updesh from Kavir Parmeshwar (KavirDev) i.e. Lord Kabir who had Himself

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<sup>1</sup> Religious practices

<sup>2</sup> Spiritual instruction / Initiation

<sup>3</sup> Spiritual Teacher

appeared in bodily form (Swayambhu<sup>1</sup>) in Kaashi city, and that very day became free from suffering. Because it is written in Holy Yajurved Adhyay 5 Mantra 32 that “Kavirangharias” i.e. (Kavir) Kabir (anghari) enemy of sins (asi) is; Kabir is the enemy of sins. Then in Adhyay 8 Mantra 13 of the same Holy Yajurved, it is written that Parmaatma<sup>2</sup> also finishes (EnasH EnasH) the sins of the sins i.e. the heinous sins. Lord KavirDev (Kabir Parmeshwar) said, “Daughter Sharda, this happiness was not in your fate. I have given this to you from my store and have given the evidence of being the destroyer of sins. Your son Maharishi Sarvanand Ji says that God can not forgive (destroy) sins! You obtain updesH from me and get your welfare done.” Bhaktmati Sharda by obtaining updesH from Parmeshwar God Kabir (Kavirdev), who had come Himself, got her welfare done. Maharishi Sarvanand Ji, who was the son of Bhaktmati Sharda, had an eagerness to do scriptural debate. He had defeated all the contemporary scholars by doing scriptural debate. Then thought that I have to say to everyone that I have conquered all the learned men; why not ask my mother to keep my name Sarvajit. Thinking this went to his mother and requested her and said, “Mother, change my name to Sarvajit.” Mother said, “Son, is Sarvanand a bad name?” Maharishi Sarvanand said, “Mother, I have defeated all the learned men in scriptural debate; therefore, keep my name Sarvajit.” Mother said, “Son, defeat one more scholar, my Guru Maharaj KavirDev (Lord Kabir), then I will name my son Sarvajit instantly.” On hearing these words of his mother, Shri Sarvanand first laughed and then said, “Mother, you are innocent. That weaver (Dhaanak) Kabir is illiterate. What is there to defeat him? I will just go and come.”

Maharishi Sarvanand, loading all the scriptures on an ox, went in front of KavirDev’s (God Kabir) hut. First he met Kabir Parmeshwar’s adopted daughter Kamali at the well, then she came to the door and said, “Come Maharishi Ji, this is the home of Param Pita (Supreme Father) Kabir.” Shri Sarvanand Ji made Kamali fill his pot so much so that if one tries to put even a little more water in it, then it would overflow, and said, “Daughter, take this pot very

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<sup>1</sup> Self-existent

<sup>2</sup> God

carefully and give it to Kabir, and whatever answer he gives, tell me.” In the pot brought by daughter Kamali, Parmeshwar Kabir (KavirDev) Ji immersed a needle used for sewing clothes, some water came out of the pot and spilled on the ground, and said, “Daughter, return this pot to Shri Sarvanand Ji.” Sarvanand Ji asked the girl Kamali who brought the pot back, “What answer did Kabir give?” Kamali narrated the account of putting the needle by God. Then Maharishi Sarvanand Ji asked the Most Venerable Kabir Parmeshwar (KavirDev), “What answer have you given to my question?” God Kabir Ji asked, “What was your question?”

Shri Sarvanand Maharishi Ji said, “I have defeated all the scholars in scriptural debate. I had requested my mother to keep my name Sarvajit. My mother has said that she will change my name after I defeat you. The aim of sending a brimful pot to you is that I am filled to capacity with knowledge like this pot is with water. No more water will enter this pot; it will only fall out i.e. doing a discussion with me on knowledge will not reap any benefit. Your knowledge will not enter into me. Any discussion will be futile. Therefore write your defeat; this only is in your benefit.”

Venerable Kabir Parmeshwar<sup>1</sup> (KavirDev) said, “The meaning of putting an iron needle into your brimful pot is that my knowledge (Tattavgyan<sup>2</sup>) is so heavy (True) that just as the needle has settled on the bottom of the pot after displacing the water out of the pot, likewise, my Tattavgyan will enter into your heart by routing your false knowledge (lokved) out.”

Maharishi Sarvanand Ji said, “Ask question.” On seeing a well renowned scholar in a weavers’ (Dhaanaks’) colony, the nearby innocent illiterate weavers gathered to listen to the scriptural debate.

**Venerable KavirDev questioned:**

Kaun Brahma ka Pita hai, kaun Vishnu ki Maa |

Shankar ka Dada kaun hai, Sarvanand de bataaye ||

**Maharishi Sarvanand Ji’s answer: - Shri Brahma Ji is Rajogun and Shri Vishnu Ji is equipped with Satgun and Shri Shiv Ji is equipped with Tamgun. These three are *Ajar-Amar* i.e. immortal, *Sarveshwar***

<sup>1</sup> Supreme God

<sup>2</sup> True spiritual knowledge

(God of all Gods), *Maheshwar* (the Greatest God) and *Mrityunjay* (one who has won over death). They do not have any mother or father. You are unknowledgeable. You do not have knowledge about the scriptures. You have raised an absurd question. All the listeners present there applauded and supported Maharishi Sarvanand Ji.

Venerable God Kabir (KavirDev) Ji said, “Maharishi Ji, read and translate the third Skand of Shrimad’Devi Bhagwat Puran and the sixth and seventh Rudra Sanhita Adhyay of Shri Shiv Puran by making God a witness and keeping your hand on Gita Ji. Maharishi Sarvanand Ji took an oath by keeping hand on Gita Ji that I will say the right thing.

On Lord Kabir (KavirDev) Ji’s saying, he read the Holy Purans carefully. It is written in Shri Shiv Puran (Published from Gita Press Gorakhpur, whose translator is Shri Hanuman Prasad Poddar) from page no. 100-103 that by the union (husband-wife act) of SadaShiv i.e. Kaal-form Brahm and Prakriti (Durga), Satgun Shri Vishnu Ji, Rajgun Shri Brahma Ji and Tamgun Shri Shiv Ji were born. This very Prakriti (Durga), who is called Ashtangi, is called Tridevjanni, the mother of the three gods (Brahma, Vishnu and Shiv Ji).

It is clearly described in Third Skand of Holy Shrimad’Devi Puran (Published from Gita Press Gorakhpur, Translator: Shri Hanuman Prasad Poddar and Chiman Lal Goswami) from page no. 114-123 that God Vishnu Ji is saying that this Prakriti (Durga) is the mother of us three. I had seen her at the time when I was a small child. Singing praise of Mother (Durga), Shri Vishnu Ji said, “Oh Mother, I (Vishnu), Brahma and Shiv are perishable. We are in (aavirbhaav) birth and (tirobhaav) death. You are Prakriti Devi.” God Shankar said, “Oh Mother, if Brahma and Vishnu have originated from you, then I, Shankar, have also originated from you i.e. you are my mother too.”

Maharishi Sarvanand Ji on the basis of previously heard incomplete knowledge opposite to the scriptures (lokved<sup>1</sup>) used to describe the three (Brahma, Vishnu and Shiv) as imperishable and as those who never take birth (Ajanma). He used to read the Purans, but was still ignorant. Because Brahm (Kaal) says in Holy Gita that

<sup>1</sup> Hearsay knowledge



I am the intelligence of all the living beings (those who are under me in my twenty-one brahmands). Whenever I wish, can grant knowledge and whenever I wish, I can fill them with ignorance. At that time, after Purna Parmatma's statement, the pressure of Kaal (Brahm) was removed and Sarvanand Ji became clearly aware that actually this is what is written. But out of fear of disrespect said, "I have read everything. Nowhere is this written." He said to KavirDev (Kabir God), "You are a liar. What do you know about scriptures? We read it everyday." Then what, Sarvanand Ji started speaking Sanskrit non-stop. For twenty minutes kept on speaking some other speech known by heart from the Vedas; did not narrate the Puran.

All the innocent listeners present there who were not even able to understand that Sanskrit, impressed by Sarvanand Maharishi Ji, in support started saying, "Wah Wah (splendid) Mahagyani (Great Scholar). In other words, declared Parmeshwar Kabir (KavirDev) Ji as defeated and Maharishi Sarvanand Ji victorious. Most venerable Kabir Parmeshwar (KavirDev) Ji said, "Sarvanand, you had taken oath of Holy Gita Ji and you forgot that too. When you are not accepting the truth written in the scriptures in front of you, then I lose and you win."

A farmer's son used to study in class seven. He had learned a little bit of English language. One day both father and son were going in a bullock cart in the fields. An Englishman came from ahead. He asked the way from the people in the bullock cart in English. The father said to the son, "Son, this Englishman is trying to prove himself to be very educated. You also know English language. Take his haughtiness out. Show him by speaking in English." The farmer's son recited an application for sick leave in English. The Englishman, irritated by the foolishness of that foolish child that I am asking the way and he is reciting an application for sick leave, tapped his forehead with his hand and took his car and went away. The farmer patted the back of his victorious son and said, "Well done, son. You have made my life successful." Today you defeated an Englishman in English language." Then the son said that father, I also remember 'My best friend'. If I had recited that, then the Englishman would have left his car and run away. Likewise, KavirDev Ji is asking

something and Sarvanand Ji is answering something else. These scriptural debates have ruined homes.

Most Venerable Kabir Parmeshwar (KavirDev) said, “Sarvanand Ji, you win and I lose.” Maharishi Sarvanand Ji said, “Give it to me in writing. I do not do an incomplete job.” God Kabir (KavirDev) Ji said, “You may do this grace as well. Write whatever you want; I will make a thumb print.” Maharishi Sarvanand Ji wrote that ‘In scriptural debate, Sarvanand won and Kabir Sahib lost’ and he made God Kabir put a thumb print on it. Sarvanand Ji went to his mother and said, “See the proof of your Gurudev’s defeat.” Bhaktmati Sharda Ji said, “Son, read it aloud.” When Sarvanand Ji read, then it was written in it that ‘In scriptural debate, Sarvanand lost and God Kabir (KavirDev) won’. Sarvanand’s mother said, “Son, you were saying that you have won, but you have lost!” Maharishi Sarvanand Ji said, “Mother, I was busy in the scriptural debate continuously for many days. That is why, because of feeling sleepy, I have committed a mistake in writing. I will go again and will bring it after writing correctly.” The mother had put a condition that ‘I will only accept a written proof of victory and not a verbal one’. Maharishi Sarvanand went again for the second time and said, “Kabir Sahib, there has been a flaw in my writing; will have to write again.” Sahib Kabir Ji said, “Write again.” Sarvanand Ji, after writing it again and getting a thumb print, went to his mother and again found it to be opposite. He said, “Mother, I will go again.” He brought it again the third time and read it before entering into the house and found that it was written correctly. Sarvanand Ji did not take his eyes off the text and walking into his house started saying, “Should I read.” On saying this when he started reading, then in front of his eyes, the words changed. Third time again, this very proof got written that ‘In scriptural debate, Sarvanand lost and Kabir Sahib won’. Sarvanand could not speak. Then mother said, “Son, why do not you speak? Read what is written.” The mother knew that the ignorant child is going to strike against a mountain. The mother said to Sarvanand, “Son, God has come. Go and falling at his feet, ask for forgiveness and by taking updes<sup>1</sup> make your life successful.” Sarvanand Ji,

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<sup>1</sup> Spiritual instruction / Initiation

falling at the feet of his mother, started crying and said, “Mother, this is God who has come Himself. You please come with me; I am embarrassed.” Sarvanand Ji’s mother took her son to God Kabir and got Sarvanand Ji also take updesha from Kabir Parmeshwar. Then that ignorant living being, who was called Maharishi, got salvation only after coming in the feet of Purna Parmatma (Complete God). Purna Brahm God Kabir (KavirDev) said, “Sarvanand, you did not understand the scriptures even on the basis of literacy. Because without coming in my refuge, Brahm (Kaal) does not allow anyone’s intellect to develop completely. Now again read these Holy Vedas, Holy Gita Ji and Holy Purans. Now you have become a Brahman. “Brahman soii Brahm pahchaane”, only he is a learned who recognises God and then gets his welfare done.

**Important:** 550 years ago, Kabir Parmeshwar (KavirDev) Ji also gave this knowledge of Holy Vedas, Holy Gita Ji and Holy Purans in His ordinary speech, which the maharishis from that time until now, describing it as a language with grammatical errors did not even find it important to read and said that Kabir is ignorant; he is illiterate. What does he know about the hidden secrets written in Sanskrit language in the scriptures and Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji have no mother and father. They never take birth (*Ajanma*), are immortal (*Ajar-Amar*), eternal (*Avinashi*) and God of all the Gods (*Sarveshwar*), Greatest God (*Maheshwar*), who have won over death (*Mrityunjay*). They are the creator of the entire nature and are endowed with the three *gunas*. They kept on giving these sorts of explanations until now. Today those very Holy Scriptures are with us, in which there is clear description about the mother and father of the three Gods (Shri Brahm Ji Rajgun, Shri Vishnu Ji Satgun and Shri Shiv Ji Tamgun). At that time, our ancestors were illiterate and educated class did not have complete knowledge of the scriptures. Even then deliberately falsified the true knowledge given by God Kabir (KavirDev) that Kabir is telling a lie; it is not written in any scripture that Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji have any mother-father. Whereas Holy Purans are a witness that Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji take birth and die. These are not immortal and the mother of these three gods is Prakriti (Durga) and the father is Jyoti Niranjana / Kaal-form Brahm.

### **Sacred Speech of Venerable God Kabir (KavirDev): -**

Dharmdas yeh jag baurana |  
 koi na jaane pad nirvana |  
 Ab main tumse kahon chitaa |  
 treydevan ki utpatti bhaa |  
 Gyaani sune so hirdae laga |  
 murkh sune so gamya na pa |  
 Maa Ashtangi pita Niranja |  
 ve jam daarun vanshan anj |  
 Pahile kinh Niranja ra |  
 peeche se Maya upja |  
 Dharmrai kinhaan bhog vila |  
 Maya ko rahi tab aas |  
 Teen putr Ashtangi jaaye |  
 Brahma Vishnu Shiv naam dh |  
 Teen Dev vistaar chalaaye |  
 in mein yeh jag dhokha kha |  
 Teen lok apne sut dinha |  
 sunn Niranja baasa linha |  
 Alakh Niranja sunn thikaana |  
 Brahma Vishnu Shiv bhed na |  
 Alakh Niranja bada batpara |  
 teen lok jiv kinh ahaara |  
 Brahma Vishnu Shiv nahin bac |  
 sakal khaaye pun dhoor uda |  
 Tinke sut hain teeno deva |  
 aandhar jeev karat hain sew |  
 Teeno Dev aur autaara |  
 taako bhaje sakal sansaara |  
 Teeno gun ka yeh vistaara |  
 Dharmdas main kahon pukaara |  
 Gun teeno ki bhakti mein, bh |  
 Kahae Kabir nij naam bin, k |

In the aforesaid sacred speech, God Kabir Ji is saying to His personal disciple, Shri Dharmdas Ji that Dharmdas, this whole world is perplexed because of lack of Tattavgyan (true spiritual knowledge). No one has knowledge of the path to complete salvation and the whole creation of nature. Therefore, let me tell you the 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 evidences, those ignorant beings are influenced by Kaal's force; they are not worthy of doing bhakti (devotion). Now I will tell you how were the three gods (Brahma Ji, Vishnu Ji and Shiv Ji) born? Their mother is Ashtangi (Durga) and father is Jyoti Niranjana (Brahm / Kaal). At first, Brahm originated from an egg. Then, Durga was born. After getting attracted towards Durga's looks, Kaal (Brahm) misbehaved with her and Durga (Prakriti) then took refuge in his stomach. I went there, where Jyoti Niranjana / Kaal was present. I took out Bhavani (Durga) from Brahm's stomach and sent them 16 *sankh kos*<sup>1</sup> away along with the 21 brahmands. Jyoti Niranjana did intercourse with Prakriti Devi (Durga). From their union, the three *gunas* [Shri Brahma Ji, Shri Vishnu Ji and Shri Shiv Ji] were born. All the living beings are held in Kaal's trap because of worshipping these three *Gunas* only (Rajgun – Brahma Ji, Satgun – Vishnu Ji, and Tamgun – Shiv Ji). Until one gets the real mantra, how would one get completely liberated?




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<sup>1</sup> A measure of distance; one *Kos* = 3 km

# True Path to the Misled

## Pitious Autobiography of Sister Ishwanti

**I, Bhaktmati Ishwanti Devi, wife of Bhakt Shri Suresh Das Ahlawat S/o Shri Pratap Singh Ahlawat, am resident of Pana<sup>1</sup> Ganja<sup>2</sup>, Village Dighal, District Jhajjar. Oh Bandichhor Satguru Rampal Ji! My family and I are dirt of your feet. You gave us those comforts which we could not have even imagined in our life. Today I am writing my tale of own experience here which you have blessed on us, so that on reading this miserable story of ours, other distressed families like us can also get their welfare done by your blessings. Our life was completely dark; if we had not come in your feet, we would not have been alive today.**

**I was suffering from an incurable illness. My brother Omprakash, resident of Bhaproda, S/o Shri Dayanand Rathi, who used to work in Haryana Police, had already succumbed to this illness. I had also reached the same stage. I had reached such a state that my hands and feet were nearly paralysed. I was unable to speak. Showed to doctors and exorcists at various places, but were disappointed everywhere. My husband used to drink so much that when he used to come home, the children used to hide under the bed in fear. He even sold the household utensils for the sake of drinking and had debt on his head. The neighbours were also fed up. One day in the state of intoxication, he lifted me and was about to put me in the well of Dalan<sup>3</sup> Pana. Heinous evil spirit said that I will ruin this house and no one will be able to do anything. My brothers wasted a lot of money for me on doctors and exorcists, but I did not get any benefit. My husband used to drink and the children were very young. There was no support from my in-laws. My brother Sukhbir, who is a driver in D.T.C., has taken naam from most venerable Satguru Rampal Ji Maharaj. He said that we should get sister initiated from**

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<sup>1</sup> Pana means colony of a village

<sup>2</sup> Ganja is the name of Pana i.e. colony

<sup>3</sup> Dalan is the name of colony i.e. Pana

most venerable Satguru Rampal Ji Maharaj. She is bound to die; we should also try this last resort. On this my father Shri Dayanand Rathi questioned whether anyone gets relief from initiation (Naam-updesh). On this my brother explained about the glory of initiation to everyone. After hearing everyone said, “We will try.” On saying this, they took me in the feet of Sant Rampal Ji Maharaj. At that time, Satgurudev was doing satsang (spiritual discourse) in Village Punjab Khod, Delhi. The whole family took me in the feet of Maharaj Ji at 10 o’clock in the night. This dates back to 25 December 1996.

My brother narrated my miserable story to venerable Rampal Ji Maharaj. Guruji showed mercy and gave naam-updesh<sup>1</sup> to me in the satsang at 10 o’clock in the night. Prior to this, I had lost my voice and was unable to move my tongue. When I woke up in the morning of 26 December 1996, I found myself speaking in a better state and I told my brother that after so many years I am feeling as if I am in my body and some burden has been taken off my body. On seeing me speak, my brother Sukhbir was amazed and said that Maharaj Rampal Ji is himself Kabir Parmeshwar. I used to smoke beedi<sup>2</sup> and that very day gave it up. When we reached home, my husband Bhakt Suresh said, “What naam have you taken; I will see what power your naam has?” He said to his mother, what naam have they taken; instead of saying ‘good morning’, the children have started saying ‘Sat Sahib’. Bhakt Suresh continued to drink alcohol and fight at home as usual.

One day, he stood up holding the photographs of Bandichhor Kabir Sahib, Garibdas Ji and Satguru Dev Sant Rampal Ji Maharaj to break them. On this, I prayed with folded hands to Bandichhor that You only can control his mind. Then Bandichhor, You showed him such a miracle that my husband Suresh kept the photographs back on the place of worship and receding backwards prostrated in front of You. Ever since he has given up social evils like consuming alcohol, smoking beedi etc. Pana Ganja and Village Dighal are the witness to this. On seeing me getting a new life again, my brothers Rajinder Singh Rathi D.S.P. (Haryana) and Prem Prakash Rathi

<sup>1</sup> Initiation / to tell the real way of worship and give mantra

<sup>2</sup> A twist of tobacco rolled in a tobacco leaf, to be smoked

Advocate (Delhi), who were sharing my pain, also took naam-daan<sup>1</sup> along with their entire family. After taking naam-updesh, Kabir Parmeshwar gave such comforts which can not even be imagined. Our buffalo had ingested a snake. Buffalo was in a miserable state. When we showed it to a doctor, he told us that it has eaten some poisonous substance and he gave her ten injections. The next day a blue-coloured discharge started coming out from the eyes of the buffalo and it became blind. Even the doctors gave up. Then at night in dream I saw Satgurudev Rampal Ji Maharaj and he ran his hand over the buffalo's body. On waking up in the morning, we and our neighbours with our own eyes saw a snake in the buffalo's mouth, and we took it out. The buffalo became healthy and started giving full milk. Likewise, God knows how many comforts you have given us. Until yesterday, we did not even have hundred rupees, but today the same fields yield money and there is no need to beg before anyone. The neighbours say that your Guruji only is Ram<sup>2</sup> for you. What does the innocent society, misled by the ignorant people, know about your glory? The opposers of Sant Rampal Ji Maharaj only know mud slinging. Only he who goes through it can tell what he has obtained from you. We only pray this to you that keep us in your feet and you may remain a support to the needy like this for thousands of years. Satguru Rampal Ji Maharaj has come as the incarnation of the Purna Parmatma<sup>3</sup>.

After taking your naam, we got so much happiness in our home that it is beyond description. Even then I am trying to describe. I took naam-updesh from you in 1997. Around one and a half year later, an incident occurred which is as follows —

One night, I saw that I am asking in the village that where is cremation ground. I was told and shown that tomorrow you have to come here. That was the cremation ground of Mundaan<sup>4</sup> Pana<sup>5</sup>. Next morning I developed cholera. I developed so much headache that I felt like dying by hitting my head against the wall. All the causes of

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<sup>1</sup> Initiation

<sup>2</sup> God

<sup>3</sup> Full-fledged God / Complete God

<sup>4</sup> Name of Pana i.e. colony

<sup>5</sup> Colony



death were fulfilled. When the doctor was called, he gave me an injection. After that the doctor told that she has died. Then four Yam-doots (messengers of Yam<sup>1</sup>) became visible. They held me from both sides and said that we have been sent by God; we will take you with us; your time has finished. I said that my Guruji will not let you take me. Then they said that what will your Guruji do? Your time has come to an end. We will do such a thing that we will cause your death with your own hands. After that both my hands squeezed my neck so hard that my life came into my eyes. I was unable to speak to anyone. Bandichhor says that “Aa jam tere ghat ne ghere, tu Ram kahan nahin paavega”. The same state occurred with me. After that, Kabir Sahib appeared on a lotus flower in front of me. Then the voice of Venerable Satguru Rampal Ji Maharaj came from inside me that how will you take this girl, we will not let her go; we will take her when we wish. Even if you will cut her feet, then we will join them. Besides this, Guruji also said many other things, which I am unable to describe now. After that the messengers of Yam ran away. Then Guruji said to me that, Daughter, do not fear. We have averted your death. Now we will take you when we wish.

A buffalo of ours who was nearing the time of delivery, one day became like a statue. When we called the doctor, the doctor manually pulled the calf out. After that the buffalo did not release the umbilical cord. On someone's advice we tied a brick to the remaining end of the umbilical cord hanging outside and consequently the cord broke. After the cord broke, the buffalo became very serious. Everyone started saying that the buffalo will not survive now. Anxiously in the night we went to five doctors, but not even a single doctor came. They said that dealing with this case is out of our control. Now only God can save it. After that being very distressed we lost hope that no one can save the buffalo today. Then I said that, Bhakt Ji, do not despair. Our Bandichhor Ji will set everything right. Then we prostrated before Bandichhor Ji and prayed. After that in the morning, we went to a doctor who came and said, “It will not survive; a similar thing happened to our buffalo and a senior doctor tried a lot, but was unable to save the buffalo.” Then started saying, “Even

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<sup>1</sup> God of death

if by the grace of God the buffalo is saved, it will not give milk.” Seven days later, Guruji became visible as if was removing the umbilical cord from the buffalo’s intestines. In the morning, the buffalo ejected the umbilical cord and became healthy; and came back to 15 kg milk. This is the grace of our Bandichhor Ji when actually four-five buffaloes of our neighbour had died because of a similar illness.

My younger son Navneet, who is fourteen years old, had developed pneumonia during his childhood (when six months old) and it continued until he was five. On trying my every possible effort and even after refusal by the doctor, I did not give up. One day I got him naam updesch from Satguru Dev Rampal Ji Maharaj. From that very day it appeared as if he never had any illness. Now that child is healthier than other children of his age. All these miracles have happened by the grace of our Satguru Dev Rampal Ji Maharaj.

One day at the time of Purnima satsang in year 2004, our crop of rice because of no rainfall was drying. Even the irrigation canal had passed. It was due to come again after one month. There was no provision of irrigation via tubewell; we were only reliant on the canal.

But on the day of Purnima after the conclusion of satsang at the Ashram, when we went to see our field, then our 2 ½ acre field (rice crop field) was full of knee-high water. This task which was not even possible in a dream was accomplished by the grace of our Satguru Dev. The people of the neighbouring fields expressed sorrow that this canal has been called by your Satguru Dev, only and only for you. All the people at the most had ten maund (man<sup>1</sup>) rice crop, whereas, by the grace of our Satguru Dev Ji we had forty maund (man) per acre.

Our Bandichhor Satguru Rampal Ji have given us plentiful comforts. It is a request to all readers from me and my family that you may go to Satlok Ashram Karontha as soon as possible and obtain free naam. Do not waste human life. Kabir Parmeshwar says—

Kal kare so aaj kar, aaj kare so ab |  
pal mein pralay hoyegi, bahur karoge kab ||

**Sat Saheb! Jai Bandichhor! Satguru Rampal Ji Maharaj ki Jai!**

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<sup>1</sup> A measure of weight, a maund (about 40 kg)

## Ruined Family Restored

**I, Bhakt Ramesh S/o Umed Singh, am a resident of Village Petvar, Tehsil Hansi, District Hisar and am currently residing at Employees Colony, opposite jail in Jind with my family.**

**Prior to taking naam we used to worship ghosts. In our village, Baba Sariya was recognised, on which we used to light a lamp on the Purnima<sup>1</sup> of every month. We also used to fast on Fridays, Janmashtami<sup>2</sup> and Shivratri<sup>3</sup>. We also used to offer pind to the pitras and carry out shraadh<sup>4</sup>. Even then our house was ruined. When I was twelve years old, my father expired. There were three members in the family. They used to fight amongst themselves. All three were troubled a lot by ghosts-evil spirits and they used to remain very ill. Firstly we showed to the doctors, but did not find relief. Then we went to conjurers. Some used to say, give Rs 5000, I will cure you, and others used to ask for Rs 10000.**

**We were utterly ruined, but did not find any respite. On repeated requests by my relative bhakt Raghubir Singh of Village Kaunth Kalan, my mother in 1996 took naam<sup>5</sup> from Sant Rampal Ji Maharaj. My wife was childless even after five years of marriage. On advice of my mother, my wife also took naam from Sant Rampal Ji Maharaj. Within one year of taking naam-daan, my wife gave birth to a boy. I had lost faith in God. Because of this I did not take naam and used to object to my mother and wife visiting the Saint. My son, who was fifteen days old, became very ill. The doctors said that this child will die by tomorrow morning, take him away. In the evening a bhakt told about Bandichhor Satguru Rampal Ji Maharaj that he has arrived in ashram, Jind. He is a Complete Saint and only he can save the child. We were tired of visiting doctors and conjurers. I had lost faith in God. I refused to that bhakt. But he again requested that Bandichhor God himself has come on this Earth. If he shows mercy, then this boy can be saved. That bhakt said with so much**

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<sup>1</sup> Full-moon day

<sup>2</sup> The festival held on the birth-day of Krishna Ji

<sup>3</sup> Name of a festival in honour of God Shiv

<sup>4</sup> Rites performed after a person's death

<sup>5</sup> Mantra

confidence that I gave permission to my mother. My mother took the boy and kept him in the feet of Satguru Rampal Ji Maharaj, and requested while crying, “Maharaj Ji, this child has died. Now only you can save him.” Then Bandichhor Satguru Rampal Ji Maharaj said, “By the grace of Kabir Parmeshwar, this boy will become alright.” The next day when the boy was meant to die, he became alright. “Bolo Bandichhor Satguru Rampal Ji Maharaj ki Jai.”

Our ruined home was once again restored by the grace of Bandichhor Satguru Rampal Ji Maharaj. Even after witnessing all these miracles, I did not take naam because of my sinful deeds and continued doing previous worship and worship of ghosts. Sant Rampal Ji Maharaj used to do paath of sacred speech of Bandichhor Garibdas Ji Maharaj at our house and I used to go outside and drink alcohol. Then a year later one day, a paath was taking place at our house and in the evening Bandichhor Satguru Rampal Ji Maharaj did satsang<sup>1</sup>. Then I listened to the satsang and also took naam. Thereafter there was nothing called sorrow left in our home. My mother under the influence of someone broke (disconnected) her naam. Some time later in year 2000 my mother suddenly developed burning sensation in her feet. We showed her to doctors. They said that she has blood cancer. She will die in 10-15 days. If you take her to P.G.I. Chandigarh then after spending Rs 1.5 lakh she can survive at the most for one year, but the pain will not reduce. Bandichhor Satguru Rampal Ji Maharaj told that your mother has disconnected her naam. Like, by not paying the electricity bill and getting disconnected, one stops getting the benefits of electricity. Then one has to get it reconnected. My mother asked for forgiveness for her fault. Maharaj Ji gave naam again and kept his hand on her head. As soon as he kept his hand on her head, the burning sensation and the pain in the feet stopped. Then around two years later because of a tooth extraction, the tooth started bleeding. Doctor gave medicine and also sutured the area, but the bleeding did not stop. Then the doctor investigated the problem and said that she has blood cancer and it has now spread. Now she cannot recover. Take her home. She will die within two days from bleeding. Then the next day she started

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<sup>1</sup> Spiritual discourse

passing blood in urine and stool. Then I informed Satguru Rampal Ji Maharaj on phone that the doctor has said that she will die in two days. Then Satguru Rampal Ji Maharaj said that whatever Bandichhor will do, will be right. Then the next night at 2 a.m. Yamdoots (messengers of Yam) came to take her. My mother said that your father (he had died 10 years ago) has come to take me. While saying this, the Yamdoot entered my mother's body and started saying that I will take her, her time has finished. Give me tea. We had just started preparing the tea for him, when that Yamdoot started saying that God knows what great power you have in your house, that power is beating me. I cannot stay here anymore, get me tea quickly, I am going and he drank hot tea. While leaving he started saying that Puran Parmatma is standing in your house. I cannot take her, while saying this he left. One minute later, the bleeding stopped, the tongue and teeth which had turned black became completely clean and by the grace of Bandichhor Satguru Rampal Ji Maharaj, she became healthy, even healthier than before. God Kabir Sahib increased the life of my mother by five years. On 24 July 2005, she after doing true bhakti departed for Satlok. "Bolo Bandichhor Satguru Rampal Ji Maharaj ki Jai. Sat Sahib."

## **Saving Kidneys and Turning a Devil into a Man**

I, Bhakt 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; consuming alcohol, eating chicken, smoking cigarettes and hukka.

I used to come back from work at around 7-8 p.m. Sometime, because of excessive drinking used to reach home at 9-10 p.m. I used to enter the house with a wobbly gait because of alcohol. Soon after reaching home, I used to beat 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 that, father will come and bring us something to eat. But instead of getting them anything to eat, I under the influence of alcohol with red eyes used to beat them.

On the other hand, my wife Sumitra Devi, with her distressed life while struggling with a terrible illness, was also completing her breaths. Both her kidneys had failed. Doctors 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 we will have to continue taking the medicines till the end. What state those innocent children might be in whose father is an alcoholic and mother is on death-bed. She was unable to do any heavy job. Then when those children learnt that their mother will not survive beyond six months, they used to keep on crying. On one hand, the father is an alcoholic, and on the other hand, 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, “Oh 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<sup>1</sup> of the sacred speech of Satguru Garibdas Ji Maharaj at her house on the 30–31 December and 1 January in 1997, in which Sant Rampal Ji Maharaj did satsang on 31 December in the night from 9-11 p.m. 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? I will bring her home beating, right now.” On 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 |

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<sup>1</sup> A non-stop reading of a holy book

Ek chilam hukka bharaen, dubaen kaali dhaar ||  
 Kabir, manush 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 realtives, incurs curses. Like, 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. Like, if a child does not gain education in school and keeps loitering, he remains devoid of education. Then throughout his life earns livelihood by doing labour. Then he remembers that if I had not loitered, then today like other classmates 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 kare, jab chidiya chug gayi khet ||

**Likewise, if an individual in human birth does not do bhakti of God, 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 attains the birth of a dog. A dog, even during winters, spends the whole night in the street. On top of that, suffers heavily in the rain and wintery nights. In the morning, hunger torments it. He tries to enter someone's kitchen. The householders hit 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 a stick, then that alcoholic, who is now a dog, goes out of the village. Troubled by hunger, eats human faeces. If that ignorant living being, when was in a human body, had attended satsang, listened to good thoughts, by abandoning evil deeds had got his welfare done and had got**

imparted good education and God's initiation to his children, he would have become happy for ever. The stupor of alcohol lasts for some time. The bliss of the happiness, attained by the bhajan of naam of God, remains with one forever.

After listening to the above-mentioned satsang<sup>1</sup> of Respected Sant Rampal Ji Maharaj the alcohol vanished. Tears started flowing from the eyes. I went back home; did not get sleep. I took my wife and went to Sant Rampal Ji Maharaj on 1 January 1997 at 1:30 p.m. in afternoon and for own welfare took updes<sup>2</sup> from him. Ever since until today (2006), I have not even touched alcohol, tobacco and meat. My wife also took updes 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-updes. Sat Sahib!

Bhakt Jagdish

## Settling the Family Tormented by Ghosts and Illnesses

Bhaktmati Aplesh Devi wife of Shri Ramehar S/o Late Shri Mangeram, Village Mirch, Tehsil Charkhi Dadri, District Bhiwani (Haryana).

I, Aplesh Devi, am giving you a glimpse of my miserable life. My children, Rahul and Jyoti, and I, on remembering the bad times of the past, shudder with fear. While giving the description of which, the heart rises to the mouth.

On the night of 6 December 1995, miscreants had killed my husband on duty. But this Purna Parmatma (Kabir Sahib) looked after us and gifted life to my husband that today by the grace of Bandichhor Guru Rampal Ji Maharaj, we along with the family have found a place in the Purna Parmatma's feet. In our family, I used to make my husband wear clean clothes which after some time used to

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<sup>1</sup> Spiritual discourse

<sup>2</sup> Initiation / spiritual instruction



soak in blood from all sides above the portion of underwear where the belt or elastic is present and the children also used to cough blood in sputum and I too was very much fed up with a heart ailment for a year, for which I was taking medicines for years. My husband is in Delhi police. Whole of my body used to get covered in pustules. Because of problems in family my husband Ramehar had also lost his mental equilibrium.

For these problems from 1995 to July 2000 we knocked on the doors of more than a dozen lame, desirous and greedy Gurus and went numerous times to the places of pilgrimage like Jamuna, Ganga, Haridwar, Jwala Ji, Chamunda, ChintPurni, Nagar Kot, Balaji, Mehandipur, Gurgaon waali Maai and Gorakh Tila Rajasthan, with children in the whole of India, but did not get relief.

In this way, the condition of family had come to such a state that we had started spending Holi and Diwali sitting in a mosque.

We are very fortunate that we got the refuge of the most venerable Kabir Parmeshwar via Sant Rampal Ji Maharaj. Now where have those messengers of Kaal gone and those illnesses of ours for which we were taking treatment at A.I.I.M.S. hospital, which were unable to stand before the dirt of feet of Satgurudev Ji.

On 25 February 2001, an exorcist, who worships Kaal, phoned and asked whether my name was Aplesh. I said, "Yes, please introduce yourself." Then that exorcist said, "Who is Balwan and how is he related to you?" I said, "Who are you, what is your name and why are you asking all this?" Then that exorcist said, "Daughter, do not ask my name. I do not want to tell and I am calling from Hansi. This Balwan had come with a man and both of them gave me Rs 3700 for causing an attack on you by an evil spirit. I also took your phone number from Balwan thinking that I would ask whether you have been ruined or not. I did not have your phone number; Balwan only gave it. I committed this evil act last night, but as I was about to sleep, I saw your Guruji, whom you worship, in white clothes, who told me that I will suffer the consequence of this. This family is in the refuge of Almighty Pujya Kabir Parmeshwar who removes all the sufferings. What capacity do you have? Even the Dharmraj cannot do any harm to this family now."

Garib, jam jaura jaasae darae, mitein karm ke lekh |  
Adli adal Kabir hain, kul ke Satguru ek ||

**Yam (Kaal and Kaal's messengers) and Death is also afraid of Most Venerable Kabir Parmeshwar Ji. That Purna Prabhu (Complete/Supreme God) even ends the writings of punishment of sinful deeds. After this that exorcist said, "Daughter, I may tell you this that the Purushottam God you worship is a very strong power. I am doing this work of causing attack by evil spirits for 25 years. Who knows how many families I have ruined? But today for the first time, i have suffered defeat. Daughter, do not leave this power; otherwise, you will suffer. Balwan etc are roaming for your destruction." I said, "We worship the Purna Parmatma. Balwan is my husband's elder brother. He has become our sworn enemy."**

**Today we are so fortunate that if a need for any thing or work arises in our heart, Satgurudev Sat Kabir Sahib fulfils it. Today Guru-Govind both are standing, in whose feet shall we prostrate. We devote ourselves in Satgurudev Rampal Ji's feet who made us meet God.**

**Oh brothers and sisters, we want to give you this message collectively as a family that if you want to attain the path to Satlok, complete salvation and all happiness and want to get rid of worldly miseries, then attain Satnaam from Bandichhor Sant Rampal Ji Maharaj and make your precious human birth successful.**

**|| Sat Sahib ||**

**Bhaktmati Aplesh Devi**

## **Making an Unhappy Family Happy**

**I, Bhakt Ramchandra Singh Hudda S/o Shri Amar Singh Hudda, am a resident of Pana<sup>1</sup> Ramshyana<sup>2</sup>, Village Makdauli Kalan, Tehsil and District Rohtak (Haryana).**

**When I had not taken the refuge of Bandichhor Satguru Rampal Ji Maharaj, at that time, I, my family and the domestic animals used to incur lot of losses. The decription of all the miseries I will give to you.**

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<sup>1</sup> Colony

<sup>2</sup> Name of Pana i.e. colony

I used to suffer fits regularly for ten years. As a result of which in summers the doctor used to infuse atleast four bottles of glucose on a single day and used to give medicines in addition. In this way, even after spending a lot of money, I did not use to get any kind of relief.

My wife Suresh used to suffer from asthma for 24 years. As a result of which, she used to take an injection or tablet every day. Every day atleast Rs 30-35 used to get spent, but did not use to get any relief. Even after having severe shortage of money, I carried on spending atleast Rs 12-15000, but did not find any relief. I also took her to Kahnaur, Bichpari and Pindara villages.

My younger daughter Preeti, who studies in fourth class, in her, her grandmother used to come as a ghost. For her treatment, many exorcists had atleast asked for Rs 10000. Due to my weak financial condition, I did not spend this amount.

My youngest son Manjeet, who in March 2003 was two years old, also used to get fits from birth. I was more frustrated with him.

My one ox while taking a trailer to the field suddenly died and my second ox used to get fits. My buffalo also lost an udder and whichever buffalo I bought, her calf never remained alive. Because of those buffaloes being faulty, I used to sell them to those dealing with buffalo calves at very low prices. I never had any profit of livestock in my house. Only loss was occurring. I was also misled by exorcists, and they told me to take bath at Pindara for 24 Amaavasyas<sup>1</sup>, in which they made me spend a lot of money and I did not gain anything except loss.

Ever since I have taken naam from Bandichhor Kabir Sahib's image Saint Rampal Ji Maharaj, Satlok Ashram, Karontha, neither any member of my family has had any illness, nor have suffered any loss of money, nor has there been any loss in livestock and after taking naam, my money which had been with others, which I was not supposed to get back, a part of it has been recovered. All this prosperity has come in my life by the grace of Sant Rampal Ji Maharaj. In our house, for many generations, there was importance

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<sup>1</sup> The last day of the dark fortnight of a lunar month

of Garibdas Ji Maharaj of Chhudani. But did not get any benefit. Sant Rampal Ji Maharaj told that after the departure of Respected Garibdas Ji Maharaj to Satlok, there was no Complete Saint left in Village Chhudani. Only Mahant-tradition followed. Mahants do not have the right to give naam. They are solely the guards of the sacred monuments. Therefore one does not get any benefit from the mahants who have made native seats at places of pilgrimage. When I took naam from Sant Shiromani Guru Dev Rampal Ji Maharaj, then I got complete solace.

Poojaen deii dhaam koon, sheesh halaavae jo |  
 Garibdas saachi kahaen, had kafir hain so ||  
 Kabir, parvat-parvat main fira, kaaran apne Ram |  
 Ram sareekhe jan mile, jin saare sab kaam ||

**Bhakt Ramchandra Das**

## **Autobiography of Bhakt Satish**

I, Bhakt Satish Das, am a resident of 193, Sector 7, R.K. Puram, New Delhi. The aforesaid lines are also 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 talks of relinquishing customary religious practices 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 tells us that —**

Guru bin kinhein na paaya gyana, jyon thothe bhoos chhad kisaana |  
 Guru bin bharam na chhootein bhaai, koti upaay karo chaturai ||

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 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 fifteen days. She can lose vision at 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. Only had to get the date of operation. We remembered the following lines from the satsang of Purna Parmatma Tattavdarshi Sant Rampal Ji Maharaj which we had listened earlier —

Jin milte sukh upje, miten koti upaadh |  
Bhuvan chaturdash dhoondiyo, param snehi saadh ||

And Parmeshwar switched on our Bhakti channel and a feeling emerged in mind that prior to the operation let's try and take naam. Then accompanied by our friend, we went to Pitampura, Delhi on 4 February 2001 and took naam-daan from Purna Parmatma Tattavdarshi Sant Rampal Ji Maharaj. We abandoned all the previous *poojas* (religious practices). Satguru Ji while advising us to hold an Akhand Paath<sup>1</sup> 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 kal maahin, Praan udhaaran utre Saain |  
Satguru Daata deen Dayaalm, jam kinkar ke torein jaalm ||

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<sup>1</sup> A non-stop reading of a holy book

And we remembering our Satguru started crying heavily that Oh Parmeshwar, in what words shall we describe your glory. In this way, by the grace of the incarnation of Purna Parmeshwar 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 near dead and gained consciousness after she was made to sip the “Amrit Jal” (nectar) of Parmeshwar. Then when we took her to Satguru Ji, Satguru Ji said that today she was supposed to die. Kabir Parmeshwar 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 todate she is perfectly fine.

Satguru Tattavdarshi Sant Rampal Ji Maharaj, who has appeared as an incarnation of Kabir Parmeshwar, has proved to us that —

Garib, jam jaura jaase daren, miten karm ke ank |  
Kaagaj keeren dargah daii, chaudah koti na champ ||

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### **Bhakt Sukhbir’s Tale of Woe**

I, Sukhbir Singh Dhankhar (Sittu) S/o Late Shri Ram Dhankhar, am a resident of Village Karontha, District Rohtak. My mobile no is 9315814343. My father retired from B.S.F. in 1990 and came home. Six months later my father developed a mental illness and in 1993 died due to the same illness. All the money was spent on father’s illness. We had become poor. A mountain of adversities fell on us.

My mother raised us going through joys and sorrows. In June 1999 my mental balance started deteriorating. I was studying in B.A. 2<sup>nd</sup> year. I also developed the illness my father had. My mother got me treated at P.G.I.M.S. Rohtak, but did not get any benefit. After that I started taking treatment from private doctor, mental specialist Dr. Garg, Dr. V.P. Mehla, but did not get any benefit. After that my mother and my relatives started showing me to exorcists and palmists. They said that the way his father has died, he is also going to die in the same way, and after a few days the death of his younger brother is also certain. In this way complete destruction of the whole family is certain and this cannot be averted. Exorcists started doing their treatment. They kept on looting thousands of rupees everyday, but instead of improving, my condition continued to deteriorate. My mother gave thousands of rupees to exorcists, but I did not get any benefit. My mother even said in despair that Oh God, remove the three of us, mother and sons, from this world; we do not have anymore capacity left to bear the miseries.

After this, the bhakts of Village Karontha, who had taken naam from Sant Rampal Ji Maharaj, the incarnation of Purna Parmeshwar, asked my mother to take naam. Because of false rumours spread by jealous people about Sant Rampal Ji Maharaj, initially my mother did not believe, but what choice does a dying man have? In December 1999, the three of us, mother and sons took naam-updesh from Sant Rampal Ji Maharaj. The naam updesh did not cost any money, instead a photograph and a mantra booklet was given free of cost. As soon as we took naam, by the power of Kabir Parmeshwar and the will of Satguru Rampal Ji Maharaj, I became alright and my mother saw all the ghosts, who were residing in our house, leaving the house in her dream. The sins of the three kinds of sufferings (teen taap<sup>1</sup>) by which we were in misery, because of being forgiven by the grace of Kavir Dev (God Kabir) and the will of Satguru Rampal Ji, all our sufferings have been removed since then. On 1<sup>st</sup> November 2000 by the boundless grace of Satguru Dev, I got admitted in B.S.F. By the grace of Maharaj Satguru Rampal Ji, the recruitment did not even cost a single paisa.

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<sup>26</sup> The three types of sufferings: physical, material, spiritual

**By the grace of Sant Rampal Ji Maharaj, today I am serving in the B.S.F. and my family is full of happiness. Therefore it is my request to all that you also by taking naam from Sant Rampal Ji Maharaj make your life a success. He is a Complete Saint. The people, who are imposing false allegations on Sant Rampal Das Ji, are incurring heinous sin. Not even a single allegation of theirs is true.**

**The main aim of Sant Rampal Ji Maharaj is to liberate one from Kaal's trap by giving naam updesh and making one do bhakti. Social reform and other comforts come as a bonus i.e. they occur automatically, like the husk with wheat.**

**Rigved Mandal no. 10, Sukt no. 161, Mantra no. 2: It is clearly written in this Mantra that if the life of a sick person is about to end and the disease is incurable, then Parmatma can also by His power make that person free of disease and can grant an age of 100 years.**



**Note: For circulation amongst like-minded persons only**



## GLOSSARY

<b><i>Aadi-Anaadi</i></b>	Eternal / Beginningless
<b><i>Aakashvaani</i></b>	Ethervoice / voice from the sky
<b><i>Aarti</i></b>	Prayer
<b><i>Aatma</i></b>	Soul
<b><i>Aavirbhaav</i></b>	birth
<b><i>Ajanma</i></b>	One who never takes birth
<b><i>Ajapa Jaap</i></b>	Repetition of mantra without using mouth
<b><i>Ajar - Amar</i></b>	Immortal
<b><i>Akhand</i></b>	Uninterrupted / Non-stop
<b><i>Amaavasya</i></b>	The last day of the dark fortnight of a lunar month
<b><i>And</i></b>	An elliptical sphere; Brahmand
<b><i>Antaryami</i></b>	God who dwells in every living being/ All-knowing
<b><i>Anuttam</i></b>	Bad / Inferior
<b><i>Arab</i></b>	One Billion = 10 <sup>9</sup>
<b><i>Baakhabar</i></b>	One who has full knowledge
<b><i>Bandichhor</i></b>	Liberator from prison
<b><i>Barsodi/Barsi</i></b>	Rite performed after one year of death of a person
<b><i>Bhagwan</i></b>	Lord
<b><i>Bhakt</i></b>	Devotee
<b><i>Bhakti</i></b>	Act of devotion to God / worship
<b><i>Bhakti-kaal</i></b>	The time, when true bhakti is commenced by the Tattavdarshi Saint. Then that goes on properly for some years. That time is called Bhakti kaal
<b><i>Bhandara</i></b>	Provision of common meal to many people on the basis of religiousness / communal eating place
<b><i>Bharm</i></b>	Misconceptions / Doubtful knowledge given by Brahm (Kaal) in Vedas and Gita
<b><i>Bhatti</i></b>	Clay-oven
<b><i>Bhavsagar</i></b>	The ocean of world
<b><i>Bhog ka Prasaad</i></b>	Blessed food after offering to God
<b><i>Brahm</i></b>	Jyoti Niranjana / Alakh Niranjana / Kaal / Kshar Purush; he is the master of the twenty-one brahmands
<b><i>Brahma</i></b>	Son of Brahm (Kaal)

<b><i>Brahmand</i></b>	An elliptical region in which many <i>loks</i> are situated
<b><i>Brahmin</i></b>	A race of sages
<b><i>Charnamrit</i></b>	Foot-nectar: the water in which the feet of a respected personage have been washed
<b><i>Chaturbhuj</i></b>	Possessing four arms
<b><i>ChhHmahi</i></b>	Rite performed six months after death of a person
<b><i>Daata</i></b>	Benevolent God
<b><i>Dandwat Pranaam</i></b>	To prostrate (lie face down) in reverence / Bow
<b><i>Das</i></b>	Servant / Disciple
<b><i>Dev</i></b>	God
<b><i>Dhaam</i></b>	Abode/place of pilgrimage
<b><i>Dhaanak</i></b>	Weaver
<b><i>Dharam Rai</i></b>	Kaal
<b><i>Dharm Raj</i></b>	Post of Judge
<b><i>Dharm</i></b>	Meritorious act
<b><i>Doot</i></b>	Messenger/envoy
<b><i>Dhun</i></b>	Sound
<b><i>Durga / Prakriti / Ashtangi / Aadi Maya / Bhavani / Tridev Janni / Sheranwali –</i></b>	Wife of Brahm and mother of Brahma, Vishnu and Mahesh/Shiv
<b><i>Dweep</i></b>	Island
<b><i>Dweepkalp</i></b>	An imaginary island
<b><i>Gaddi</i></b>	Native seat
<b><i>Gati</i></b>	State / Salvation
<b><i>Ghaal</i></b>	Attack by an evil spirit
<b><i>Guna</i></b>	Merit or Quality / The three Gunas, Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv
<b><i>Guru</i></b>	Spiritual leader / Religious Teacher
<b><i>Gurudev</i></b>	Spiritual Teacher
<b><i>Gyan</i></b>	Knowledge
<b><i>Gyata</i></b>	Knower
<b><i>Gyey</i></b>	Giver of the knowable knowledge
<b><i>Hakka</i></b>	Eternal / Immortal
<b><i>Hans</i></b>	(swan) Soul in Satlok is called Hans / an evil-less devotee free from vices; <b>Hans-aatma</b>
<b><i>Hath Yog</i></b>	Forceful meditation

<b><i>Jaap</i></b>	Chant / Repetition of mantra
<b><i>Jagat</i></b>	Universe
<b><i>Jagat Guru</i></b>	Guru/Spiritual Teacher of the universe
<b><i>Janmashtami</i></b>	The festival held on the birthday of Krishna Ji
<b><i>Janni</i></b>	Mother
<b><i>Jantra-Mantra/Jhaada</i></b>	Casting out a sickness or an evil spirit by means of charms or incantations
<b><i>Jinda mahatma</i></b>	A Muslim Saint who wears a black knee-length cloak (like an overcoat) and wear a conical hat on head
<b><i>Jinn</i></b>	Ghost
<b><i>Kaal lok</i></b>	The twenty-one brahmands of Brahm (Kaal)
<b><i>Kabir Panthi</i></b>	Follower of God Kabir
<b><i>Kabir Vaani</i></b>	Kabir Speech / Speech of God Kabir
<b><i>Kalaas</i></b>	Skills/art
<b><i>Kalp</i></b>	Age
<b><i>Kalyug</i></b>	One of the four Yugas; the present Yug is Kalyug
<b><i>Kamal</i></b>	Lotus
<b><i>Kamdhenu</i></b>	A cow of gods, which provides all the edible substances from its body
<b><i>Kanthi</i></b>	Garland
<b><i>Karm</i></b>	Actions/deeds / See page no. 1 for explanation
<b><i>Karmyogi</i></b>	A worshipper who does sadhna while doing work
<b><i>Kartar</i></b>	Creator of all, who creates with word power
<b><i>Katha</i></b>	Tale of God from a holy scripture
<b><i>Kavar</i></b>	A way of worship opposite to the scriptures, whereby a worshipper brings water from the river Ganges near Haridwar city and pours it over the idol of God Shiv in a Shiv temple near his place.
<b><i>Khadaau</i></b>	Sandal
<b><i>Kharab</i></b>	One Hundred Arab = $10^{11}$ (One Hundred Billion)
<b><i>Kheda</i></b>	A site where a village or city has been destroyed
<b><i>Kos</i></b>	A measure of distance; one Kos = 3 km
<b><i>Kshatriya</i></b>	Member of a royal/ warrior Hindu caste
<b><i>Kshatriyatv</i></b>	Status of a Kshatriya
<b><i>Kshatriya Dharm</i></b>	Religious and social obligation of a Kshatriya
<b><i>Kul</i></b>	Lineage/family line

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<b><i>Laal</i></b>	name a precious gem worth nine lakh rupees
<b><i>Laaldi</i></b>	stone similar to <i>laal</i> but not even worth hundred rupees
<b><i>Leela</i></b>	Divine act of a deity
<b><i>Lok</i></b>	Place/world
<b><i>Lokved</i></b>	Hearsay information/ baseless stories as opposed to the true scriptures / Folk knowledge
<b><i>Maalik</i></b>	Master
<b><i>Madi</i></b>	Memorial Structure/statue
<b><i>MahaMaya</i></b>	Great Goddess / Durga
<b><i>Mahapralay</i></b>	Great Destruction
<b><i>Maharishi</i></b>	Great Sage
<b><i>Mahaswarg</i></b>	Great Heaven
<b><i>Mahatma</i></b>	Saint
<b><i>Maheshwar</i></b>	the Greatest God
<b><i>Man</i></b>	Mind
<b><i>Man</i></b>	A measure of weight; a maund (about 40 kg)
<b><i>Mansarover</i></b>	A very big lake
<b><i>Matanusaar</i></b>	According to the way of worship mentioned in Vedas and Gita
<b><i>Mayavi</i></b>	Illusory, having supernatural or magical powers
<b><i>Moksh</i></b>	<b>Mukti:</b> Salvation /Liberation
<b><i>Mrityunjay</i></b>	One who has won over death
<b><i>Mukti</i></b>	Salvation / liberation
<b><i>Muni</i></b>	Sage
<b><i>Naam Updesh</i></b>	Initiation
<b><i>Naam</i></b>	Mantra
<b><i>Naath</i></b>	A sect of worshippers of Tamgun-Shiv, whose followers are called 'Naaths'. Of them, nine have been very famous
<b><i>Nirgun</i></b>	Only formless but with merits
<b><i>Om'</i></b>	Aum' / ॐ
<b><i>PaarBrahm</i></b>	Param Akshar Brahm / Purna Brahm / SatPurush – Master of the infinite brahmands /
<b><i>Paath</i></b>	Recitation of a sacred text, kind of a yagya
<b><i>Panth</i></b>	Religious sect

<b><i>Param</i></b>	Supreme / Best
<b><i>Param Pad</i></b>	Supreme state
<b><i>Param Siddhi</i></b>	Supernatural Power
<b><i>ParBrahm</i></b>	Akshar Brahm / Akshar Purush; he is the master of seven sankh brahmands
<b><i>Parmatma</i></b>	God
<b><i>Parmeshwar</i></b>	Supreme God
<b><i>Parvardigaar</i></b>	Nurturer of all
<b><i>Patal Lok</i></b>	Nether world
<b><i>Pavan</i></b>	Air/breath
<b><i>Pind</i></b>	Body
<b><i>Pitras</i></b>	Deceased paternal ancestors
<b><i>Pooja Vidhi</i></b>	Way of worship/religious services
<b><i>Praan</i></b>	Life force
<b><i>Prabhu</i></b>	God
<b><i>Pralay</i></b>	Destruction
<b><i>Prarabhd</i></b>	Destiny set as a result of the deeds performed in earlier births
<b><i>PrithviLok / Manushya lok / Mrityu lok</i></b>	Earth
<b><i>Pujya</i></b>	Venerable/Revered
<b><i>Punya</i></b>	Virtue/reward
<b><i>Puran</i></b>	Eighteen holy books are Purans
<b><i>Purna</i></b>	Complete
<b><i>Purna Moksh</i></b>	Complete Salvation / Complete Liberation
<b><i>Purna Parmatma</i></b>	Full-fledged God / Complete God
<b><i>Purna Saint</i></b>	Complete/Supreme Saint
<b><i>Purush</i></b>	The first meaning of Purush is God. It is also used to denote 'man' because God has made man in His own image
<b><i>Rajgun</i></b>	Brahma / Merits or qualities of Brahma
<b><i>Rishi</i></b>	Sage
<b><i>Sadhna</i></b>	Devotion/ way of worship/ Religious duty
<b><i>Sahaj Samadhi</i></b>	Simple meditation [for example, a young girl after marriage when comes to her parents, she works and remains with her parents and other brothers and sisters, but internally remembers her husband without showing anybody.]

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<b><i>Sahasrabaho</i></b>	Possessing thousand arms
<b><i>Samadhi</i></b>	Meditation
<b><i>Samagam</i></b>	Assembly
<b><i>Samrath</i></b>	Fully Capable/All-Capable
<b><i>Sanatan</i></b>	Immemorial; everlasting, eternal
<b><i>Sanatan Dhaam</i></b>	Immemorial place / Eternal Place (Satlok)
<b><i>Sanatan Dharm</i></b>	Immemorial religion
<b><i>Sandeshvaahak</i></b>	Messenger
<b><i>Sangat</i></b>	Congregation
<b><i>Sankh</i></b>	One Hundred Padam = $10^{17}$ (One Hundred Quadrillion)
<b><i>Sankshipt</i></b>	Concise
<b><i>Sanskaar</i></b>	Impressions of deeds done in the previous birth
<b><i>Sargun</i></b>	Having form and merits
<b><i>Sarveshwar</i></b>	God of all gods
<b><i>Sat bhakti</i></b>	True worship/devotion
<b><i>Satlok</i></b>	True Place / Eternal Place; where God Kabir lives
<b><i>Satgun</i></b>	Vishnu / Merits or qualities of Vishnu
<b><i>Satguru</i></b>	Tattavdarshi Guru / True Guru / Complete Guru
<b><i>Satnaam/Satyanaam</i></b>	Real naam/mantra which is according to the scriptures
<b><i>SatPurush</i></b>	Master of Satlok
<b><i>Satsang</i></b>	Spiritual discourse /association with the truth
<b><i>Sat updesb</i></b>	True naam / to tell the real way of worship
<b><i>Satyagyan</i></b>	True knowledge
<b><i>Shabd</i></b>	Word / Hymn
<b><i>Shakti</i></b>	Power
<b><i>Shankh</i></b>	Conch shell
<b><i>Shareer</i></b>	Body
<b><i>Shastra</i></b>	Holy scriptures
<b><i>Shastranukul sadhna</i></b>	Way of worship according to the injunctions of the Holy Scriptures / Scripture-based way of worship
<b><i>Shastra-viruddh Sadhna</i></b>	Way of worship opposite to the injunctions of the Holy Scriptures
<b><i>Shesh Shaiya</i></b>	Snake Bed
<b><i>Shiv/Mahesh</i></b>	Son of Brahm (Kaal); Destroyer of the three lok

<i>Shivratri</i>	Name of a festival in honour of God Shiv
<i>Shraadh</i>	Rite performed for the sake of a dead person after Barsodi every year
<i>Shudra</i>	A person of a lower caste
<i>Siddh</i>	There are eight types of divine powers. A worshipper who attains even one of them is called 'Siddh'. Until now 84 Siddhs have been very famous.
<i>Srishti</i>	Nature
<i>Sudarshan chakra</i>	Name of a circular weapon
<i>Sukshm</i>	Immaterial/subtle
<i>Sumiram</i>	Remembering God by chanting naam
<i>Sunn</i>	Vacuum place
<i>Surati-Nirati</i>	Concentration-attention
<i>Sutak</i>	State of ritual impurity existing in one's household after the birth of a child
<i>Swarg</i>	Heaven
<i>Swayambhu</i>	Self-existent / who appears Himself
<i>Swayam Prakashit</i>	Self-illuminated
<i>Taaranhaar</i>	Saviour
<i>Tamgun</i>	Shiv / Merits or qualities of Shiv
<i>Tan, Man, Dhan</i>	Physical, mental and material resources
<i>Tap</i>	Austerity/meditation
<i>Tapatshila</i>	A piece of rock which automatically remains hot, on which Kaal cooks the immaterial bodies of one lakh human beings
<i>Tattavdarshi Saint</i>	God-realised saint who has complete knowledge of all the Holy books. Also called as <b>Tattavdrshtha Saint</b> .
<i>Tattavgyan</i>	True spiritual knowledge
<i>Teen-Taap</i>	The three types of sufferings: physical, material and spiritual
<i>Teerth</i>	Place of pilgrimage
<i>Tejpunj</i>	Mass of light
<i>Terahvin</i>	A rite performed on the thirteenth day after a death
<i>Tirobhaav</i>	Death
<i>Upasna</i>	Worship

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<b><i>Updesh</i></b>	Spiritual instruction / initiation / to tell the way of worship
<b><i>Updeshi</i></b>	Disciple / follower
<b><i>Vaani</i></b>	Speech
<b><i>Varna</i></b>	Caste
<b><i>Vikaar</i></b>	Evil habits
<b><i>Viraat</i></b>	Huge
<b><i>Vishay</i></b>	Worldly enjoyments
<b><i>Vishnu</i></b>	Son of Brahm (Kaal); Preserver of the three loks
<b><i>Yagya</i></b>	Sacrificial ceremony
<b><i>Yam</i></b>	God of Death
<b><i>Yam-doot</i></b>	Messengers of Yam
<b><i>Yog</i></b>	Bhakti
<b><i>Yog-yukt</i></b>	Connected with God
<b><i>Yug</i></b>	Age / fixed or specified period. [Yugas are four, namely: (1) Satyug – having period of 1728000 years. (2) Tretayug – period of Tretayug is 1296000 years. (3) Dwaparyug – period is 864000 years (4) Kalyug – period is 432000 years.